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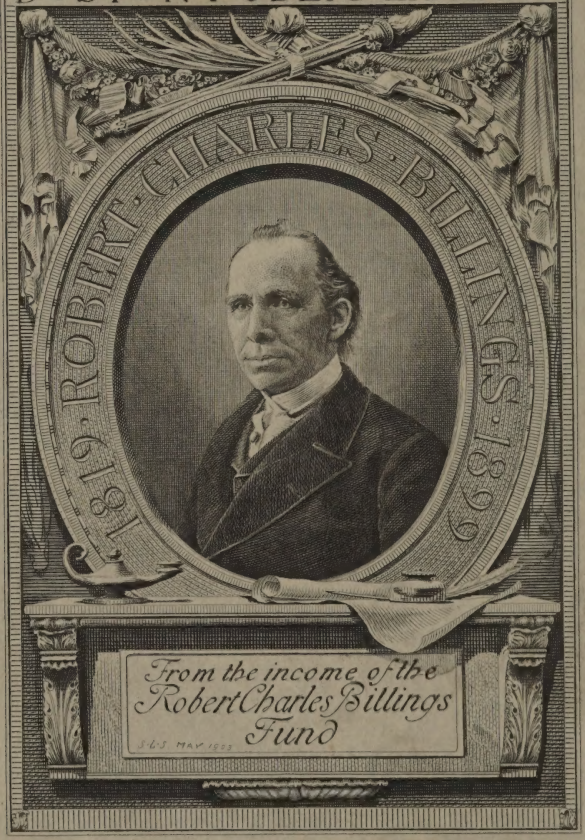

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THE OFFICIAL

HISTORY AND LITERATURE

OF

ODD FELLOWSHIP

The Three-Link Fraternity

ILLUSTRATED

HENRY LEONARD STILLSON
EDITOR-IN-CHIEF

DECLARED THE OFFICIAL HISTORY OF THE ORDER BY THE SOVEREIGN GRAND LODGE, SEPTEMBER 25, 1897

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THE

OFFICIAL HISTORY

OF

ODD FELLOWSHIP

The Three-Link Fraternity

OR

THE ANTIQUITIES, CREATIVE PERIOD, AND
GOLDEN AGE OF FRIENDSHIP,
LOVE, AND TRUTH

ILLUSTRATED

WRITTEN BY A BOARD OF EDITORS

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Dedication.

To the Memory of the "Fathers" of American Odd Fellowship, —
who have now gone to enjoy the full fruition of the "Fatherhood
of God and the Brotherhood of Man," the fundamental tenet
of our better lives, which sought recognition at their
hands in the organization of

The Independent Order of Odd Fellows, —

TO THE LIVING BRETHREN

pledged to carry forward this great work for
humanity, and hand it down unimpaired
to their successors, that the

THREE-LINK FRATERNITY

may continue to bless mankind, —

This Volume is Dedicated.

PREFACE.

THE preparation of this History of Odd Fellowship has been a work of no small magnitude. Rising from obscurity and the humblest beginnings, the founders of the Order builded better than they knew. Little did they think as they mingled with men, fulfilling their mission of love, that their deeds were to be known to later generations, and that their history was to become a part of the history of the country.

Having in view only the relief of immediate want and distress, and the dissemination among themselves of those principles of Friendship, Love, and Truth, which knitted heart closer to heart; moving themselves in the humbler walks of life, it is not surprising that they should have given less heed to placing on record the daily history which they themselves were creating, than to the daily and hourly exemplification of the principles of their beloved Order.

Commendable in them as this may seem, it renders the task of the historian doubly arduous. The casual reader might infer that the materials for the history of a society which has just celebrated its seventy-eighth anniversary would be easy to acquire; but the truth is that, owing to the meagre records kept in early years even in this country, many items of interest have now passed beyond recall; the greater part of those that remain must be preserved in tangible form, or they, too, will pass into oblivion. The necessity, then, for a volume like the present is obvious.

With a view of enlarging its usefulness, adding to its interest, and, indeed, rendering it invaluable to those who cherish a love for Odd Fellowship and the noble principles for which it stands, the publishers decided to widen the original scope of the work, and to summon to their aid the best talent available in the Order.

A glance at the list of Editors and Additional Contributors will show how faithfully this plan has been consummated. The completed volume gives a careful and comprehensive history of the origin, laws, customs, traditions, and acts of the Independent Order of Odd Fellows. To secure this result meant not only profound research, but numberless interviews and correspondence with those whose varied experience, personally, in the Order, and intimate acquaintance with those of earlier knowledge, enabled them to trace events of rare interest in one continuous chain. The most brilliant and scholarly writers which the Order possessed were secured, and no labor, effort, or money has been spared to produce *a perfect book.*

To add to its value a large number of engravings have been made at great cost. Many of these were drawn expressly for this volume by the finest artists in the country. Others are the reproductions of historic scenes, and of interesting places dear to the heart of every true Odd Fellow; while still others are emblematic representations of rare beauty and suggestiveness.

With such an extensive and varied body of contributors, covering all the jurisdictions, and including the finest minds in the Order, it was natural that the Editor-in-Chief should be confronted with an embarrassment of riches. If all the matter contributed had been used, the result would have been a work of several volumes. It was by the most rigid censorship and the most painstaking care that the work could be kept within the compass of a single volume.

It was the desire of the publishers to present only the *cream of history*, and the editors have collaborated with that end in view. The result is here presented in a single octavo volume of nine hundred pages, superbly printed, elegantly illustrated, and richly bound, — a model of what can be accomplished when a refined taste is combined with a lavish expenditure of money.

It is no disparagement to other fraternal orders to assert that the history of Odd Fellowship is fraught with more elements of popular interest than that of any contemporaneous order. Others may be more ancient; but, when the origin of Odd Fellowship is reviewed, from its early struggles for recognition, — through poverty and bigoted opposition in its contest for the higher destiny of the race, — to the time of the final triumph of its glorious principles among men, these events possess a picturesqueness and vividness of interest at once fascinating and enduringly instructive.

A careful reading of the Autographic Introduction and of the *Eulogium* will convince any one that, whatever else may be said of the various subjects presented, their treatment here is *authoritative*.

The choice of editors and contributors was not a selection at haphazard. It was after a long and patient consideration, with the approval of the Grand Sire, and frank suggestions from the most experienced and valuable members of the Order throughout the world of Odd Fellowship, that the decision was made. Their official position, intelligence, ability, scholarly attainments, and standing before the country and the world were among the elements which determined their preference.

Facts and incidents are given never before published, revealing the motives which actuated the men and moulded the legislation of former days. The steps that led to the adoption of the various distinguishing features in the Order, are traced with thoroughness; and, while the conclusions may not always be accepted, and may provoke discussion, the writers are amply able to defend them.

So comprehensive is the plan of the whole book, and so thoroughly has the work been accomplished, that it is doubtful if any similar history will be attempted during this generation. The possessor of this volume has at his command the best thoughts of the best writers in the Order, and a mass of facts brilliantly related and of absorbing interest.

During the two years of its preparation the material has been carefully sifted, and every error, so far as known, eliminated.

The publishers confidently present it to the vast army of Odd Fellows not only as a monument of conscientious scholarship, but as a treasury of the best thoughts, the wisest acts, and the highest aspirations of the Order. They feel, also, that they may claim, with due modesty, to have presented a book which, for superb typography, wealth of illustration, and elegance of binding, has rarely been equalled.

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GRAND LODGE OF THE UNITED STATES
OF THE INDEPENDENT ORDER OF
ODD FELLOWS
1834

I.O.O.F.

Office James P. Sanders P. Grand Sire

R.W.G.L.U.S.

Yonkers N.Y. December 1st 1896.

Brother Gillson— You have asked me to write an Introduction to the "History of Odd Fellowship, the Three-Link Fraternity". As your outline calls the work. And I have been obliged to request "I pray you, have me excused," Now I desire to say. That so far as I am concerned, you must not for a moment think, that I do not wish for your success in your undertaking. For I do, and have no doubt of it. I sincerely think, such a work as you propose, Would be a grand thing, and will be of great benefit to the reading community, as well as to our organization. But circumstances beyond my control, forbids my undertaking

a formal Article. However as to an autographic en-
dorsement, and emphatic approval, as to the principal
authors you already have, I can only remark, That
any History written by the brethren named in your title
pages, is bound to be of preëminent value. This is the
first time in the history of fraternal orders, within my
knowledge, when so many prominent brothers, have been
associated together in a work of such magnificence, And
I agree with you, That when the Grand Sire, Deputy
Grand Sire, Grand Secretary and Grand Chaplain of
the Sovereign Grand Lodge, With Past Grand Sires
Nicholson, Busbee, Campbell and Stebbins, and a
dozen or more leading Past Grand Masters of the
various jurisdictions, give the Order, their best and
latest work, sign their respective names to their articles,
The Odd Fellows of America, may rest assured of the

great value of such a work, especially as set forth in the "Plan of the Work" by Brother Venable; from the very nature of the case, the labors of these numerous brethren, must be largely constructive. Our Order as now known is the child of the present Century. These early days found Odd Fellowship upon American Soil, a very feeble plant, which rapidly took root, and during the years from 1819 to 1842, progressed so rapidly, that it by force of circumstances, became solely an American Fraternal institution, and since then has spread itself to other parts of the World, carrying its benign influences for the good and welfare fraternally of their people.

Of late years, efforts have frequently been made to preserve our history, Associations have been formed by those well qualified for such a work, but as for little has been accomplished, but time no doubt, will

Crown with success their efforts. This is creditable to them, and as it should be. Yourself and your associates in this proposed work, have advanced far to the front in your present enterprize of preserving the proud history of our order. Odd Fellowship has made so rapid a progress in comparison with that of older associations, that the time has come, when its mission, its work for suffering humanity, should be known to the World. In my opinion, you could not have selected a more competent Board of Editors, from so many thousands of talented brethren, who would no doubt, if they had been called on, rendered their valuable services to assist you in your good work. I believe this work, when published, will be the foundation of all that shall follow it. With my best wishes for your success, Believe me, as ever Yours fraternally.

Jas. P. Sanders P. Grand Sire

AN APPRECIATIVE ACKNOWLEDGMENT.

In the preparation of "The History of Odd Fellowship, The Three-Link Fraternity," inclusive, also, of "The Literature of the Order," there have been at hand for the use of the Editor-in-chief and his collaborators, not only the means generally accessible, but many specially prepared manuscripts, invaluable files of papers, and complete sets of the Proceedings of Grand bodies not heretofore placed at the disposal of the historians of the Order. From these sources much fresh matter has been available, many events of doubt have been settled, and this magnificent work, — speaking of it in its entirety, — has been made possible.

This experience is unusual; and, notwithstanding the credit given by the editors in various places throughout the volume, it has been thought best to designate a few of the more valuable preparatory phases that have marked the progress of the enterprise.

On the 14th of May, 1895, the Grand Encampment of Vermont, followed the next day by the Grand Lodge of that state, passed formal resolutions indorsing the plan of this history of Odd Fellowship, and commended the Editor-in-chief to be "Worthy the confidence of all with whom he may become associated, and to the fraternity at large"; . . . "and whose past labors, in the field of Odd Fellowship, have been a credit to himself, and an honor to our jurisdiction."

On the 8th of August, 1895, the Grand Lodge of Massachusetts passed the following: —

"*Resolved*, That H. L. Stillson, Past Grand Master, of Vermont, who is now writing a history of Odd Fellowship, be allowed the use of the manuscript history of the Order in Massachusetts, prepared for this Grand Lodge by William Ellison, Past Grand Sire, and that the Grand Secretary be authorized to exercise his discretion as to the manner in which such use shall be made."

The action taken by the Order in Vermont and Massachusetts was the more appreciated because it emanated from the states in which the chief promoters, — as historian and publisher, — have long been "at home" in Odd Fellowship. In addition to the material thus placed at our disposal, Past Grand Master J. B. Crawford, who introduced the Massachusetts resolution, made valuable additions to the *data*, from his private collection and library.

On the 12th of August, 1896, Grand Master Thomas Woodyatt reported to the Grand Lodge of Ontario, that he had, during the recess, granted Past Grand Sire Campbell permission to make use of certain portions of the résumé of history "which he had prepared for the Grand Lodge in 1879," and the act of the Grand Master was unanimously approved.

During the years 1895–96, twenty-five brothers, and eight sisters of

Rebekah, prepared for us quite extensive manuscript narratives of their respective jurisdictions. Nearly all of these are of a nature to render them worthy of publication as local histories, and two or three have already been printed. Without the labors and researches of these loyal and gifted members, it would have been impossible to have published some parts of this work, in its present form. The Order at large owes to each a debt of gratitude, and the following is the roll of honor: —

N. A. Morford, Grand Representative of Arizona; William H. Barnes, Grand Scribe of California; Frederick Botsford, Grand Secretary and Grand Scribe of Connecticut; William P. Allan, Past Grand Master, and John H. Seiffert, Grand Treasurer, Grand Encampment, of the District of Columbia; Grand Representative N. C. Pettit, and his assistants, Grand Representative Thomas C. Watson, and Past Grand Masters E. O. Locke, W. H. Chancy, E. B. Van Deman, of Florida; A. K. Steunenberg, Grand Secretary and Grand Scribe of Idaho; Doctor Samuel Willard, Past Grand Scribe, and Nathaniel C. Nason, Past Grand Secretary, of Illinois; William Musson, Grand Secretary and Grand Scribe of Iowa; R. G. Elliott, Grand Secretary and Grand Scribe of Kentucky; A. L. Bolton, Grand Secretary of Minnesota; Monroe McClurg, Grand Representative, and I. D. Blumenthal, Grand Scribe, of Mississippi; the Reverend J. B. Jewell, Past Grand Master of Missouri; A. J. White, Grand Secretary and Grand Scribe of Montana; B. H. Woodell, Grand Secretary of North Carolina; Don. McDonald, Grand Secretary of North Dakota; the late A. G. Walling, Deputy Grand Master of Oregon; Doctor J. R. Harwell, Grand Secretary and Grand Scribe of Tennessee; Thomas V. Turney, Grand Master, also, Grand Scribe of Virginia; L. O. Holmes, Grand Scribe, and Richard Hoe, Grand Secretary, of Wisconsin; Harry Nash, Past Grand Scribe of Washington.

Officers of Rebekah State Assemblies: Miss Agnes E. Rogers, Vice-President, New York; Mrs. Sarah A. Barry, Secretary, Massachusetts; Miss Grace E. Walton, Secretary, Maine; Mrs. Rebecca H. Chace, Secretary, Rhode Island; Mrs. Minnie Priest Dunton, Secretary, Idaho; Mrs. Cora A. Beels, President, Nebraska; Mrs. Sarah E. Hutchinson, Secretary, Wisconsin; Mrs. Maggie Waddell, Secretary, Ontario.

In this connection credit is due to Grand Secretary Grant and Past Grand Secretary Ross, of the Sovereign Grand Lodge, for their prompt response to many calls made upon their time and patience.

To all these and many others, equally eminent in the Order, our thanks are due and are hereby tendered. To Past Grand Sire Nicholson, especially, are we under obligations, for the use of the great Odd Fellows' library, of Pennsylvania, and for advice freely and frankly given.

Fraternally Yours
H. L. Stillson, P. G. M.
Editor-in-Chief.

L. C. Harcall, Pres.
The Fraternity Pubg. Co.

BOSTON PUBLIC LIBRARY

THE COVENANT BETWEEN JONATHAN AND DAVID: I. SAMUEL, XX., 19–23.

PART I.

AN INQUIRY INTO THE "BEGINNINGS OF THINGS," INTRODUCTORY TO THE PERFECTED ORGANIZATIONS OF LATER TIMES.

DIVISION I.

THE PARALLELS OF ANTIQUITY.

THE ANCIENT MYSTERIES, CONSIDERED IN RELATION TO THE ORIGIN AND CUSTOMS OF MODERN CIVIC-SOCIETIES; THE ORIGINAL HABITAT OF THE RACE; IMPRESSIONS TRACED IN THE FOLK-LORE OF PEOPLES AND COUNTRIES; THE EARLY ASSOCIATIONS IN BRITAIN AND IN CONTINENTAL EUROPE; SOCIAL AND CRAFT GUILDS; CLUBS AND LODGES OF ODD FELLOWS.

COMPILED BY THE EDITOR-IN-CHIEF.

INTRODUCTION.

METHODS OF TREATMENT: ACKNOWLEDGMENT.

AN eminent student of archæology, after years of study and a systematic research of several months to find *data* for a special article, wrote these words: "What is new is not true, and what is true is not new!" This was his deliberate conviction, and for the purposes of the preparation of his sketch of the "Ancient Mysteries" he obtained access to a number of the great libraries of the world, including that of our national capital. The reader of the following pages should understand at the outset, that whatever appears therein cannot possibly be told exclusive of the domain of many another author. The question raised as to the credibility of a statement is one of *authority*, rather than that of what

would be called "news" in modern phrase, and while our authorities may not have been those the reader would have selected, yet they are received with confidence by a large and respectable circle of antiquaries.

Acknowledgment. — We have utilized the ordinary avenues of information relative to the subjects treated, but we deem it proper to courteously give credit, by name, to the Transactions of the Quatuor Coronati Lodge, No. 2076, London, England; "Har-Moad," by the Rev. O. D. Miller, D.D. (a review of); to William James Hughan, in "The History of Freemasonry and Concordant Orders"; "English Guilds," by Toulmin Smith, F.R.S. of Northern Antiquaries (Copenhagen), edited from original manuscripts of the fourteenth and fifteenth centuries; the published works of Doctor Otto Henne Am Rhyn, State Archivist of Switzerland; and others, including "The History of the Secret Principle," by James L. Ridgely; addresses by the Rev. A. B. Chapin, and other early defenders of Odd Fellowship in this country.

Methods of Treatment. — There are two ways of treating a subject of this character: one, and the most common, is to attempt to trace a lineage from the mysteries of the ancient world and its civilizations to modern civic societies; the other, to note some of the usages and characteristics that reappear in human intercourse after a lapse of, perhaps, centuries; so that, for example, the Odd Fellow of to-day, in his lodge, may repeat in his experience the performance of the ancient Egyptian in many interesting particulars. We prefer the latter mode as the more logical and affording the greater prospect of success.

In Odd Fellowship at the present day, as in former times, there exists a not inconsequential class of brethren who would appeal to antiquity, if possible, with the self-conscious pride of ancestry that permeates the members of a family of noble lineage. We are not disposed to *minimize* this trait of human nature; at the same time it must be admitted that the American people, as a whole, are iconoclastic and are becoming more and more inclined to live in the pride of the present age. The grandeur of the achievements of the nineteenth century surpasses that of any former period of which we have written knowledge, and this fosters a well-defined pride in the present.

The object of this article, as prefatory to the written history of Odd Fellowship in Part II. and others that follow in the body of this work, is not to attempt to establish a connection between the modern Order of Odd Fellows and the ancient societies, whether the subjects are the ancient mysteries, the medieval guilds, or the social clubs of the eighteenth century; but to recognize the fact that people are interested in the "beginnings of things." While it may not be possible to retrace history through tradition to any reliable source, yet we can see no good reason why such a research is not perfectly proper; and are not of those who

would join issue with Past Grand Sire Sanders, Deputy Grand Sire Pinkerton, and other brethren eminent in the councils of our Order, when they assert that Odd Fellowship is a nineteenth century production. In other words, whatever its source, whatever its early formation, the institution, as we know it to-day, was not moulded in the dim centuries of the past, but in the present, which is the golden age of the world, as we believe.

In classifying a few of the "Parallels of Antiquity," that appear to approximate closely to several of the usages and lines of Odd Fellowship, it is not our intention to dwell wholly in the realm of tradition. Whatever of facts may be stated will be susceptible of proof, but the conclusions are our own; and these are given for what they are worth to the candid reader.

With these introductory remarks we take up the main part of our subject.

CHAPTER I.

PRIMARY CIVILIZATIONS AND SOCIETIES.

Primeval Groups. — A celebrated American divine, who spent twelve years in the study of the Oriental and modern languages, so as to be able to successfully prosecute his researches in the East, upholds the following theses: Civilization is not an evolution from barbarism, but the earliest civilizations can be classified as types resembling colonies from a central birthplace. This he maintains holds good with the Accadian and the Babylonian civilizations, which were Cushite; with the Egyptian, which was Hamite; with the Chinese, Phœnician, Assyrian, and Semitic, equally so with the Iranian or Aryan, or any other of the ancient civilizations known to us. He shows that with all these nations, the *direction* from whence they came, or from *where* they immigrated into the countries they occupied historically, may be gathered by one means or another; and that all these lines converge into one well-defined geographical region, viz.: the Har-Moad, of Isaiah; the Eden, of Genesis; the Ararat, of the Deluge; the Meru, of the Hindus; the Abordj, of the Persians; the Kharsak-Kurra, of the Cuneiform texts; the Asgard, of the Scandinavians; the Olympus and Ida, of the classics; the Five Summits, of the Chinese; the Solar mountains, of the Egyptians; and the Paradise, of the Bible. With the symbolism which the learned author invests his theory, and proceeds to prove therefrom his subject, we have nothing to do, but the reader will note that this is almost an exact statement of the histories of the secret societies of the past twenty centuries, and preceding ages, as they have descended to us, perpetuated (in theory at least) in the leading fraterni-

ties of the nineteenth century, some of them reappearing during our own lives and recollection. That the original habitat of the human race was symbolically reproduced in all the wanderings of the peoples named in the above classification, and became geographically the symbol or type of the countries in which we find them, is the conclusion of our author. That this theory is true of the Ancient Mysteries is an equally well-founded assumption, and an interesting subject of investigation. The folk-lore that permeates all languages, and to which Grand Chaplain Venable refers (in this work), in connection with the Aryans, is an example.

Primitive Theorem. — That the reader may better understand the foundation of the argument we quote again from the theory of our first-mentioned authority: He contends that the chief feature of the "original habitat" of the ancient peoples was the imagery of a mountain rising to and piercing the skies; a *terraced* mountain, and each stage dedicated to one of seven stars; that these stars in later days became identical with the stars of Ursa Major which continually revolve around the pole; that God was conceived as residing at the celestial pole, or top of the symbolic mountain; and that, therefore, to this particular paradise corresponded a celestial paradise, one established space in the heavens; that all countries were supposed to be similar in formation to this particular earth and sky; that the Tower of Babel, the Pyramids, etc., were built in conscious imitation of this conception; that the departed dwelt on the slopes of this mountain, the "Mount of Assembly" (which thus became not only the mount of the living and the dwelling of God and the gates of heaven, but also the abode of the dead); the latter, however, in consequent times, by antithesis, was transferred to the lower regions,— the opposite of the heavenly home.

The Field of Inquiry. — To reach the above conclusions, a very long and exhaustive research became necessary. To give its scope the author's words are quoted: —

> "The particular field of antiquarian studies to which, in the main, my inquiries have been directed, comprehends the entire prehistoric period, especially in Asia, including the primitive traditions of mankind and the origin of the ancient civilizations. One of the principal objects which I have had in view has been to ascertain the real character, and to trace the actual origin, of those ideas that formed the theoretical basis of the religious, political, and social institutions of the ancient world; but a still more definite aim in this direction has been to discover the primitive *stratum* of conceptions and doctrines, which may be regarded as fundamental to the religions of the Bible, constituting historically the germ of their development. Another prominent object has been to determine the locality, geographically, from which these traditionary ideas, inherited alike by nations widely separated, had been at first derived; the localities, in fact, from which the different races had departed toward the countries occupied by them since the opening of the historical period."

From these premises by a very close reasoning, based upon a multitude of details, the learned author elucidates his theory; but with the Cabiri only, have we an interest in this article. He contends that they

built the first historical structure following the deluge, — the Tower of Babel, — and thereon symbolized their religion and the Har-Moad itself; that Nimrod was the first historical Cabirus; that the members of this organization were the earliest practisers of mysteries, in order to preserve a knowledge of the true God, amid an age of progressive idolatry; and that all other mysteries, Egyptian, Greek, Phœnician, etc., were derived from these.

The well-informed Mason will at once draw the parallel between this independent inquiry of a scholar who was probably not a member of the fraternity; or, at least, one who does not betray any knowledge of the galaxy of manuscripts called the "Old Charges of British Freemasons," and the general trend of those interesting documents. Like them the "beginnings of things" is here focussed in the deluge, Noah and his descendants, and the subsequent early history of the world.

But in pursuance of our subject it is not the intention to fortify the Masonic student in the old theory of the descent of that institution from the Ancient Mysteries, by quoting correspondences between these conclusions and the "Old Constitutions." It is of far greater interest to note some of the resemblances to the ideas of the "Mount of Assembly," that appear where one is least prepared to find them. Our authority, after noting the surprising uniformity of primitive doctrines, inherited by nations widely separated, and which cannot be explained on the principle of the ordinary transmission of ideas, from age to age, especially in the absence of written documents, scrupulously preserved, says: —

"To illustrate: recall the Chinese legend of the tortoise, having the images of the seven stars (Ursa Major), of the eight celestial regions, and of the five summits on its shell; a triple reference to the sacred Mount of Paradise, which admits of no other interpretation; but from China we now go to Rome, where we find in the location of the axis of the Pantheon another reference to the seven stars, and to the eighth celestial region, considered as the seat of the gods, especially of Jupiter; a singular proof of the exactness with which the primeval traditions had been preserved by these two nationalities, so distantly removed from each other. It seems to me impossible that such accuracy should be maintained through ages even, and by different races, except by the vigilant care of a class of personages, regularly organized, and specially charged to preserve the ancient doctrines in their purity. . . . The seats of the Cabirian worship were the most ancient of any, both in Egypt and Babylonia. It is hardly to be doubted, I think, that members of the same mystic order laid the foundations of the Chinese Empire. When the old civilization centring in Mount Meru was broken down, it is evident that they conducted the great migrations, diverging from the original focus of population, into the different quarters of the world."

The "Mysteries" considered. — The parallels of the mysteries with the above classification and conclusions are of interest. As an example, of the nations of antiquity Egypt stood first. That kingdom was at its meridian of power and glory within one hundred years following the death of Abraham. At that period it had reached an eminence in many of the arts and sciences which no nation or race has ever surpassed. Among this people we find an

institution called "mysteries" which made known its secrets only to the initiated, — that the mode of initiation was solemn and impressive, we are well assured, — and that advantages, too, were connected with a knowledge of these secrets is axiomatic. What those benefits were it is now impossible for us to determine. Besides the Egyptian mysteries there were secret associations dispersed throughout all Europe and a large portion of Asia, — characterized by similar ceremonies and professing like principles. Our means of knowledge of these societies are meagre, but enough is known to identify them as *one* in *origin* and *objects*. These are designated as the mysteries of Cabiri, — a name that is itself a mystery. When learned men differ upon an occult subject like this, who shall decide?

Of the Eleusinian mysteries more is known. These were named after the city of Eleusis, where they were celebrated, and are said to have been introduced into Greece from Egypt, by King Erechtheus, who first initiated the Athenians into that ancient association, — a part of the mysteries of Cabiri, — several centuries prior to the Christian era. Following the course of the ages these associations, or their successors, or imitators, may have descended to our day, as some antiquaries have been led to believe, but it is our opinion that each in turn took its rise as occasion suggested, gained its zenith of power, sank into oblivion; only to be rehabilitated (like the Olympian games of 1896, for instance), in another form, — principles surviving, but the form passing away. Even the names are lost and any attempted chronology is the baldest fiction.

Ceremonies of Initiation. — We are more concerned, however, in such accounts of the ancient modes of initiation as have survived; but it must be borne in mind that the "ceremony and signs" being the portion of the mysteries which were *not to be revealed*, in any approximate account it is the *probable* from *deduction*, rather than the *real* initiation, that is thus described. The Eleusinian mysteries were divided into the "lesser" and the "greater," — the former being a state of preparation for the latter. Every native Greek, unless he had been convicted of a crime, might become a partaker of these mysteries after an ordeal of penance and purification. This was enforced by abstinence of the body, by sacrifices and prayers, and by ceremonial washings. When the candidate had served his probation he might be initiated into the "greater" or more sublime of the mysteries. He was preceded, at his entrance, by a herald proclaiming: "Hence, far hence, be the impious, the profane, and thou whose souls are polluted with guilt." Those not initiates, who should presume to remain in the assembly after this proclamation, were put to death. The mode of initiation seems to have been mainly as follows: The candidate, crowned with myrtle, — the emblem and token of the purification of the lesser mysteries, — was introduced by night into a temple, which became instantly enveloped in darkness. Upon entrance he was reminded

of the just benefits about to be conferred by a participation in these rites, and of the purity of heart necessary for a proper reception of them. Ablutions in water came next, in token of his spiritual *regeneration*, and that as the body was thus cleansed so should each one approach the mysteries with a mind divested of all defilement. The lesson,—then read to the neophyte by a priest,—is supposed, by one of our authorities, to have been, in substance, a version of the theory of religion; and it may have been symbolized by the "terraced mountain," above described; but before the "legend of the golden age" could be rehearsed, the candidate was required to undergo fearful trials. Certain questions were propounded from a book, and the truth of his recorded replies were enjoined under the highest penalties and sanctions. Then followed spectacles calculated to awaken the strongest emotions of the beholder. Funeral forms passed by, personifying death and all the ills to which flesh is heir. The gloom and horrors of the dreary abode of the guilty,—accompanied by horrible groans, amid which might be heard the exhortation: "Learn by our example to reverence the gods, to be just and grateful,"—were depicted with great effect. Accompanying these were sudden flashes of fire, the low rumble of thunder, the copious shower, journeys where dangers lurked, descent of precipices, passing bridges suspended over rushing torrents,—all rendered terrific by spectres and phantoms meeting the eye on every side. From this realm of trial the transition was to fields Elysian, illumined by a serene and glorious light, from which harmonious voices chanted the most entrancing odes.

Such were the characteristics of all the Cabirian mysteries. They began in gloom, and ended in light; in sorrow, and the fruition was joy. There are many versions of these ceremonies. One authority, referring to Persia, Hindoostan, and the East, asserts that "corruption and reproduction" were characteristics. That it was necessary for man to die and his body to see corruption before he could become immortal by a resurrection. Christ said to his disciples: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"; and this, and similar sayings of the Great Teacher, have been likened to the observation of nature by the ancients, which taught them that the seed must die or suffer fermentation in the earth before the plant could be produced. From these parallels of the gospels with the mysteries, modern rationalists have been led to argue that Christianity is a successor of the mysteries, and *one* of the religions.

Following the rites of initiation, in all the expositions, a lecture was given, parallel to that first mentioned, in which instruction concerning the objects of the worship was delineated; a lecture much too difficult for the common and uneducated comprehension; indeed, this was true of all the ancient rites and mysteries.

The Golden Age. — "They taught that the golden age was not a myth. The old doctrine of a subsequent decadence and a sad degeneracy from an original state of happiness, embodied, undoubtedly, a great but lamentable truth. Our modern philosophies of history, which begin with man as a savage, evidently need a new introduction. Those writers who would derive the origin of religion and civilization from a condition of savageism should go back of Mount Meru to do it, and not content themselves with citing the customs of barbarous tribes. The ancient mysteries taught that primeval man was not a savage. According to their cult he was born of the Heaven-Father and the Earth-mother. He was the beautiful, pure image of both. Sweet Nature caressed him on her generous lap; she would tell him her secrets without asking, for she fondly trusted that he would not betray her. Heaven itself conversed with him; and the constellations taught him the music of the spheres. There was nothing he did not love, and there was nothing that did not love him. All things whispered to him of what they were and why they existed. The sun and moon were his companions, almost a brother and a sister. To the primeval man Nature was conscious; and her consciousness was a part of his own. Eternal Mind was present to him, in all that he beheld, in all that he felt. The golden gates of the senses were constantly thronged with tender sympathies, with loving messages from the great world about him. Such was creation's first-born child, with whom the Holy One came down to dwell.

"But there came an hour when man fell! Nature was ashamed and drew the veil over her face. Man, too, was ashamed. . . . Thus the light of that beautiful civilization flickered for awhile, like the candle in its socket, and then went out.

"But before the flames had died on the primitive altars, a *faithful band* had kindled their torches, that they might conduct the race through the long night, and finally renew the fires in other times and in other climes."

Origin of the Cabiri. — This is Doctor Miller's beautiful apostrophe to the "beginnings of things." He claims that the Cabiri were identical with a race of king-priests, a fraternity of learned men, the "Wise Men of the East," who acquired their knowledge at the fountain-head, in the focus of the human race, the pioneers and conductors and rulers of every immigration from that region; the inventors of writing, of building, of metallurgy, the teachers of the primeval religions, priests of God and rulers of men, and that Melchisidek was even such an one.

Parallel with Odd Fellowship considered. — It has always seemed singular to the writer, that men of learning and eminence in the state, as well as in Odd Fellowship, should have gone before the American people in the early days of the Order, basing its claims for recognition upon antiquity, — it was a paradox not easily explained. As will be noted the modern orders have nothing in common with the basic principle of the Ancient Mysteries, — ours least of all, — and the resemblance in the ceremonies are purely accidental, although interesting in their correspondences. This part of our inquiry is naturally divided into two parts, — a sketch of the mysteries of the Orient and Occident, which have been considered in this chapter, and the methods and organization of subsequent institutions that we shall have occasion soon to describe.

Is Lineal Succession Possible? — In this connection a remark suggests itself in relation to the theory that *any* society should have been the lineal successor of the Ancient Mysteries. We have seen how the root-principle of the various nationalities differed in its representation, in the history of

the world, and this is suggested by the classification. As the ages passed corruptions assumed the leadership; the decline of systems imprinted their images upon the survivors; even Christianity comes to us clothed in many forms that were of Pagan or other origin, and could the civic-society hope to escape? James L. Ridgely did not believe that any legitimate descendant exists in our day. His argument was this: The societies that survive in this century bear marks of a

"System too practical in theory and universal in teaching to have sprung from an original that had no landmarks, but took new forms and governments in every country where it found domicil."

CHAPTER II.

ENGLISH GUILDS WITH BENEFIT SYSTEMS.

Turning from the East to the West. — From Egypt, the mistress of learning, land of mystery, many of whose long-buried secrets modern researches have brought to our knowledge; from Greece, whose philosophers mastered the mysteries, which in after-times made their country the seat of learning and of song; from the shadowy East reaching back to the beginning; from Imperial Rome, where a polished and classic literature shed its refining influences upon a condition of society *called* civilization; from all these fascinating and interesting mysteries of the Orient and the Occident we turn again toward the West. But before crossing the Atlantic we pause at the British Isles, the "mother country" of the English-speaking peoples. Here, in the middle ages, we do not find the mysteries of Cabiri; nor the taskmasters of Israel's people; the high priests who worshipped at the altars of Isis and Osiris, are absent; the sorcerers who contended with Aaron, and the men who pursued Moses into the Red sea, had no dwelling-place on these shores; the people who witnessed Joseph's regal splendor and power, and who saw the Patriarch Jacob, never lived in this goodly land; the masters in the holy temples who instructed the Greeks, and made possible the light of their wonderful civilization and splendor, never dreamed of the beneficent associations of Britain, — the antetype of Odd Fellowship and the antithesis of the genius of the old world and the ancient societies.

English Guilds. — We have already alluded to the old guilds of England. These reach back to the middle ages, although organizations and clubs multiplied without precedent during the seventeenth and eighteenth centuries in Britain. Referring to these facts, J. M. Ludlow, an English writer, said: —

"I believe that the more we investigate the subject, the more we shall become convinced that all pretensions of the nineteenth century to have discovered either the practice or principle of free association are the mere fruits of its own ignorance; that if we have in some ways improved the practice, found new applications of the principle, we have in several other respects fallen short of our ancestors; that, above all, various fancied novelties of association in our days are not novelties at all; that of a truth trades' unions and friendly societies, in particular, are virtually older by centuries than the most hoary-headed of their members, their friends, or their enemies assert."

Manuscript Records. — This author bases his remarks upon the records of more than one hundred early guilds in England, the manuscripts relating to which,— of the fourteenth and fifteenth centuries,— edited by Professor Smith, we gave credit in our "introduction," and upon which this chapter is based. Far behind the later associations in the "mother country" a gigantic shadow seems to cross the field,— that of an organization of the people, by the people, and for the people, subject to no laws imposed by princes, and existing in spite of kings and princes. One hundred years ago a writer would have been considered mildly insane had he asserted that this was the "beginnings of things" of the free government under which we are rejoicing in America to-day. Who can deny this proposition? These free-guilds pervaded every European country, and comprehended within themselves virtual republics; democracies, in several instances, forming the basis of municipalities; institutions binding men together with fraternal bands, which, in some cases, have descended to almost within the memory of living men. There have lately been discovered, by the Early English Text Society, a number of valuable manuscripts, that have been translated from archaic English to our modern language. These prove that a large number of guilds existed during the middle ages. The names given to these organizations were as numerous as their number, from the "guild of the Lord's Prayer" at York, the bell-ringers of the various cathedrals and churches in England, to the great guilds in towns; which, virtually, became the corporations of those municipalities in subsequent years. Only a small selection of manuscripts was first published, but the record reads: twelve guilds in Norwich, twelve in Lynn, nine from Bishop's Lynn, two from Oxford, six in Lincoln, etc.; and it is clear that the fourteenth century (although the dates are not always forthcoming), and especially the latter part of it, must have been a period in which the spirit of fraternal association was very active among the English people.

Dates and Names. — The first of these guilds, to which are attached any of the laws, dates from 1375, the fourth from 1360, the fifth from 1384, the sixth from 1385, etc. The "guild of the Holy Cross" of Stratford-upon-Avon claimed, in 1389, to have existed from time anterior to the memory of man; that of the "Kalenders of Bristol," seventy-one years before (1318), to date from before the Conquest. Toward the close of the

fourteenth century, a distinction between the "social" and "trade guilds" is apparent. The former were termed simply "guilds and brotherhoods"; and the latter are described as "mysteries and crafts." It will be seen from this that if it was possible for any two leading modern societies, like the Odd Fellows and the Masons, to trace their lineage to the fourteenth century, they would find in the division line of that day nearly a parallel to their present status. Of this feature we shall speak again in this article. These researches have shown a further fact, relative to these guilds and brotherhoods,— also as to the liberties, privileges, statutes, ordinances, usages, and customs,— that the two classes possessed no legal standing, save the practical one which would result from the craft guilds' having a common trade-interest while the others had none.

One authority asserts that the craft guilds were regarded with less suspicion than the others from the fact that the government required less details of particulars to be returned; while it is quite as positively stated that what would in our day be called Friendly Societies in England, and Orders of Odd Fellows, and the like, in America, were required to report with more exactness. It is no part of our purpose to trace the Masonic Fraternity down the years to the present time. That duty has been done, and the results fully set forth to the world, in "The History of Freemasonry and Concordant Orders,"[1] to which reference has been made; but having gone to the same sources, that is, to the fountain-head of many Masonic articles, we will leave that phase of the question, and confine the present inquiry strictly to such matters of interest as may be applicable to the traditionary origin of the Independent Order of Odd Fellows.

Description of a Social Guild. — Using the modernized words of the *first* return (A.D. 1389), made to the government of the "fraternitee" or "bretherede" of "St. James at Garlekhith," London, the record says: —

"It was begun by 'good men,' on St. James's Day, 1375, 'for amendment of their lives and of their souls, and to nourish more love between the brethren and sisters of the brotherhood,' all of whom had to 'swear on the book' to 'perform the points underneath written at their power.' Every member must be of good repute and condition, pay 6*s.* 8*d.* entrance fee, 2*s.* in the year, either yearly or quarterly, and 1*s.* 8*d.* toward the yearly feast. Wardens were to be chosen from the wisest of the brotherhood, under penalty of 40*s.* if they refused to act. They were to collect dues and account for them yearly, on the morrow of the feast, take the oaths of new members, and arbitrate between the brethren and sisters in their disputes. There was to be a livery-suit; and, besides the yearly feasts, quarterly meetings, 'to speak touching the profit and rule of the foresaid brotherhood,' which all brethren were to attend under penalty of a pound of wax, — the usual form of such penalties. On the death of a brother, or sister, all were to join in the burial service, under the like penalty. If any member of the brotherhood, after having 'dwelt' in it seven years, and fulfilled all duties, should 'fall in such mischief that he hath nought,' either through 'eld or mischief of feebleness,' to help himself, he was to have 1*s.* 2*d.* weekly from the common box until he were 'recovered of his mischief.' The brethren and sisters were not to

[1] Published by The Fraternity Publishing Company, Boston and New York; Henry Leonard Stillson, Editor-in-Chief; William James Hughan, European Editor; pp. 1-904.

quarrel ; but if they did, as before mentioned, their quarrel was laid before the wardens; if either party in dispute proved disobedient to the award then made, he was to be put out of the brotherhood, and the other party to have 'his account by the law,' and be helped by the brotherhood 'ageins the rebelle and *unboxhum*.' On the other hand, if any member of seven years' standing, and not in default as aforesaid, was 'imprisoned falsely by enemy, or by false conspiracy,' and had 'nought to find him with,' he was to have 1*s*. 2*d*. weekly during his imprisonment."

The Germ of the Benefit Society of To-day. — With the learned professor, the writer thinks that the reader cannot mistake in this the germ of modern Odd Fellowship, or the friendly societies of England, under a strong devotional aspect. Here was relief in sickness, the provision for old age and for burial; the accumulation of funds for relief from false imprisonment, which, no doubt, was a necessary characteristic of any fraternal society of that time. There are many examples recorded to show that relief in distress, when incurred "without guilt-often," — in the express form of an insurance of work, — was a constant object of the guilds in question. It is quite evident, however, from the provisions in the by-laws of many of the contemporaneous guilds, that under certain conditions, the members of the brotherhood were to receive benefits; and, also, "loans out of the common box," on the "pledge or assurity," which shows that the impecuniosity might not have been "deserved." If this provision had come down to us, what a fountain of wealth our lodges would have furnished for the tramps, who might have become members of the Order. The mantle of charity, however, should be spread over this provision of the ancients, because in the same terms the by-laws provided for old age and poverty. It is further stipulated that if the distressed member be "young enough to work," and "hath nought of his own to help him with," the brethren shall assist "each man with a *portion*," — the equivalent of a modern donation benefit. The members of the ancient guilds, it would appear, were a source of great anxiety to the treasurer (strong box), because the loans were not often promptly met at maturity. They had a further regulation: if the brother could not "repay within one year," he might keep the loan for a second and a third; and if, at the end of the third year, he was still unable to pay, because of inability to earn more than an honest living, then the money "shall be wholly released to him," — a charitable "statute of limitation" which debtors would be very apt to plead. The guild of the "Blessed Virgin Mary of Kingston-upon-Hull" (1357) explicitly provided life maintenance for those of its members "who may be infirm, bowed, blind, dumb, deaf, maimed, or sick," and 7*d*. a week benefits for others not able to gain a livelihood. The "guild of Corpus Christi," of the same place, one year later (1358), had a similar provision for financial obligations "releasable after three years, to brothers or sisters, to enable them to follow their callings," the amount being fixed at 20*s*. for the loans, and 14*d*. for the weekly benefits.

It is evident that many of the guilds paying these weekly sums were attached to churches during the centuries named. The main object seems to have been self-help; besides the burial of deceased brethren and sisters, and an allowance to pay for "Masses for their souls."

It would appear from these facts that the claim often made by Odd Fellows, that the Order is a help-meet of the church,[1]— an assertion often denied by that organization,— was a reality of the guilds at that early day; and that a system of *stated* relief was a part of the charitable work of the church of Christ, during the period in which these returns were made to the government of Great Britain, is proved beyond a reasonable doubt. The amount of money paid to relieve distress by these guilds, during the fourteenth and fifteenth centuries, shows conclusively that great good was done by them; and in this respect they were certainly the forerunners of the groups of friendly societies which,— under a government of free and enlightened principles, on the soil of an English-speaking people, rich in the triumphs of benevolent impulses,— have finally culminated in the powerful Manchester Unity and the great American Order of Odd Fellowship, each with its millions of income, and millions of expenditure for relief. A comparison between the work of the early English guilds and the cult of any of the systems of the Ancient Mysteries, proves conclusively that, both in the genius and in the practice of the distinctive principle which we denominate *fraternity*, the former bears the nearest parallel to the Order in which we all take so much pride.

CHAPTER III.

EIGHTEENTH CENTURY CLUBS AND LODGES.

Associations. — As has been stated by Past Grand Master Medole, in his article on the Manchester Unity Odd Fellows, in this work, clubs, guilds, and associations of various kinds were numerous during the last century in England. Such societies, also, existed on the continent. These organizations differed very little from similar bodies of the present day. The point made by everybody is, that the Order of Odd Fellows has not been *proved* to be a *lineal* descendant from any of them, and this we concede *with a reservation:* We might as well deny that the civilization of the nineteenth century is not a lineal descendant of the ancient

[1] The guild of the "Blessed Virgin Mary of Chesterfield" (1218) had rules that its members must swear "to uphold the rights of the Church," to "take care for the rights of the lord of the place," and "to guard all their liberties, within town and without town, and to give trusty help thereto whenever it may be needed." Every brother "in every strait and trouble" was to "have the help of his brethren toward defending himself, in due course of law, against any adversary whomsoever"; and damages, or loss thereby incurred, were to be made good to him by the brethren, assisted by the alderman.

civilizations of our Chapter I., focussed in the Christian era, as to deny that associations for charitable and benevolent purposes have not heretofore existed that were somewhat parallel to our Order as we now know it. Even the laws by which we are governed are similar to those of the ancient guilds, — shown, also, by the articles on ritual and jurisprudence, — and many of our customs and most of our ceremonies are a duplicate of what have "gone before."

Speculations. — Another phase of this subject presents itself. The learned men of the Masonic Fraternity have, for many years, written at great length upon the antiquities or early societies from which that organization is claimed by some to have descended. During the formative period of Odd Fellowship in America the "fathers" pursued a like investigation, and some of them put forth as preposterous claims for the Odd Fellows as ever adorned the pages of alleged histories of Freemasonry. Both societies are better informed to-day, and yet it is as much of an historic fact, as anything that can be established at this date, that during the centuries past two systems of societies existed side by side, as stated in the preceding chapter; and that one of these was the Masonic institution, flourishing under the patronage of the crown, there is little doubt. Its members were the builders of the cathedrals of Europe and Great Britain; that they were the *only lawful* workmen is, also, clearly established. What became of the others? An eminent historian of England[1] asserts that there was an organization of workmen (builders), who, in spite of bitter opposition and lack of prestige, without the "Old Charges" and advantages of the obligated brotherhood, "contrived to hold their own, and eventually broke down the monopoly, thus paving the way for the purely speculative society of modern days." The reader will perceive that in the conflict between "organized" and "non-union" labor to-day, history repeats itself. It is no part of our purpose to compare our Order in its probable, or possible, early stages with that of the Masonic Fraternity; it is the farthest removed from our intention to precipitate any argument upon this subject, but the fact is apparent that two great classes of people (organized for social, protective, and benevolent purposes), existed in Great Britain, and in other parts of Europe during preceding centuries, just as Odd Fellowship and Freemasonry have dwelt together in the nineteenth.

More Manuscript Testimony. — Among the manuscripts that have lately been published by the Quatuor Coronati Lodge, is the "Constitution Book of the Antient and Noble Order of Bucks." The text is written on one side of forty-four unnumbered leaves, — measuring nine inches by seven inches, — and from the peculiarity of some of the letters the transcriber is led to think it is a copy of a much older manuscript. Each page is

[1] William James Hughan in "The History of Freemasonry and Concordant Orders," p. 19, *et seq.*

neatly ruled around with a double line of red ink, as are, also, the paragraphs throughout; the *main* text is black, and certain words and sentences are in a little larger writing in blue-green ink. For example, the first word or letters in every paragraph, the headlines of the sentences, the mottoes, the words "grand," "register," and "answer" in the catechism, the numbers of the rules, "Nimrod" and the names generally, are of larger size and written in blue ink. All the punctuation is in red ink, as also the square brackets.

The publication of these manuscript constitutions is accompanied by an exhaustive review by Harry Rylands, F.S.A., a member of that circle of antiquaries. From the review of the manuscript we are told that this society or club was once a very formidable rival of Freemasonry; and, at one time, fears were entertained that it would supplant the other institution. Of course Mr. Rylands wrote from the standpoint of a Mason, being a member of that fraternity, but even his article shows conclusively what we have assumed, that rival orders existed, and the manuscript constitutions are in evidence that this "Order of Bucks" may have been descendants of the "another body of operatives," to which Mr. Hughan makes reference. While the writer does not contend that from this order came the early Odd Fellows, the facts, as stated, are given and the reader may draw his own conclusions.

Organization of the "Antient" Order. — The presiding officer was called "Most Noble Grand"; at one time the next two in line were a "Senior Vice Grand" and a "Junior Vice Grand." Subsequently, or before (not clearly shown), a "Deputy Noble Grand" was the second officer, and when this became the rule there were two of these "Deputies." In William Riley's register of societies, published in 1773, the "Most Noble Order of Bucks" ranks next to the Freemasons. There was a Grand Lodge organization, ultimately, but at the first this order appears to have lacked the compact association which then, and since, characterized the Masonic Fraternity.

There are other manuscript constitutions extant, but they are auxiliary to, or connected with, the family called the "Old Charges of British Freemasons" and none known to us show the parallels with Odd Fellowship, that appear to be inherent in the one under consideration. The Order of Bucks was *political* as well as *social*. On Monday, June 4, 1759, they celebrated the birthday of George III., in grand style. They, also, were given to charitable work, — one lodge contributing the sum of £70, — "toward clothing our brave troops abroad, and the relief of the widows and orphans of those who fell nobly in their country's and liberty's cause," — a large amount for that day. The date of this donation was February 8, 1760. From what we have been able to learn the club or clubs from which this order sprang had existed many years, that sometime prior to 1756 the lodge system was adopted, and the semi-centennial was celebrated in 1773,

proving that the Bucks themselves dated the formation of their order from 1723, although Mr. Rylands is inclined to give them one year leeway, calling it 1722 or 1723.

Several facts are evidential: (*a*) This is the only club society that has left manuscript constitutions, similar to those of Freemasonry; (*b*) the title of the president, "Most Noble Grand," appears to be *sui generis;* (*c*) the government was by a Grand Quarterly Committee, rather than the Grand Lodge system of the rival order; (*d*) the presiding officer of the governing committee (called, also, a council) was a "Grand" or Grand Master, and the body was composed of "Noble Bucks" (past grands), or their deputies from each lodge; (*e*) later the "United Order" succeeded the "Noble Order," and then the Quarterly Committee reported to it through the Grand Secretary, after they had "heard, determined, and redressed" all the matters laid before them; (*f*) the objects of the order were declared to be "innocent mirth and good fellowship," lodge-meetings being held weekly, — when the warden collected the dues, — in club-rooms or taverns, where "candor, sociability, freeness, and honesty are celebrated as the accomplishments of fraternity," although the context proves these rites to have been bacchanalian; (*g*) "Nimrod" is mentioned as the founder in the apocryphal history of these constitutions, and was a noted officer among them; (*h*) the regalia was of various colors, that of the Most Noble Grand being white, inscribed "Innocence and Freedom," representing the state of early days and the most valuable symbol of civil society; (*i*) the officers wore a head-dress indicative of authority; (*j*) unanimity was taught by the "bundle of sticks," tied with green ribbons; (*k*) fines were imposed for non-attendance or want of punctuality of officers, at the hour appointed, which was not later than "eight o'clock in the evening," and unexcused absences of the Vice Grand, or other officers, for four nights worked a forfeiture of the office; (*l*) one of their principal emblems, — and the only one we shall illustrate, — was three bucks' heads, with antlers presumedly joined as shown in the engraving.

This society ceased to exist about the close of the last century, although allusions were made to some of its lodges at a later date. In 1802 there is a reference to it as the "United Order," the name "Buck" having become disused. It had quite an extensive literature, and during fifty of its years of life attracted a large membership.

Correspondences. — The well-informed Odd Fellow need not be told the

parallels of resemblance; but for others we draw the lines: (*a*) Leaving to our brethren of the Quatuor Coronati Lodge the settlement of the historical point of controversy as to whether the "United Order" was the *real successor* (through the "Noble Order") of the celebrated Buck club of the days of George II., we note that the only surviving organizations are those possessing manuscript constitutions (the Old Charges of British Freemasons, and that fraternity being the greatest living example),— none others were perpetuated,— what became, then, of this order, with its written code, its claim to have been founded by Nimrod ("who built the Tower of Babel"), and did it have successors? (*b*) the title of "Most Noble Grand" is still used in our installation ceremonies (was the common title in the records of Adam Lodge, of Boston, in 1828–32), and "Noble Grand" is *sui generis* as the presiding officer of a lodge in Odd Fellowship; (*c*) both the English and American orders were at first regulated by committees ("Quarterly," "Annual," or "Grand"), indeed, the whole machinery of the organization was at first identical with the Bucks, and the Manchester Unity still adheres to that system; (*d*) the representation of lodges by past grands is, also, similar; (*e*) among the first English organizations of Odd Fellows was an "Antient" and a "United Order"; (*f*) the conviviality of the early brethren would read in story very much like this eighteenth century order; (*g*) "Nimrod" was an officer in some of the first American encampments even, and both that worthy and his history figured in the earliest rituals; (*h*) the regalia possesses distinctive colors; (*i*) the first ritual of the Odd Fellows provided that the "officers be up-standing and covered, brothers be up-standing and uncovered," at the opening and closing of a lodge; (*j*) no other modern society, of which we have knowledge, uses the "bundle of sticks" as an emblem; (*k*) fines were at one time universal in Odd Fellowship, all the old codes of by-laws have an elaborate system for all occasions, and an office may be declared vacant after three *unexcused* absences; (*l*) bring the antlers of the three bucks' heads together at the top, erase the heads as too cumbersome, and the three-links,— *the* emblem *sui generis* of the Odd Fellows,— appears in embryo. The parallels are susceptible of much farther extension.

One Common Bond. — The membership of the eighteenth century clubs consisted of select companies of congenial people, who met for social purposes, as has been stated. They assembled at various places, at taverns, and in rooms where *workmen,* or those of *similar trades,* were accustomed to gather. The pulpit thundered its anathemas, and the nobility held aloof. The Masons solved the problem by admitting to "speculative" (honorary) membership those not of the craft, which in time led to "operative" and "speculative" departments, and, with many "Old Charges" (or constitutions) have continued to the present,— the two kinds of Freemasonry having long since become united. What became of the

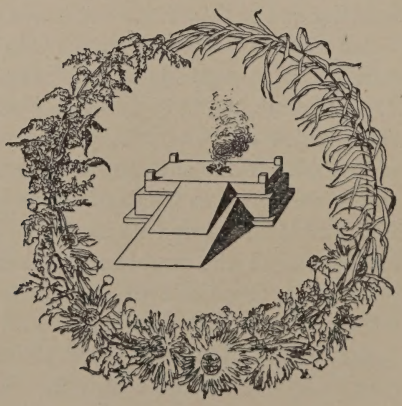
rival, also possessed of manuscript constitutions? We do not pretend to say, but the circumstances are suggestive.

Rise of Odd Fellowship. — Within the forty years succeeding 1780, a great order, like the Bucks, is known to have decayed and disappeared; meantime Odd Fellowship arose in Great Britain, and was transplanted to America (lodges being formed in New York, Baltimore, Boston, and Halifax), with a similar government, official titles, correspondences in ritual, — so far as may be judged by the fragments that have been preserved, — why would it not be a fair inference to suppose that the later society is either a lineal descendant, or a close imitation, of the extinct organization?

A "Straw" from Royalty. — An incident is recorded that lends color to the supposition that this inference may be valid. When George IV. was Prince of Wales, according to one authority, he found himself ushered into a company of Bucks, — some say at a ball; others, that it was into a lodge of that order while in session. In the discussion of the review of the "Antient Constitutions," by the members of the Quatuor Coronati Lodge, it was suggested that it was the entrance by the Prince into an *Odd Fellows' lodge*, that gave rise to the story as follows: —

"An amusing anecdote is told about the 'Feathers,' Grosvenor street, West. A lodge of Odd Fellows was held at this house, in the private chamber of which George, Prince of Wales, one night intruded very abruptly with a roystering friend. The society was, at that moment, celebrating some of its awful mysteries, which no uninitiated eye may behold, and these were witnessed by the *profane* intruders. The only way to repair the sacrilege was to make the Prince and his companion 'Odd Fellows,' a title they certainly deserved as richly as any member of the club. The initiatory rites were quickly conferred, and the Prince was chairman for the remainder of the evening." — *History of Signboards*, p. 124.

The Yankee of a former day might be led to inquire why a Bucks' lodge and an Odd Fellows' lodge became fused as one and the same, in the secular mind, if there was really no traditional connection between them?



Part II.

THE ORIGIN, THE CREATIVE PERIOD, AND THE GOLDEN AGE OF ODD FELLOWSHIP, CONSIDERED IN REGARD TO THE GOVERNING BODIES OF THE ORDER.

DIVISION II.

THE SOVEREIGN GRAND LODGE.

THE BEGINNING AND GROWTH OF THE INDEPENDENT ORDER, ON BOTH SIDES OF THE ATLANTIC OCEAN; AND OF THE AMERICAN ORDER, NOW REPRESENTED IN THE SOVEREIGN GRAND LODGE, BELTING THE GLOBE.

INTRODUCTION.

THE RATIONALE OF THE CLASSIFICATION.

The general scope of this part of the History of Odd Fellowship comprehends a careful inquiry into the value of the evidence, and a review of the origin and growth of the Independent Order of Odd Fellows. On this point, Ridgely, sometimes called the "Master-builder," of the American Order, wrote, in 1845: —

"However humble the origin of Odd Fellowship, and, I may add, however ill-adapted in its inception to the great end for which it now so successfully exerts its unremitting efforts, we take no reproaches in openly proclaiming the truth. We do not claim that its capabilities for good, its value to man, and its usefulness to society at large are commensurate with its origin in England, or America. You are not ignorant, nor is the world ignorant of the fact, that Odd Fellows were, originally, convivial men, and as such, were the subject of reproach in both hemispheres, for many years. Nor is it to be wondered that public opinion firmly and successfully opposed the progress of the Order in its early day. It must in candor be admitted that much of the prejudice to which it was then subjected, was not wholly unmerited. It could not be expected that an enlightened community would regard favorably the professions of an order of men, which, — while it claimed, by its influence and

principles, the office of elevating the standard of human character, — afforded but little evidence of the truthfulness of such profession, in the practice, which was known to constitute its leading element. However beautiful its theory, men were indisposed to confide in its fitness as an agent of good, when they regarded its example as wanting in a proper deference to a healthy public mind. Honor, enduring honor, is due to the spirit, which, in appreciation of the adverse tone of public sentiment and its just condemnation, imparted that regenerating influence, which, — acting like the vivifying dews of heaven upon the drooping plant, — first gave health and vigor to its principles."

The story, thus outlined, is told in detail in the following pages, supplemented by the history of the Order, when, — the thraldom of early associations thrown aside, — Odd Fellowship arose to its high privilege, and honestly gained its present world-wide reputation for fraternal and beneficent activities. To write the history of such an organization is a difficult undertaking, — not so much because of its obscure and convivial origin, its formative period, encompassed with opposition and harassed by contumely, as the absence of those elements, found in almost everything else, that command interest in the narrative. The secular historian has many factors in his favor not possessed by the society scribe. He can call to his assistance the exploits of the field, and the eloquence of the forum. The activities of the busy, bustling world contribute to his stock of information. The literature of the ages are at his command. The sentiment of patriotism may attract the sympathy of thousands to his words, and give prominence to what would, otherwise, be an unattractive statement of facts. But the Fraternity historian has few of these accessories within his reach. He delves in a field the antithesis of this, — and yet, who shall say that the labors of the one are not the correlative of the other? Who shall dare to declare that the attainments of the writers of the subsequent pages are not as important, in their influence, as the labors of the secular historian? They write of a fraternal, beneficial society, at the first composed of humble laborers. The state is not friendly; religion frowns upon it; and the press, that mighty engine of modern thought, is an enemy. Of the early records, even in the American Order, little remains; and of literature, such only as it has itself gathered. How, then, can history, like this, be written? The reader must draw his reply from what has come down to us, and in this he will be assisted by many facts, that appear here for the first time in standard history.

The unostentatious methods employed by the Order in later times, "doing good as good ought always to be performed," without the blare of trumpets, and the accessories of processions headed by cornet bands, militates against the record of many things that would, undoubtedly, be of interest to the public as well as to Odd Fellows; but the story, told with a controlling desire for truth, and in a fearless manner, is given to the world in all the amplitude that space will admit.

THE EDITOR-IN-CHIEF.

SECTION I.

THE MANCHESTER UNITY DURING ITS CONNECTION WITH THE AMERICAN ORDER.

By John Medole, *Past Grand Master.*

CHAPTER I.

THE ORIGIN OF ODD FELLOWSHIP.

Introductory. — No system devised for the improvement of the social condition of mankind has ever been organized, and introduced to the world, that has not encountered some determined hostility, often having to contend with stern and violent opposition, and this, generally, from the learned and higher grades of society. Galileo, when he demonstrated that the sun was the centre of many revolving worlds, was branded as an infidel. Harvey, who discovered the circulation of the blood, was denounced as an impostor. Inoculation was condemned as anti-Christian, and its introduction declared to be in direct contravention of the laws of nature. Even Christianity was not exempt from prejudice, bigotry, and intolerance. Man seems to be inclined to condemn what he does not understand. Notwithstanding the boasted intelligence and refinement of the age, uncharitable constructions are often placed upon what are either imperfectly understood, or not known at all.

The Manchester Unity and all other Friendly societies have experienced the shafts of enmity, hatred, and malice. Both the pulpit and the press, in the past, hurled their anathemas and opprobrious epithets at the institution, and heaped upon it no stinted measure of obloquy and calumny. Many of these societies, however, have outlived the baneful influence of this opposition.

The Order's Beginning. — The origin of the Order of Odd Fellows is implicated in much doubt, and surrounded with considerable obscurity. As a Friendly society, whatever existence it may have had in the last century was not of sufficient interest to claim any favorable public notice of its operations. In the present century it has assumed a more important character, leading to much inquiry and speculation as to its origin and early reputation. As no original records are known to have been kept, its early

history is mere conjecture, at best. All we really know of it, in this connection, is limited to the last decade of the eighteenth and the first two decades of the present century.

James Spry, in his "History of Odd Fellowship," said: —

"When I was first admitted a member, in the year 1840, a very old man, by the name of Morris, informed me that he had been a member twenty-five years; that his father and grandfather belonged to a lodge of Ancient Odd Fellows, which met at a house in Tooley street, Bermondsey, under dispensation bearing date of 1760. Since I commenced writing my book I have been favored with a sight of a portion of the laws of a lodge, written in ancient character on vellum, and a leaf, apparently the draft of the rough minutes of the night's proceedings, of Aristarchus Lodge, No. 9, of the O. of O. F's., meeting at Globe Tavern, March 12, 1748, — Gordon Styles, Noble Master."

The Roman Camp Legend. — In order to discredit the story that the Order was first established by the Roman soldiers, in camp during the reign of Nero, the emperor, in the year 55, who were then called Fellow-citizens, and to dissipate the fallacy that Titus Cæsar gave them the name of Odd Fellows in the year 79, the compiler will here give the English version of the origin of this misrepresentation.

In October, 1835, Representative Ridgely of Maryland submitted, at the session of the Grand Lodge of the United States, the following: —

"*Resolved*, That the committee on correspondence, of this Grand Lodge, be directed to address a congratulatory letter to our brethren in Great Britain upon the state of the Order in that country, . . . and solicit from them a detailed historical account of the origin, rise, and progress of the Order."

Past Provincial Grand Master Burns, in 1846, furnished the only information we have upon this subject. He said: —

"In 1835 the members of the Order in America were anxious to learn the true origin of their common society, and, in order to inform themselves correctly upon the subject, they wrote to Manchester, the seat of the executive government. Their letters, along with several printed papers, were laid before the Grand Annual Movable Committee, at Rochdale, in 1838, and the following was adopted by that body: —

"'That the correspondence from America be answered by the Grand Master and Board of Directors.'

"In accordance with this resolution the following brief historical sketch was transmitted to our trans-Atlantic brethren, which, in all conscience, was certainly sufficient to flatter the vanity of our American brethren as to the antiquity of their favorite child of adoption; and, to say the least, the Order must have been a pretty full-grown boy at eighteen hundred years of age."

The preliminaries of the Grand Master and Board of Directors' letter being omitted, the following is a copy of their history of the Order of Odd Fellows: —

"In accordance with your wishes, we will endeavor, as far as we are acquainted, to give you a brief sketch of the origin of Odd Fellowship; also of that portion called the Manchester Unity. We are not in possession of any manuscripts, in the archives of the Order, that will enable us to give you a detailed account; we have, therefore, obtained our information in a concise form from past officers of the Order who were among the originators of it in Manchester.

"The origin of the Order is of antique date. It was first established by the Roman soldiers, in camp, after the Order of the Israelites during the reign of (the immaculate) Nero, the Roman emperor, in the year of grace 55, at which time they were called Fellow-citizens. The name Odd Fellows was given to this order of men, in the year 79, by Titus Cæsar, from the singularity of their notions, and from their knowing each other by night as well as by day; and, for their fidelity to him as well as to their country, he not only gave them the name of Odd Fellows, but, at the same time, as a pledge of his friendship, presented them with a dispensation, engraved on a plate of gold, having the following emblems: the Royal Arch of Titus, the Ark of the Covenant, the Golden Candlesticks, and Table weighing a great talent; the Sun for the Noble Grand, the Moon and Stars for the Vice Grand, the Lamb for the Secretary, the Lion for the Guardian, the Dove for the Warden, and the Emblems of Mortality for the Grand Master.

"It is very probable that the first Odd Fellows made their appearance in North Wales about that time, as an invasion was made by one of Titus Cæsar's generals (Agricola), of North Wales, and shortly afterward of the Island of Mona, now called Anglesea. The first account we have of the Order spreading itself in other countries is in the fifth century, when it was established in the Spanish dominions, under the Roman dispensation; in the sixth century, by Henry of Portugal; in the twelfth century it was established in France; and afterward in England by John D. Neville, attended by five knights from France, who established a Grand Lodge of Honor in England, which Order remained until the eighteenth century, in the reign of George III., when a part of them formed themselves into a Union, and a portion of them remain until this day. On this account the lodges which remain are very numerous throughout the world, and call themselves the Loyal Ancient Order of Odd Fellows, being a portion of the original body.

"So much, then, for the brief sketch of the Order transmitted to our American brethren. I have never learned how they have been satisfied with the result of our historical labors; one thing may be observed, — if they have any respect for antiquity, they must necessarily appreciate what we have gleaned for them."

That this story is a myth is apparent upon its face. How sensible and educated men could be led away from the truth by such vague, idle, and nonsensical speculations is greatly to be wondered and, for the reputation of the Order, deeply deplored. It does not stand in need of such imaginary details of lively-fancied brains, of over-zealous, but well-meaning brethren, who, in the warmth of their enthusiasm, have allowed their absurd fancies to steal a march on their better judgment, for the sake of connecting their particular theories, or objects, with times long since passed away.

Clubs and Ancient Guilds. — Clubs are not modern institutions. They have existed in all ages, and among many nations. Historians tell us that in the ancient days of Greece the men of Athens combined for social intercourse. In both Greece and Rome political clubs were common, and the aristocrats and democrats of that period advanced their views much as they do at this distant day. In Rome the earliest clubs were the trade-guilds, founded by Numa Pompilius in 720 B.C., similar to the guilds of the craftsmen, which played so important a part in the history of the middle ages. At one time there were not less than eighty of these guilds in Rome, and they were not confined exclusively to the metropolis. The societies formed throughout the Roman Empire, for the practice of religious rites, unknown to the states, were not dissimilar to the Masonic

society of the present day, except that our Masonic institution does not violate the laws of any principality, commonwealth, or municipality.

Even the slaves in Rome formed clubs of their own, which somewhat resembled the trades-unions of later times. While military clubs were prohibited, they were tolerated among officers of regiments in the foreign service. The rules of a club, in a regiment on duty in Africa, have been discovered among the remains of a Roman camp, showing that the annual dues were about $1.25 of our money.

Women's clubs are not of recent origin. The Roman matrons had many such gatherings, some for religious, others for social purposes. The most celebrated of these was the "Senate of Matrons," connected with which was a debating society, wherein momentous questions concerning themselves were discussed.

The first definite information concerning an English club is given by Thomas Occleve, the poet, who, with Chaucer, belonged to a club called "La Court de Bone Compagnie." In the reign of Queen Elizabeth these clubs became very numerous, and some of them exceedingly famous, owing to the great men who belonged to them.

Among the ancient Saxons "guilds" were inaugurated, growing out of the relations and necessities of commerce, trade, and manufactures. Each member contributed to a common fund, out of which were given donations for the temporary relief of needy members. Eventually every trade had its separate guild, and other organizations, of a like character and object, became popular in European cities and towns. They were really trades-unions or coöperative societies, and have been traced as far back as the tenth century. In the last century most of those, in England, degenerated into free-and-easy clubs, social and convivial in their character. Subsequently workingmen's beneficial societies were formed, out of which were inaugurated the Odd Fellows' or Friendly society. In the early part of the present century, the Order was organized into a permanent institution; in England confined, almost exclusively, to the operative classes, and was both beneficial and convivial.

The Age's Controlling Principle. — Every age has had its central idea, its controlling principle. From history we learn that the age of Greece was the age of letters and arts. The general intellectual development of the people exhibited a progressive advancement of life from its lowest types, as they existed in the normal condition of society, up to higher forms of education and civilization. The middle ages were characterized by religious enthusiasm, uncontrolled by science, and unrestrained by knowledge founded upon reason and experience. Then came an age of military despotism, when tyrants exercised absolute or unlimited and uncontrolled power.

The idea of the present age is fraternity, — to associate and hold fel-

lowship as brothers, — a brotherhood that fosters love of country, and of family, benevolence toward the needy, sympathy for the distressed, and brotherly love for those in affliction. The present age has borrowed but little from the models of ancient times, has overleaped all barriers to the supremacy of the principles of universal freedom, the sovereignty of the people, and the inevitable growth of the idea of brotherhood, as implied in pure friendship, fraternal love, and divine truth. Humanity and charity have largely participated in the advance of civilization and the triumph of Christianity. As inseparable from the growth of these, and as auxiliary to that greater efficiency for good, has the spirit of association and coöperative organization been invoked, with a view to enlarged usefulness and more effective practical results.

The Orders of Odd Fellows. — The Manchester Unity was only one of the many Orders of Odd Fellows that existed in England at the beginning of the present century. Each was independent of all others. Among these may be named: the Imperial Odd Fellows, Nottingham; Ancient Noble Odd Fellows, Bolton; Grand United Odd Fellows, Sheffield; Economical Odd Fellows, Leeds; National Odd Fellows, Salford; London Unity Odd Fellows; and others in more obscure localities. These held no official or fraternal relations with one another, except that each lodge accorded allegiance to the "mother lodge," recognizing its supervising influence, under the authority of the dispensation it had granted.

The causes that necessitated the formation of these several unities, led to the disintegration of others, and prevented the union of some, occurred between 1790 and 1796, and were attributed to the action of the government. The principles of deism, at that time, swayed and ruled the minds of thousands of people in France, eventually brought about a revolution that overturned the forms of religion and monarchy, in the name of "Liberty, Equality, and Fraternity," and established the worship of reason. England, in order to prevent the introduction of like principles among her people, many of whom were not averse to them, and on several occasions had manifested their approval of the transactions of the National Assembly of France, had taken the precaution to have enacted, by Parliament, measures for the suppression of all seditious gatherings, and to interdict the unlawful administering of oaths by secret societies. The penalties of the laws thus enacted, were, through the agency of the local authorities, constables, spies, and informers, visited with unusual severity on the people.

The Odd Fellows' societies, lest their purposes should be suspected, and their teachings of fraternity misconstrued, decided to suspend public operations and discontinue correspondence with their respective Grand Lodges.

London Union Odd Fellows. — This isolated condition of the lodges con-

tinued until 1803, when the society of London Union Odd Fellows was organized by some of the city lodges, in London, and set up its assumption to be the Grand Lodge of England, with sovereign authority in Odd Fellowship, in the domain of the United Kingdom; and became at once tyrannical and oppressive, in the exercise of its power over the lodges. Those in the provinces, through the cupidity, tyranny, and irresponsible character of the managers in London, were dissatisfied with the executive authority, and frequently remonstrated, but without any beneficial effect.

Grand Lodge of England. — The Grand Lodge of England, from the position it occupied, determined to force the whole Order to submit to its control, and was partially successful, when, in 1809, a Brother Bolton, member of a lodge of the Ancient Order of Odd Fellows, in London, became a resident of Manchester. In conjunction with some friends, he obtained a dispensation from the Grand Lodge, in London, for Victory Lodge, in Manchester, and it proclaimed itself independent of the Grand Lodge of England. This was the first declared opposition to the usurped authority and power of that Grand body.

The Mutual Relief System. — In 1810 Robert Naylor, with others, held convivial club meetings at the Rope-makers' Arms, Chapel street, Salford, near Manchester. They framed a code of rules for self-government, and also adopted an absurd and ridiculous ceremony for the admission of applicants. Several members of Prince Regent Lodge, of Odd Fellows, were prevailed upon to join them, and formed a benefit club at the Robin Hood, in Church street, Manchester, in October, 1810. This union resulted in the spontaneous organization, by self-institution, of Lord Abercrombie Lodge, on the principle of *mutual relief* to its members, change in the customary financial system, and a somewhat improved initiatory ceremony. With these new features the lodge increased rapidly in members and finances. Victory, and other lodges, immediately adopted a similar system and work, and were rewarded for the changes.

In 1811 the new lodge, not slow in observing the effect of its improvements, as adopted by the other lodges, conceived the idea that it was entitled to a supremacy over those lodges, proclaimed itself as the "Lord Abercrombie Grand Lodge of Independent Odd Fellows," and announced its authority over the lodges working according to the system it had inaugurated. This movement gave rise to hostility on the part of other lodges, and disputes retarded their growth. They willingly acknowledged the "Abercrombie" as the "mother lodge," but claimed an equal participation in the authority to govern.

Funeral Fund. — This unsatisfactory state of affairs existed until 1812, when the lodges, located in and around Manchester, where the old Order had made considerable progress in the past three years, declared their independence, and elected a managing committee to superintend the new

system. The alarm of innovation was now sounded throughout the Order, and many obstacles were interposed to impede the advancement of the renovated society. The changes in the admission ceremony; the introduction of appropriate paraphernalia; the provision for the funeral fund system; every effort tending to restrain the *ancient usages* in the lodge-room, were viewed with suspicion, if not absolutely regarded as oppressive. All lodges were held in taverns, or public houses, for the benefit of the landlords and any interference with their privileges, and business, met with violent opposition from that class of people, who had become confirmed in the belief that, while these lodges were organized for the amusement of their members, the primary object of their institution was for the profit of the lodge host, who was, invariably, the landlord.

However, the new conditions continued to gain strength, and every new difficulty seemed to impart fresh energy to the members, to contend, not only with the opposition of the old society, but the unfriendliness of the pulpit and the press. The Order was denounced from the former as demoralizing in its influence. It was held up to the people as the abode of every vice that should be shunned, and its members were branded as apostates, both to religion and morality, and its teachings declared to be nothing short of infidelity; while the press hurled its fulminations against the Order, and boldly proclaimed that it had a tendency to lead the members into the most degraded condition of intemperance, and that the society taught principles subversive of all law and good government.

The Social Status. — Under such circumstances it was not to be expected that persons of standing and respectability would apply for admission to a society apparently so low in the moral and social scale; and, consequently, the growth and prosperity of the institution were in a great measure paralyzed. The Independent Order was confined almost solely to Manchester and its vicinity, and hence very little interest was felt concerning it elsewhere. The members saw and admitted the necessity of such action as would save the society from early disruption, and ultimate relapse into its former habits and customs. After consultation and discussion, it was deemed advisable to call a convention of the lodges to consider the existing state of the Order, and determine what was best to be done.

The Manchester Unity organized. — In 1813 a convention of the past and present officers of all the lodges in interest, in Manchester and the outlying districts, was held. Those represented were: Lord Abercrombie Grand Lodge, No. 1, Salford; Wellington, No. 2, Manchester; Clarence, No. 3, Salford; Victory, No. 4, Manchester; Victoria, No. 5, Ashton-under-Line; and Combermere Lodge, No. 6, Stockport. After due consideration an agreement to form an organization of the lodges, under the title of "The Manchester Unity of the Independent Order of Odd Fellows," was adopted. The convention was strongly in favor of uniformity in the work;

of general laws for the Order; of enlarging its benevolent and charitable features; of efforts for raising the reputation of the institution in the public estimation, by improving the habits and customs of the members.

Government. — January 21, 1814, a formal organization was accomplished, and measures were taken to secure the coöperation of all in a complete structure. A Grand Committee, or District Grand Lodge, was provided, and at once convened. A form of government was adopted. James Christie was elected Grand Master, and Benjamin Howarth Deputy Grand Master.

This may be considered the first practical movement made in Manchester toward the formation of a permanent and reliable organization, from which the Unity sprang, and eventually became a leading factor among the Friendly societies in England at that time. While it may not have been intended to extend its operations, power, and authority beyond the limit of Manchester and the adjoining districts, it opened many lodges, and spread the principles of Odd Fellowship throughout Lancashire, which expanded its domain, and led to the opening of several lodges under its sanction.

Grand Officers. — In 1815 John Lloyd was elected Grand Master, and served four consecutive years, and Benjamin Howarth was retained as Deputy Grand Master. At this annual session of the Grand Committee it was decided to district the jurisdiction into provincial districts, with a Provincial District Grand Master appointed for each. It was also determined to number the lodges in numerical order in each district.

The rapid growth of the Order rendered the appointment of a corresponding secretary necessary at the annual session, in 1816, and Thomas Hignett was selected, who served during the ensuing five years. The funeral fund system, adopted at this session, was the first useful result of the Order as a Unity; and lodges distant from Manchester were permitted to participate in its benefits, on payment of the entrance fee. Through the medium of this fund great good was accomplished, and helpful aid dispensed. As a general principle, however, the lodges exercised authority and control over their respective funds, without interference from any ruling body.

Lodge Degrees adopted. — Not the least important business of this session was the question of adopting degrees into the Order. The subject was referred to a committee, who prepared and reported to the Grand Officers the White, Royal Blue, and Scarlet degrees, with appropriate lectures, which were committed to the Order in July. In December, 1817, the Grand Committee adopted a past grand's charge.[1]

[1] *Note by the Editor-in-Chief.* — This *charge* was quite a different affair from that known to American Odd Fellows. It resembled the "charges to the Candidates," in Webb's *Masonic Monitor*, dated September 26, 1797.

CHAPTER II.

THE ORDER IN WALES.

An Enlarged Sphere of Operations. — In 1820 Waterloo Lodge was opened in Monmouth, as the pioneer of the Order in Wales. Its success was almost instantaneous. The members were energetic in adding to their number, and their devotion to the interests of the Order led them to make known its objects and principles among their towns-people. One of their number, Past Provincial Grand Master Rennie, seemed to live for Odd Fellowship alone, through his addresses, writings, and essays. He travelled many miles to advocate the cause of the Order, at anniversary meetings, and he was at the opening of every new lodge within a reasonable distance. In this way he and Waterloo Lodge became known far and near.

Another indefatigable Odd Fellow, John Davis, of the Union Order, was attracted to Waterloo Lodge by the newspaper reports of the good work of the lodge, and, assured that the Manchester Unity was a far more useful institution than the Union Order, decided to open a lodge in Tredegar. For this purpose Brother Rennie had Davis and four of his friends initiated in Waterloo Lodge. These five brothers immediately applied for and obtained a dispensation to open South Briton Lodge in Tredegar, Wales.

Affiliation of Trades-Union Clubs. — As a result of the failure of the trades-union clubs formed among the workmen in the great mineral basin of Wales for mutual protection, and of their liability to the casualties incident to their calling, they allied themselves with Odd Fellowship, and became well-pleased with its plan of operations. Brother Davis assisted in organizing and opening over fifty lodges in the principality. The Order progressed rapidly, and was held in the highest estimation by the public. Odd Fellowship had taken a firm hold on the people of Wales, exercising a moral and social influence among them, and attracting to its ranks men of education, affluence, and of high social and political standing. Its annual gatherings and anniversary dinners afforded recreative enjoyment, not only among the members of the Order, but the towns-people looked forward to their return with pleasure and interest.

CHAPTER III.

THE ORDER IN SCOTLAND.

Invasion of Scotland. — The Order of Manchester Unity Odd Fellows, apparently, was not introduced into Scotland at a very early date of its existence. The first dispensation for a lodge that crossed the Tweed, the ideal line that marks the boundary of the two nations, was granted in

April, 1837; and Bon-accord and Thistle Lodge was opened in Aberdeen. The first applicants were wool-combers from Yorkshire. The Order, at first, did not meet with favor among the inhabitants, and the lodge had many difficulties with which to contend. The principles of Odd Fellowship had, seemingly, been planted in soil uncongenial to their spread and appreciation. The character of the people was proverbially cautious, and always jealous of any innovation upon the established usages of Aberdeen. The strange and unmeaning name of the Order was looked upon as something that was "no good," and its membership as being composed of a set of boon companions, with no other object in view than passing their leisure hours in conviviality, free from the restraints of morality.

Progress. — In due time the people of Aberdeen began to investigate the character and intent of the Order, note the results of its work, and became convinced that it represented the most important Friendly society in existence. At the end of the first four years Friendship, Love, and Truth reëchoed from fourteen lodges, — three of which were: the Star of the North, Scotland's Glory, and Lord Byron. Many intelligent and educated citizens, becoming familiarized with the name of Odd Fellow, were not only initiated, but were warm and devoted enthusiasts in, and gave support and character to, the Order. They saw in it a medium for the well-being of their families in future possible contingencies, and, therefore, created a widow and orphan fund. They also erected an Odd Fellows' hall that reflected credit on the city, was a monument to fraternity, and an honor to the Order.

May 22, 1838, Loyal City of Glasgow Lodge was opened by Provincial Deputy Grand Master Beck, of Carlisle, at the Sign of the Hatters' Arms, in New street, Glasgow, — the first of the Order in that city. The members were humble mechanics, but of industrious habits. They were slow in gaining admissions. The Ancient Order was introduced into Glasgow about 1815, had several lodges in the town, but these were conducted as free-and-easy societies. The immoral tendency of the old lodges, and their unsavory influence with young men, prejudiced the people against the new lodge. November 17, 1838, Banks of Clyde Lodge was opened, and August 17, 1839, Thistle Lodge. The Order was beginning now to force itself upon the good graces of the people in the west of Scotland, as they noted the benefits it was daily conferring upon its members. The Manchester Unity eventually attained a deserved standing among gentlemen in the middle ranks of society, who joined it to encourage the working classes to avail themselves of its wise provisions. The lodges ceased to hold their meetings in public houses, and resorted to private rooms, abolishing the convivial character in vogue in England. The lodge thus exercised a moral influence upon its members, and maintained the good opinion of the public.

CHAPTER IV.

THE UNITY IN ENGLAND AND AMERICA.

The Manchester Government. — In 1819 the lodges remote from Manchester, although they admitted a common bond of fellowship, were distrustful of the schemes proposed, and power exercised by the Grand Committee. While John Mansell was Grand Master, in 1819, and 1820, various plans had been discussed, which resulted in a determination of the Manchester Committee to have a fixed centre for the seat of government, and effect, if possible, a consolidation of all the lodges in the country, under one general head, and thus bring them under the control of the Manchester district. They embodied their ideas in a circular, explaining that, from the position of Manchester, they thought its establishment there would promote, and conserve, the best interests of the Order. This was sent to each district that had maintained a semi-independence, and to the self-instituted lodges everywhere that acknowledged no authority above their own. This caused more than a little agitation, and considerable feeling was manifested. Rochdale, Newcastle, and Leeds protested against the assumption of the power contemplated. The lodge in Pimlico, London, working under a Manchester dispensation, on receiving the circular, informed the Manchester Committee that they considered London the best place for central operations, and had established themselves as a Grand Lodge, with headquarters in Jewin street. They peremptorily ordered lodges to give in their allegiance to, and contribute toward, the maintenance of this self-constituted Grand Lodge. Leeds, also, sought to obtain the seat of government, and created opposition and distrust toward the Manchester movement in most of the Yorkshire lodges.

Conflict and Harmony. — This action on the part of the Manchester district involved them in conflict with the Grand Lodge of England, and each expelled the other from the Order. The Manchester Committee wisely wasted no energies in opposition, but employed every means at their command to allay conflicting passions; and thus succeeded in persuading lodges in all sections to send their adhesion, and promises of support, to establish the Manchester government on a permanent foundation.

The protesting districts were visited by the Grand Master, and two associates, and requested to enter into mutual explanations, with a view of reconciling differences. Some of the erroneous impressions, relative to the intentions of the central government, were removed, but the Manchester authority was repudiated. The ill-advised attacks of the *Odd Fellows' Magazine*, against the officers of the Order, aided by turbulent spirits, stimulated rebellion to the authority of the Grand Master, in

many lodges, which rendered it difficult to keep even a medium course, between what was considered tyranny and rebellion; so that the authorities had to labor, or fight, as circumstances directed, in the belief, as the Grand Master expressed it, that the Order, whose foundations were now firmly laid by its wise and good men, would erect a superstructure to adorn and beautify, a mansion of peace, good-will, and relief to all mankind.

The plan proposed by the Manchester district, providing for a Movable Committee to hold annual sessions where a majority of the deputies, at a previous session, might designate, decided the lodges in favor of the Manchester scheme; and the districts of the Independent Order came into compliance, except the district of Leeds, which organized the Grand United Order of Odd Fellows.

A few of the so-called "Grand" lodges still held out, and for a time resisted all overtures. When the inconsistency of their position was made apparent to them, most of them gradually acquiesced in what had been designed for a harmonious unity.

Lord Abercrombie Grand Lodge, No. 1, the "mother lodge," of the Manchester district, resisted all entreaties, and persisted in retaining the title, and exercising her ancient prerogative over the lodges opened under her sanction and influence. In 1821 the District Grand Committee expelled the lodge from fellowship, and abolished the use of the term "Grand" by working or subordinate lodges, when it placed itself under the jurisdiction of the Grand Lodge of England. The association becoming disagreeable, eventually, the lodge applied for reinstatement in the Manchester Unity. In November, 1825, the District Grand Committee reinstated the lodge; but, deprived of the "No. 1" on the Unity roll, it was allowed to take the first vacant number on the ledger. This was confirmed by the Annual Movable Committee, in 1826, and the lodge was restored as Abercrombie Lodge, No. 1, Salford.

First Grand Session. — The first Grand Movable Committee was convened at the Manchester Arms, in Manchester, May 30, 1822. It confirmed the expediency of holding an Annual Movable Committee, with power to adopt or reject laws proposed by districts, for the better government of the Order; the Committee to be composed of past and present officers of districts and lodges which were in compliance.

The first lodge opened by the Manchester Unity, in London, was on September 2, 1822, — the Loyal St. Olives, at the sign of the Bull, Bull Court, Tooley street, Southwark. Though this lodge was reopened under a dispensation from the Manchester Unity, if not the oldest lodge formerly belonging to the Ancient Order, it must have been among the first instituted, as the former members possessed records which proved its existence as far back as 1750.

Very little can be ascertained from the incomplete and unsatisfactory records, relative to the Order in Liverpool, either as to the institution of its lodges, their work, or their progress. In 1816 a small number of lodges were known to have existed in Liverpool. These, guided by Philanthropic Lodge, and actuated by the course taken by the lodges in Manchester, declared independence of the Union, or London Order. The district of Liverpool was organized by Philanthropic Lodge, No. 1; Duke of Sussex Lodge, No. 2; and Eclectic Lodge, No. 3, as Loyal Philanthropic Liverpool District Grand Lodge, No. 1, of Independent Odd Fellows, and assumed prerogatives similar to those exercised by the Grand Committee, of Manchester, with which it was in harmony, as well as with all local districts of lodges of the Independent Order. Prior to 1820, each district was limited, exclusively, to its own jurisdiction. A general password was in vogue, for the use of tramps seeking either employment or relief; this was abolished by the Annual Movable Committee, in May, 1823. For the service of lodges, for visitation within the Manchester district, the Unity adopted a changeable password, — monthly, then quarterly, — as early as 1815. When the Order in Liverpool came under the control of the Manchester Unity is not known; but that such relationship did exist is evident from the minutes of the Grand Committee, of December, 1820: —

"*Resolved*, That the Philanthropic Lodge, Liverpool, deserves reproof for their intemperate letters, and conduct (toward Victory Lodge, Liverpool), and all the officers and brothers of Victory Lodge be considered legal to all intents and purposes, if they make a tender of their arrears to the Philanthropic."

May 30, 1821, a fine was imposed on Philanthropic Lodge, Liverpool, for an offence charged. At the Quarterly Committee of September 5, 1822, the expulsion of Philanthropic Lodge, Liverpool, for non-compliance, was referred to the next Annual Committee.

In the minutes of the Annual Movable Committee of May, 1823, it was stated: —

"That the Philanthropic Lodge, Liverpool, and all lodges opened by them, be totally expelled; but lodges are at liberty to receive the members who have joined them through mistaken views."

In 1826 the Annual Movable Committee reinstated all the Liverpool lodges, except the Duke of Sussex Lodge, No. 2. Philanthropic Lodge, No. 1, subsequently, yielded compliance, and was registered as No. 34. The Duke of Sussex Lodge, No. 2, obstinately held out until 1834, when it was reinstated as No. 704.

More Degrees adopted. — The session of the Annual Movable Committee, at Huddersfield, in 1825, was tumultuous in the opposition to the Grand Master presiding, — the disaffected deputies claiming the right to elect their own chairman. By prompt and decisive ruling, sustained by

documents, resolutions, usages, and other evidences, the opposition was silenced, for the time being, and their defeat prevented the return of the Unity to the old system of isolation. Many improvements were suggested and adopted; the Patriarchal degree was instituted, ordered printed, and promulgated for the instruction of past officers in the principles of Odd Fellowship, — the Royal Purple degree being the only portion now recognized by the Order. Thomas Armitt, brother of the Grand Master, was appointed to visit the independent lodges in the north and south of England, furnish copies of the new lecture, or Patriarchal degree, and endeavor to bring into the Unity several lodges that had previously been disaffected. Many districts had been visited, between July 4, 1825, and February 21, 1826, a more or less friendly interest excited, cordial expressions of good-will received, and a determination declared, on the part of some, to support the existing heads and laws of the Order.

Changes. — In 1827 many changes were made, the most important of which may be mentioned: abolishing the title of "Grand Lodge," held by "mother lodges"; revision of duties and charges; mode of conducting business; laws to provide for decent interment of members, dying when travelling in search of employment; certificates of membership, to prove that the holders were brothers of the Manchester Unity, when not "avouched-for." The great question at issue was as to the advisability of superseding the powers of the Grand Committee, elected by the lodges in Manchester, and the Grand Master, by the election or appointment of a board of directors by, and responsible for their conduct to, the Annual Movable Committee. It was decided to appoint a board of directors, to consist of past or present officers of the lodges, in the Manchester district, who should, in future, direct the affairs of the growing Unity. At this meeting the "visiting-pence" was abolished, — a tax paid by visitors to lodges where they had no rights as members. A Past Grand's degree was instituted; and the Covenant and Remembrance degrees were adopted during this year. These were American degrees, submitted by Grand Master Wildey, while on his mission to procure a grand charter for the Order in the United States.

Improved Ritual. — In 1834 the lecture book was revised, and a new mode of initiation, more in consonance with the spirit of the period, was adopted. As the trades-unions admitted to membership by the administration of oaths, the government put in force the laws relating to extra-judicial, or "illegal oaths." The Order, in the spirit of loyalty to the constitution, abrogated the oath that had been used by the Unity in initiation, to allay all suspicion and prevent any misconstruction of its intentions.

In January, 1835, the new lecture books were issued, and those in use were recalled. This led to confusion in the work, as previously arranged

THE TRIAL OF ABRAHAM'S FAITH.

between the lodges in the United States and the Manchester Unity, and to a final separation, in 1843.

In 1836 widow and orphan funds were recognized, after free discussions, as a legitimate institution of the Order, and made a law by the Annual Movable Committee; their establishment throughout the Unity was recommended, and allowances were made to districts or lodges in aid of these funds.

Famous Litigation. — Near the close of 1836 refractory members were expelled for violations of the regulations of the Order. Early in 1837 they commenced proceedings in the Manchester Court of Requests, for a return of the money they had paid into their lodge fund. The Commission who heard the case decided: —

"I have, with great care, read over and considered the Act of Parliament relative to secret societies, and I am clearly of the opinion that the Order of Odd Fellows is an illegal association, and that the law under which the party has been expelled is illegal; for no Order can make a law to authorize it to expel any member; and, as the consequence, they must either pay the member back his subscriptions, or reinstate him as a member. The laws of the Order are of a philanthropic character."

In consequence of this adverse decision, the case was carefully drawn up and submitted to Sir John Campbell, Attorney-General, for an opinion. The statement represented that the Order was formed for mutual assistance in times of sickness, and to defray funeral expenses. That the Unity consisted of one thousand one hundred lodges, and seventy thousand members, divided into one hundred and thirty-one districts. That previous to May, 1834, the Order, not being aware of its illegality, administered an oath to each new member, on admission, that he would not divulge the secrets of the Order; but since that date such oath had been abolished, and only a "promise" required of the party admitted. That the Order had, at all times, done its utmost to assist the proper constituted authorities to preserve the peace. That it discountenanced trades-unions, and did not allow assistance to be given to those who leave their employment in strikes, or "turnouts," promoting good-will to all men. That in so numerous a society individuals may render themselves liable to be excluded for violations of the laws, a copy of which was given to each on his entrance, as a guide for his conduct. That the party had been expelled in accordance with the provisions of the rule to meet such cases.

Several questions were appended, to which the Attorney-General replied: —

"Some little doubt may be entertained whether the society of Odd Fellows may not be considered as coming within the meaning of the provisions of the statutes respecting affiliated societies; but it appears to be a very loyal, moral, useful, and praiseworthy institution, and I think the members may continue to meet according to the rules of the Order, as they have done so long, without any danger of being called into question for a breach of the law.

"If the society were illegal, an expelled member cannot, by law, recover back any part of the money paid by him to the lodge.

"I do not see any necessity for the society being remodelled.

"If the society were dissolved, no member could claim more than his share of the surplus; and, if an account were taken on the footing of the sums he has paid, there must be a set-off in respect to the sums he has received.

"I think the Court of Conscience has exceeded its jurisdiction; and, if it proceed, in such cases it might be restrained by prohibition. I would strongly recommend to the Odd Fellows to keep clear of law proceedings, if possible; but, should the Court of Conscience absurdly attempt to put them down, by encouraging actions by expelled members, I think application should be made to the Court of the King's Bench for a prohibition.

(Signed) "J. CAMPBELL."

In February, 1837, a similar case came before the same Commissioner for hearing. He adhered to his previous opinion, that the Order was an unlawful combination or confederation, and gave a verdict for the plaintiff. When the case came again before the Court of Requests the Chief Commissioner said he had some doubts in his mind; he had considered the Attorney-General's answers to the several questions, and, after eulogizing the legal knowledge of Sir John Campbell, he acquiesced in his opinion, — that, under the circumstances, no member could recover back money he had paid to the society, and that execution could not follow the judgment. He said that he did not make this decision in fear of a prohibition, or anything else; but he would do the Odd Fellows the justice to say that their conduct in the whole case had been straightforward and honorable.

It was a trying ordeal for the Order. It repelled the vile charges of unworthy members, and rebutted the unprovoked and scurrilous attacks of an unfriendly press, that the public might judge of the merits of both statements. Had the directors of the Unity pursued a less firm and persistent course, the society must have succumbed to the repeated attacks of its disaffected members, to obtain, in law, what they had forfeited by disobedience of the laws they had promised to uphold; or have maintained a degraded existence, by tolerating repeated insults, and violations of its laws, until it terminated in dissolution.

The Order prospers. — June 21, 1837, the members of the Manchester district took part in a grand demonstration, in aid of the funds of the deaf and dumb schools, at Old Trafford. The Rev. R. Parkinson thus addressed the Odd Fellows, on behalf of the institution, thanking them for their munificent donation of £406 18*s.* 1¼*d.*: —

"It is an act which does you infinite credit, especially as you are the first society to perform an act of this nature. Your example has convinced me that societies, like your own, whose objects are to administer aid in time of need, will not the less have fulfilled their object, because they may administer aid without any prospect of its being reciprocated."

In 1838 Brother William Ratcliffe was chosen Corresponding Secretary, by the unanimous vote of the deputies; and he was succeeded by

Henry Ratcliffe in 1847. In his connection with the funeral fund, of the Bolton district, he had shown himself able, active, and useful to the general interests of Odd Fellowship, and was found admirably fitted for the station to which he had been called.

At the session of the Annual Movable Committee, held in Rochdale, in 1838, the Grand Master stated that one hundred and seventy-six new lodges had been opened during the year, and reviewed the improved condition and state of the Order.

The Grand Master reported, at the session held in Birmingham, in 1839, that the past year had been one of great prosperity, — the general fund approximating £6000; one thousand six hundred and thirty-two lodges were in compliance, with 112,218 subscribing members.

Ireland, Germany, and Australasia. — In 1840 the session convened in York. In the past year the Order had exceeded the fullest expectations of its best friends. The sale of goods had yielded a profit of £956; £898 had been expended for general expenses, rent, salaries, etc. The *Magazine* had reached an issue of fifteen thousand copies, from the profits of which £251 had been appropriated to aid the widow and orphan funds of lodges and districts.

It was resolved to extend the Order to Ireland. On petition of resident brothers in Hamburg, Germany, a dispensation was granted them to open a lodge there. A dispensation was, also, granted to open the first lodge in the Australian dependencies, — Strangers' Refuge Lodge, in Sydney. The Order spread with great rapidity, and its influences, for the benefit of the brotherhood of the human family, interested the most respectable residents of the Colonies, from whom large acquisitions were made. In January, 1864, the returns showed: New South Wales, thirty-eight lodges, 2260 members; Victoria, eighty-four lodges, 6803 members; South Australia, sixty-five lodges, 6788 members; West Australia, two lodges, forty-six members; Tasmania, twelve lodges, 551 members; New Zealand, thirty-two lodges, 1956 members, — total, two hundred and thirty-three lodges, 18,404 members. These were known as the "Ancient Independent Order of Odd Fellows," until 1868, in which year a charter was granted by the Grand Lodge of the United States for the Grand Lodge of Australia, and are now under the jurisdiction of the Sovereign Grand Lodge.

Isle of Man Session. — The session held in 1841, in Douglas, in the Isle of Man, was one of more than ordinary interest, at which three hundred and eight deputies were present. The meeting was held in Odd Fellows' hall, then in an unfinished condition. The reception was exceedingly enthusiastic, and the Grand Master, and Corresponding Secretary, addressed the people from the balcony of the hotel on the object of their presence. Long and loud cheers followed these proceedings, and the day of joyous festivity surpassed any and all previous demonstrations in the Isle of Man.

Revision of Laws. — The revision of the laws at this session embraced many important alterations, viz.: The appointment of an Appeal Committee of eighteen, selected from various districts, to meet quarterly in Manchester, to hear and determine appeals, subject to an appeal to the Annual Movable Committee; the age for admission of subscribing members was limited to forty years; an extra initiation fee for persons over thirty-five years of age; all lodges were compelled to subscribe to a district funeral fund; a system of travelling relief, entitling every person, with a legally obtained travelling card, to 1*s.* 6*d.* per day. At the end of twelve months over £6000 having been paid out through its operation the law was repealed. A modified system was substituted, and proved satisfactory.

Deputation from the United States. — Early in 1842 Past Grand Master James Alcock arrived in England, from America, bearing letters of recommendation, and a document from John A. Kennedy, Grand Sire of the United States. The officers of the Order, in England, claimed they had no power to make any arrangements with Past Grand Master Alcock, as the Annual Movable Committee alone possessed that authority.

At the meeting of May 16, 1842, at Wigan, James L. Ridgely, Grand Corresponding Secretary, and the Rev. I. D. Williamson, Grand Chaplain, representing the Grand Lodge of the United States, were introduced by Deputy Grand Master Richmond, and received by the deputies with great cordiality. Their certificates, authorizing them to act for the Grand body they represented, were read. They addressed the deputies assembled, and were heartily cheered on resuming their seats. The deputies made choice of four of their number to confer with the American deputation, for the purpose of arriving at a solution of the alterations in the work, required to meet the wishes of the American brethren. The conference, ultimately, ended in a failure to come to any satisfactory settlement of the differences that existed. It was not possible for the English Odd Fellows to return to the system they had abrogated in 1834; and it was quite as unreasonable to suppose that the American Odd Fellows could be brought to the annulment of some of the fundamental portions of their constitution. From the date of that meeting a complete severance has, practically, occurred between the two Orders.

Claim of the Manchester Unity. — In 1843, at Bradford, a committee was appointed, who reported on the subject: —

"We, your committee, have read the report made by Messrs. Ridgely and Williamson, to Grand Sire Kennedy, of the Grand Lodge of the United States; and deeply regret that they have used language, and made statements in that report which are totally untrue; and that the reflections made on the actions and motives of the Annual Movable Committee, and executive government, are inadmissible and contrary to reason; but, while we regret that such a mode of proceeding has been adopted, by these gentlemen, of not taking the best means of clearly laying before the American brethren their real position, we have

sufficient evidence, on our side, to show that we used every endeavor to meet them as amicably as possible, so as to make the language of the two hemispheres universal. We therefore recommend the deputies to empower the officers of the Order to take the most advisable course they can, to carry out the resolutions of the Isle of Man and Wigan Annual Movable Committees, with due regard to the peace of the Order in England, on the opening of lodges in America." [1]

Review of the Unity. — The Order, in England, had attained to a most extraordinary position. In the fourteen years of the "directory government" they had to meet constant attacks, in and out of the Order, which they had combated, in a measure, successfully, and for many years discharged all liabilities without taxation; yet, with all the apparent glitter and prosperity, there existed a cancer within; frauds and their evil consequences were rife throughout the Unity. The society was not in a position to appeal to a court of justice to punish offenders or obtain restitution. The auditors were not satisfied with their examination of accounts, and called attention to the frauds committed. A committee on applications for relief, also, referred to frauds that had been perpetrated in the Order: —

"The many serious and extensive frauds, which have of late increased to a fearful extent, will, if not checked, do a serious injury to our institution. In Liverpool, recently, a fraud of £600 has been discovered; extensive defalcations have occurred in Walsall, Bolton, and Ruthin; in many other districts similar acts are known to your committee. We recommend action to prevent the commission of such acts, if possible, and to render secure the reliefs which the laws of our benevolent institution seek to provide, for our distressed brothers, and the widows and orphans of our deceased members."

Such was the condition of the Manchester Unity in 1843, — a name without a reality, — composed of the discordant elements of pride and poverty, fraud and benevolence, strife and good-will to mankind, — attractive on the exterior, rotten in its internal government, — without the pale of the law, — the victim of designing knaves and charlatans. But the Order contained within its bosom the elements of good government; the development of the present state of things had mainly resulted from the reaction produced by the degradation to which it had been reduced by the want of control, by the executive government, over the internal affairs of the lodges composing the Unity. It had no jurisdictional Grand Lodge, other than the Annual Movable Committee, which acted in that capacity, without authority to influence, or coërce, the lodges into a line of duty and coöperation that would have been beneficial to the whole. It had no formula for the conferment of the degrees of the Order; the lectures were furnished in the lecture book, and the signs, etc., imparted informally; the ceremony of initiation was more or less ludicrous, and made an unfavorable impression upon the mind of the candidate; the lodge meetings were invariably held in public-houses, for the benefit of

[1] "I aver that every word of our report is religiously true. J. L. Ridgely, 20th December, 1873." — *MS. note by Ridgely.*

the landlords; in fact, the Manchester Unity lodges were little else than convivial clubs, with a marked resemblance to the American "free-and-easy." To all intents and purposes it is now only a health insurance, — a sick and death benefit society. It makes its returns to the Registrar of Friendly Societies, and under the laws of England is denominated one of the many such societies in existence in the kingdom. Its mode of creating and collecting its general fund; its manner of dispensing its sick and death benefits; the character of its work; the duties and requirements of its officers, of every grade; its system of government; its liabilities and responsibilities; its inferior sources of membership, and lax scrutiny of applicants for admission, all tend to render it dissimilar to Odd Fellowship, as organized, governed, and practised under the supreme power of the Sovereign Grand Lodge, of the Independent Order of Odd Fellows.

Official Act of Separation. — As the action and practice of the Unity were in no respect in consonance with the American Order, and no assurances were in sight as to the possibility of unity of action, harmony, or mutual benefit between the two orders, the Grand Lodge of the United States (now Sovereign Grand Lodge) resolved, September 22, 1843, as a finality: —

"That all connection between the Manchester Unity and the Grand Lodge (of this country), be, and hereby is, forthwith severed, and that to this Grand Lodge belongs the exclusive authority to erect lodges and encampments of Odd Fellows upon any part or section of the globe."[1]

The compiler, therefore, closes this branch of the subject-matter assigned to him, which properly precedes the history of the governing body of the American Order, and will now enter upon that which more deeply interests our American brethren, — the history of the introduction, progress, and ultimate success and prosperity of the Order in the state of New York. For the latter, the reader is referred to Section I., First Meridian, Division III., Part III., of this work.

[1] The present membership of the Manchester Unity, in round numbers, is 750,000. In addition, there are 100,000 persons connected with it in "Juvenile Societies."

Faithfully Yours,
John Medole, P.G.M.

SECTION II.

HISTORY OF THE SOVEREIGN GRAND LODGE : THE FORMATIVE PERIODS.

By J. Frank Grant, *Past Grand Master, Grand Secretary of the Sovereign Grand Lodge.*

CHAPTER I.

THE FIRST PERIOD OF FIVE YEARS.

Introductory. — "The perfect historian is he in whose work the character and spirit of an age is exhibited in miniature. He relates no fact, he attributes no expression to his characters, which is not authenticated by sufficient testimony. But by judicious selection, rejection, and arrangement, he gives to truth those attractions which have been usurped by fiction. In his narrative a due subordination is observed; some transactions are prominent; others retire. But the scale on which he represents them is increased or diminished, not according to the dignity of the persons concerned in them, but according to the degree in which they elucidate the condition of society and the nature of man. . . . He considers no anecdote, no peculiarity of manner, no familiar saying, as too insignificant for his notice, which is not too insignificant to illustrate the operation of laws, of religion, and of education, and to mark the progress of the human mind. Men will not merely be described, but will be made intimately known to us. The changes of manners will be indicated, not merely by a few general phrases or a few extracts from statistical documents, but by appropriate images presented in every line." — *Thomas Babington Macaulay.*

The Nineteenth Century Order. — The curiosity and interest indulged by all civilized people, prompting them to inquire into the history of the rise and progress of any marked and vigorous improvement in the civilization of man, excites, in the mind of the historian, not only a feeling of pleasure at this desire for knowledge, but a laudable ambition to gratify it.

Ingenious men, possessed of leisure, are apt to push their researches beyond the period in which facts are preserved and established, without reflecting that accuracy, the most valuable of all the virtues of history, is immediately lost or disfigured when trusted to memory or oral tradition; and that the narration of long tales so founded, affords small interest to men born in a more cultivated age. The fables which are commonly employed to supply the place of true history, and to add to its pages, ought to be entirely disregarded.

Neglecting, therefore, all traditions concerning the earlier history of Odd Fellowship, the purpose of these pages shall be to narrate briefly,

— in a style which it is hoped will commend the study and perusal of the subject to the reader, and in perfect accord with clearly established facts, — the rise and progress of the legislative and governing body of the Independent Order of Odd Fellows, under the various names which it has adopted at different times.

The first quarter of the nineteenth century will ever be famous in the history of this country. For the second time, her independence of Great Britain was maintained. The newly born Republic won a strong position among the nations of the earth, as the country offering the best homes, shelter, and advantages to the oppressed and the poor.

In 1821 Mexico had gained her independence; George IV. had just ascended the throne of Great Britain; Napoleon Bonaparte had ended his career of warfare and ambition in death; Lafayette was preparing for his ever memorable visit to our people, who loved him. Under the smiling countenance of peace, civilization and good and free government extended its arms of refinement and protection to some of the older, and much of the newly acquired territory. Maine was separated from the jurisdiction of Massachusetts, by which she had been governed for nearly seventy years, and was raised to the dignity of independent statehood. Missouri, in knocking for admission to the Union, interjected the "slave question" into national politics, ending in the famous Missouri Compromise, and fixing a latitudinal boundary to slave territory. A tide of good feeling, and the era of prosperity which had blessed the whole nation during the first term of James Monroe, landed that statesman into the presidential office for four years more, and sealed for all time the popularity of his "doctrine."

Providence smiled, peace and content folded their wings and settled in every home. A great event was happening. Almost unconsciously to the surrounding world, Odd Fellowship was born. We are "looking backward" to-day upon more than three-quarters of a century of the life of this prodigy; born a weak and puling infant; tenderly nursed in the arms of seven faithful brothers; now grown a giant, astonishing the world, and even the members of its own family, with its deeds of love and charity.

The coëval blessings attending the American people made it a most fitting period for the advent of American Odd Fellowship. Almost born in a manger, like many others of the truly great its birth was unhonored and unsung. Nursed in secrecy, performing its deeds of charity in the modest manner recommended by Divine law, its growth was unnoticed, by those without the pale of membership, until its own necessities demanded a court of last resort, and a law-making power as well. The creation of this body was a long step in advance, which at once publicly declared to the world the principles and objects of this young brotherhood.

The First Governing Body. — The Grand Lodge of Maryland (which state is the birthplace, and still continues to be the home of Odd Fellowship), was organized February 7, 1821, with the loved, the honored, the revered Thomas Wildey as its Grand Master. "To separate the legislative from the operative portion of the Order," is the terse language of its declaration of the necessity for such a Grand body.

Washington Lodge, No. 1. — Washington Lodge, No. 1, the first lodge of Odd Fellows in the state of Maryland, was organized April 26, 1819, in the city of Baltimore. Thomas Wildey was Noble Grand. Franklin Lodge, No. 2, in the same city, was instituted later in the year. In 1821 these were the only lodges known, to the Odd Fellows in Baltimore, to exist in America. Up to this time matters of interest and importance to the general welfare of the Order had been referred to, managed and controlled by, a committee of past grands. Such committees represented, in a desultory and erratic manner, the ideas embodied later in the Sovereign Grand Lodge. Their powers and prerogatives were never very clearly defined, their authority never supreme, nor unquestioned; yet it was the proud privilege of such a committee to organize a Grand Lodge of legislative capacity, — a Grand Lodge that has so grown in strength, dignity, and wisdom, beneficence, power, and influence for *good only*, to the whole Order, that it stands to-day without a peer among the deliberative and legislative assemblies of the world, — in which a membership, as officer or representative, is a greater honor to him who holds it, than any other position within the gift of people, prince, or king.

Like the founders of American liberty, these founders of American Odd Fellowship, though without scholarly attainments, and destitute of knowledge in the deep and intricate mysteries of government, unhesitatingly rose to meet every emergency which they encountered in their efforts to establish, maintain, and advance Odd Fellowship on American soil. Deficiencies in education and experience were supplied by sound common-sense, and an indefatigable resolution to succeed. Beneath the structure, rising slowly but surely under their labor and guidance, lay the solid foundations of eternal Truth. Permeating all its graceful proportions were the hope-inspiring emotions of Friendship and Love.

Record of the Year 1821. — The Grand Lodge organized in February, 1821, was called: "The Grand Lodge of Maryland and of the United States of America, of the Independent Order of Odd Fellows." It was a long name; long enough not only to satisfy the fancies of the inventors but to insure it abbreviation at no distant day. Five men organized this first Grand Lodge, and their names should be written as high upon the pillars of fame as are engraved those of the founders of Odd Fellowship. Thomas Wildey was its first Grand Master, and, in this capacity, he served well and faithfully for more than twelve years, resigning his office (then

as Grand Sire) September 3, 1833, to his successor, James Gettys, of the District of Columbia. John P. Entwisle was Deputy Grand Master, William S. Couth, Grand Warden; John Welch, Grand Secretary; and, partly from a scarcity of material, partly because of his capabilities and willingness, John Boyd was chosen Grand Treasurer and Grand Guardian. So says the record, though later, when a Grand Treasurer was elected, the same record says that the duties of that officer had, to that time, been discharged by the Grand Sire.

The American Degrees. — After its organization, the next act of this dignified body was to order three blank books for its use, — then it adjourned. The next meeting was of more importance in the detail of its transactions. Officers were installed, the surrender of the charter of Washington Lodge, No. 1, was accepted, and a dispensation was granted in its stead, it retaining its name and number, but as a subordinate lodge. Provision was made for the financial support of the Grand Lodge as follows: subordinates paid into its treasury ten *per centum* of their receipts; members were charged seventy-five cents for the Golden Rule degree; thirty dollars was fixed as the fee for dispensations for "opening lodges"; being ten dollars for the dispensation; ten for the White, Blue, and Scarlet degrees, and book of charges; and ten for the intermediate degrees, called the Covenant and Remembrance. The last two were prepared by the Deputy Grand Master, John P. Entwisle. Sessions of the Grand Lodge were held, quarterly, in Baltimore, with occasional meetings of the Grand Committee, between the regular quarterly sessions. The presiding officer in the Grand Committee meetings was always the Grand Master, Thomas Wildey, or his lawful representative, — the other officers of the Grand Lodge, when present, occupying the stations as in the regular sessions of the Grand Lodge. The committee proceeded to legislate in the customary manner of the Grand Lodge, and it was, in all respects, the same body meeting under a different name. The only abbreviation of its power lay in the fact that its acts were not strictly authentic until approved by the Grand Lodge at a regular session.

At the quarterly meeting of the Grand Lodge, held in August, 1821, a committee was appointed to draft a constitution for the government of the Grand Lodge of Maryland and the United States. That document strongly states the doctrine of representation by past grands only. The journal of the meeting at which this constitution was presented, by the committee, is not very full or explicit. Foot-notes to the journal give a copy of the constitution as it was adopted. It contains twenty-two articles, arranged in three sections, under the following headings: "The Formation of the Grand Lodge"; "Election and Situation of Officers"; "Dispensations." It provided for annual meetings on the 22nd of February, and quarterly from that date.

The Golden Rule degree was required to be read each quarter, and members taking it paid one dollar "toward the support of the funds." Members were fined for non-attendance at regular or committee meetings, unless they sent a written apology. Refreshments were forbidden in the lodge-room. The Grand Master was elected for four years, and declared eligible for three years longer, after which time he should not be eligible for four years, but he was permitted to resign after two years' service. The Deputy Grand Master and Grand Secretary were elected for two years, and the other officers for one year. The titles of "Most Worthy," "Right Worthy," and "Worthy," were created by this constitution. Reports from subordinates were required to be made quarterly, and the revenue was maintained at the rates previously fixed. The Grand Lodge, at this session, resolved that the Grand Master's address should be recorded in the proceedings, but it was not done. It also expelled from its membership a brother, who is not shown by the records ever to have been a member of the Grand Lodge. It provided that copies of the proceedings of that session should be furnished to subordinates.

At a Grand Committee meeting, in December, 1821, a seal for the Grand Lodge, and a form of dispensation were adopted; and a committee was appointed to revise the degrees and charges. The end of the first year of the life of the legislative branch of the Order thus saw sovereignty, that essential idea, not only firmly fixed in the minds of the members, but as well established in a dignified and respected attitude, as the hearts of the founders could desire.

The deliberations of the Grand Lodge and all its acts had been guided by the wisdom of the unselfish Wildey; a wisdom which seems from our point of view to have been almost prophetic, and which was surely directed by that pure love for the principles of the Order which marked, with an unsullied lustre, the whole course of his life. The very meagreness of their records but reflects again the modesty of the small handful of men, who, trusting implicitly in their leader, marched steadily toward success.

Record of the Year 1822. — The year 1822 was not marked by any important changes in the laws and institutions of Odd Fellowship, or by any recorded advance, either by increased membership or otherwise. The following is a brief *epitome* of the business transacted by the Grand Lodge in that year. Dispensations were signed and delivered to Washington Lodge, No. 1, dated February 22, 1821; and to Franklin Lodge, No. 2, dated September 5, 1821. The proceedings of the meetings of the Grand Committee were ratified. The Grand Guardian, Brother Boyd, "presented two lottery tickets in the Washington Monument Lottery, purchased for the use of the Grand Lodge." Washington and Franklin lodges made their first annual reports, showing their places of meeting to be Baltimore, and reporting nothing else.

The Grand Treasurer read his first report. It is anonymous, — shows receipts of $115.08, disbursements $100.37, leaving a balance in his hands of $14.71. The first obituary notice was recorded, being that in memory of Past Grand Winchester, and the Grand Lodge, by resolution, wore *crêpe* for one year. Losing sight of the fact that article seven, of the constitution, provided for a charge of one dollar for the Golden Rule degree, a resolution making the same a law was adopted August 22nd. A committee was appointed to alter the music of the ode sung in the lodges, but the change made is not given. By the end of the year the balance in the hands of the Grand Treasurer had risen to $39.38.

Record of the Year 1823. — During the year 1823, the Grand Lodge enjoyed the satisfaction of seeing the Order "pitch its tents" in the great jurisdictions of Massachusetts, New York, and Pennsylvania. The pride born of success was pardonable in the faithful band composing the Grand Lodge, and it is plainly perceptible between the lines of the record of their proceedings, in which they tell how they accepted the three petitions for dispensations, and how cordially the same were granted. The year's record is replete with reports of quarterly sessions and Grand Committee meetings. These reports show the activity and zeal with which Wildey and his faithful allies pushed the necessary work of "writing, printing, coloring, and preparing" the dispensations, lectures, charges, etc., in the face of obstacles, at this date unknown to the Grand Lodge. Wildey so distinguished himself by his zeal, and his rigid application to the performance of the pleasant duties in hand, as to win the unanimous praise and gratitude of his followers.

At the quarterly session in May, it was resolved: "That the thanks of this Grand Lodge be presented to Grand Master Wildey, for his assiduity and perseverance in the service of the Grand Lodge." His response is, unfortunately, not given, though it is said to have been appropriate. In August following, Grand Secretary Entwisle became a beneficiary of the generosity of the brothers, excited by the sudden evidence of the influence and power of the principles of Odd Fellowship. He was voted a medal "in respect for his services," and Past Grand Fennell was appointed to assist him in his office. Every one was active. The Grand Lodge brooked no delay, — permitted no improper conduct. The Grand Conductor "was suspended for one year and one day, for conduct unworthy of our beloved Order."

In addition to establishing the Order by the dispensations granted to separate lodges in Boston, New York, and Philadelphia, each lodge having grand jurisdiction and powers, the Grand Lodge dispensed with the air to the ode, and provided "that it should be read at the time of a making." Two stanzas of the song, "Hail, Columbia," were sung at the opening and closing of lodges. Grand Master Wildey was sent to Boston to institute

the new lodge. An election to receive the Fourth degree was by ballot. The constitution was amended in some unmentioned particulars. A new lodge was chartered in Baltimore. The Grand Lodges of Massachusetts, New York, and Pennsylvania were requested by letters to send delegates, or appoint proxies, to attend a Grand Committee meeting, "that arrangements might be made to form a Grand Lodge of the United States." The first lodge opened under the Grand Lodge was Columbia, No. 3, in Baltimore, and the work was performed by the grand officers. Thus closed the third year of the Grand body, with most auspicious prospects for the future.

Record of the Year 1824. — When the Grand Lodge convened in annual session, February 22, 1824, it was ready to wisely and safely consider a proposition to separate entirely from the Grand Lodge of Maryland, so that the former might be composed of representatives, and proxies, from the several Grand bodies, and the latter exercise jurisdiction over Maryland alone. It was at this meeting that the first steps were taken toward dissolving the ties between the Order here and in England. A letter was read from England announcing alterations made in the secret work, to which a reply was sent disapproving the changes, and asking further information relative to the same.

This session, also, fixed April 26th as "anniversary day," and established the Annual Travelling Password, selecting and promulgating the first one chosen. Reports from six subordinates were received, showing revenue to the amount of $843.10. The proposition involving the organization of the Grand Lodge of the United States, having been submitted to the several Grand Lodges, and approved by them all, the matter was arranged in Grand Committee, and, later, approved by the Grand Lodge in quarterly session, May 22, 1824. Twelve members, including the officers of the Grand Lodge, were present at this important meeting.

Following this session fell the severest blow the Order, and the Grand Lodge especially, had yet sustained. Grand Secretary John P. Entwisle died. He had been closely associated with Grand Master Wildey, in the capacity of Grand Secretary, from the incipiency of the Grand Lodge; had earnestly seconded him in all his plans for the advancement of the Order, and it is only in keeping with the natural modesty of the man, that the records of the Grand Lodge are not replete with mention of his deeds of unselfishness and love. The medal which had been previously voted to him had not been purchased, and the Grand Lodge gave the money, appropriated for its purchase, to his widow. While it is to be regretted that death should overtake him just as his favorite plans and hard labors were ripening into success, and receiving the hearty sanction of the Order, we are consoled, in a measure, for his untimely death, by the reflection that the work begun by his hands was to be carried to perfection by those who were to come after him.

The committee reported a constitution for the Grand Lodge of the United States. The only original copy of this constitution known to be in existence, says the journal of the Grand Lodge, is in the archives of the Grand Lodge of Massachusetts. It changed the name of the body to: "The Grand Lodge of the United States of the Independent Order of Odd Fellows." The membership of the Grand Lodge was composed of representatives, or proxies. They were required to present a certificate, signed by the Grand Master, the Deputy Grand Master, and the Grand Secretary, bearing the seal of the Grand Lodge from whence they came. If no one present could vouch for the brother's identity, and his right to the certificate, he was put on his oath as to its genuineness, and his own identity, and required to work his way by the Golden Rule, or Fourth degree. Each Grand Lodge was entitled to equal representation. Fines were fixed enforcing attendance. Each state was required to pay an equal share of the expenses of the Grand Lodge, and each Grand Lodge defrayed the expenses of its representative. Five officers were named: Grand Master, Deputy Grand Master, Secretary, Treasurer, and Grand Warden. The city of Baltimore was declared the permanent seat of the Grand Lodge. Thirty dollars was fixed as the fee for a charter for a new lodge, in a state not having a chartered Grand Lodge; this included the charges, lectures, and the five degrees. Such lodges were required to act under authority of the Grand Lodge until they had five past grands.

Grand Lodges were required to report, annually, the names of suspended or expelled members, and this information was promulgated by the Grand Lodge to the various subordinate Grand Lodges. A yearly password was again provided. The constitution was submitted to the several Grand Lodges.

At the session of the Grand Lodge of Maryland and the United States, in November, 1824, — the last one held jointly, — a constitution for the Grand Lodge of Maryland was adopted. Unfortunately no copy has been preserved. Grand Master Wildey was presented with a medal, the cost of which was limited to twenty dollars, and the combination Grand Lodge then closed, thus finally severing a state Grand Lodge from the one representing the official head of the entire Order in America.

The Grand Lodge of the United States: 1825. — A preliminary meeting of the "Grand Lodge of the United States" was called, and met "in the new hall," January 15, 1825, for the purpose of organizing the Grand Lodge of the United States. Four jurisdictions were represented: Maryland, by a representative; Massachusetts, New York, and Pennsylvania, by proxies. The separation of the body from the Grand Lodge of Maryland was approved, and the new constitution was adopted. Wildey was unanimously elected Grand Master; John Welch, Deputy Grand Master; William Williams, Grand Secretary; and Thomas Mitchell, Grand Guar-

dian. Information of the work done at this meeting was sent, by letters, to the several Grand Lodges; a resolution to print the "Past Grand's charge book," and the portion of the "Remembrance and Third degrees which the Vice Grand was to repeat," was adopted, and the first session of the Grand Lodge of the United States of the Independent Order of Odd Fellows, passed into history.

In four years this important legislative branch of the Order had not only been completely "severed from the operative," as was contemplated in the beginning, and declared in the preamble to the call for the first meeting, but it had taken a place in the world commensurate with its dignified declarations and lofty designs. It is most comforting to note, in this connection, the cheerfulness and alacrity with which the movement had been welcomed, and the loyalty with which its assumed authority was recognized and obeyed. Its value and necessity were alike admitted by all, and with such a beginning, its future, in the hands of wise and honest men, was assured.

At its first annual communication in Odd Fellows' hall, in Baltimore, February 22, 1825, the installation of officers was postponed one month, the Grand Secretary was directed to inform the several Grand Lodges, and, on March 30th, a meeting was held in which all the jurisdictions were represented, and the elected officers were installed. A congratulatory love-feast followed, led by Grand Master Wildey, after which the business before the Grand Lodge was resumed. Petitions asking for the reinstatement of members were read from two lodges in Pennsylvania. In considering them the Grand Lodge first laid down the principle, ever since maintained, that subordinates must present petitions to their own Grand Lodges; that state Grand Lodges alone have power to refer matters to the Grand Lodge of the United States; and that the two lodges petitioning must address their requests to the Grand Lodge of Pennsylvania.

The Grand Lodge further provided at this session for its revenues, by requiring the fees charged for the Fifth degree to be forwarded to its Grand Treasurer, "to defray the expenses of preparing the same." Four Grand Lodges reported at this session, with nine subordinates. The Grand Committee idea continued to obtain, and it not infrequently happened that more business, and often business of greater importance, was transacted by the Grand Lodge of the United States, when in special session as Grand Committee, than when regularly convened as a Grand Lodge. This was true in September, 1825, when the constitution was amended by striking out the word "permanent," and inserting in its stead the word "present"; in that clause declaring Baltimore to be the seat of the Grand Lodge of the United States, and by changing the date for the annual communication from February 22nd to May 1st.

At this meeting a new degree, imported from England through the intervention of a Brother McKormick, of Manchester, at an expense of ten dollars, was conferred on a number of past grands present, for the sum of one dollar each. This is the degree since known as the Patriarchal, later added to, and made a most essential feature of, the encampment.

In following the steps of this brave but slender band over a period of five years, we have found them combining an adventurous spirit with a wise caution; having the courage born of their confidence in the future, they have never wavered; and we have seen their efforts crowned with the success they deserved.

CHAPTER II.

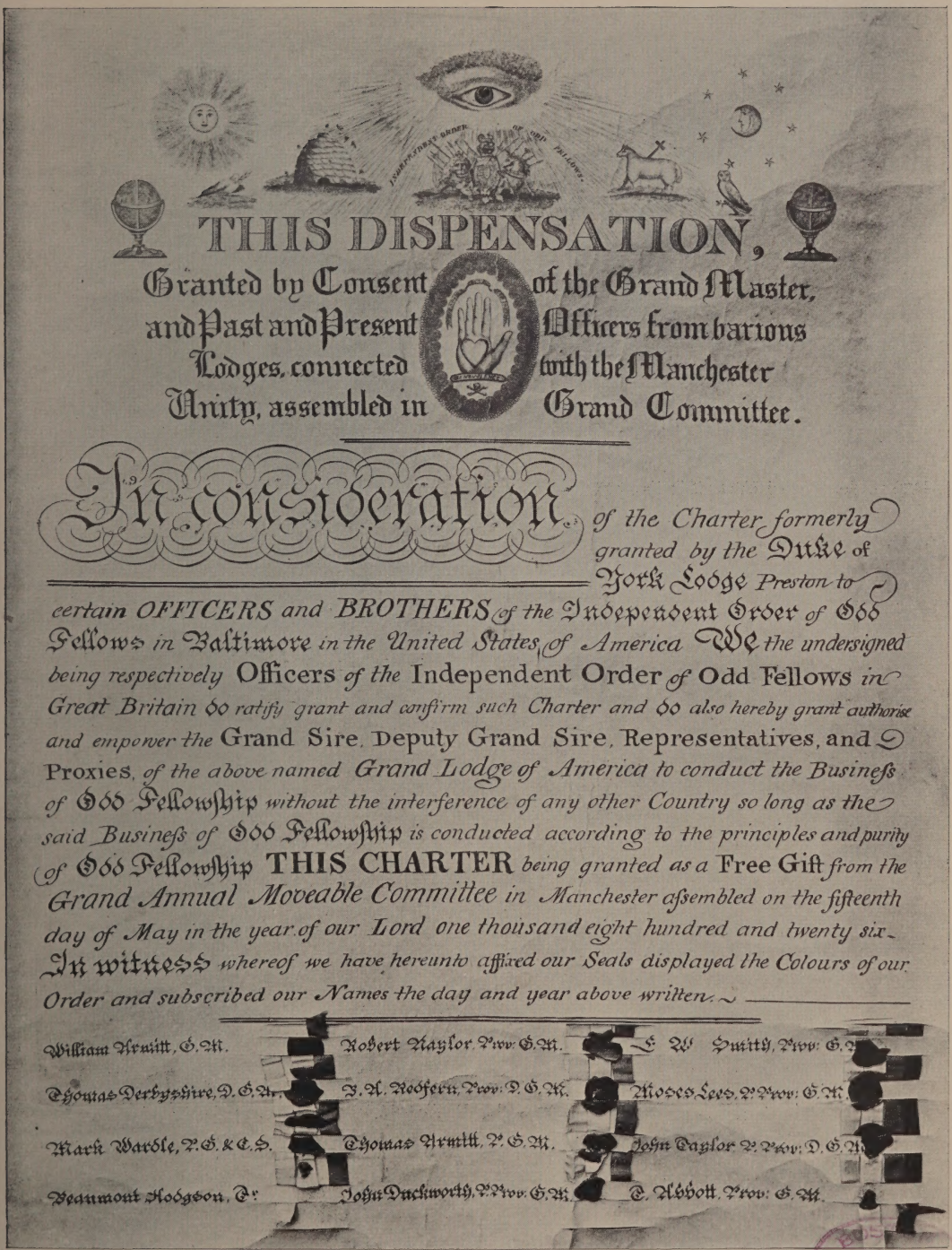
THE SECOND PERIOD: 1826–1833.

Record of the Year 1826. — The first session of the Grand Lodge of the United States, held in 1826, convened in Baltimore, April 25th, although, at its last meeting as Grand Committee, it had fixed May 1st as the day upon which it should assemble in annual session. No explanation of this discrepancy is made in the journal.

A new and distinctive dignity was assumed. The titles of "Grand Sire" and "Deputy Grand Sire" were substituted for those of "Grand Master" and "Deputy Grand Master." This change was, evidently, made by general consent, without the official sanction of the Grand Lodge; for the constitution adopted in April, 1824, provided for the old style of Grand Master and Deputy Grand Master, and it was not until 1828 that the constitution was so amended as to adopt this new and much more appropriate designation, thus creating a specific title which distinguished a Grand Master of the United States from the Grand Master of a jurisdiction, by a single word.

At this session two articles were added to the constitution, permitting five past grands, in a lodge acting under the exclusive jurisdiction of the Grand Lodge of the United States, to petition for, and receive, a grand charter to organize a Grand Lodge in any state or territory, charging therefor the fee of twenty dollars and all necessary expenses. This included all the degrees, except the Patriarchal, the price of which was raised to two dollars and fifty cents, in addition to the fees of thirty dollars each for the charters and degrees in subordinate lodges.

The Famous Charter. — Four jurisdictions reported twelve subordinates at this meeting, Pennsylvania taking the lead with four lodges. A "special" committee meeting was held October 3d, at which they indulged


THIS DISPENSATION,
Granted by Consent of the Grand Master, and Past and Present Officers from various Lodges, connected with the Manchester Unity, assembled in Grand Committee.
In consideration of the Charter formerly granted by the Duke of York Lodge Preston to certain OFFICERS and BROTHERS of the Independent Order of Odd Fellows in Baltimore in the United States of America We the undersigned being respectively Officers of the Independent Order of Odd Fellows in Great Britain do ratify grant and confirm such Charter and do also hereby grant authorise and empower the Grand Sire, Deputy Grand Sire, Representatives, and Proxies, of the above named Grand Lodge of America to conduct the Business of Odd Fellowship without the interference of any other Country so long as the said Business of Odd Fellowship is conducted according to the principles and purity of Odd Fellowship THIS CHARTER being granted as a Free Gift from the Grand Annual Moveable Committee in Manchester assembled on the fifteenth day of May in the year of our Lord one thousand eight hundred and twenty six. In witness whereof we have hereunto affixed our Seals displayed the Colours of our Order and subscribed our Names the day and year above written.
William Arnitt, G.M.
Robert Naylor Prov: G.M.
Thomas Derbyshire, D.G.M.
J.A. Roofsern, Prov: D.G.M.
Moses Lees, P. Prov: G.M.
Mark Warble, P.G. & C.S.
Thomas Arnitt, P.G.M.
John Taylor P. Prov: D.G.M.
Beaumont Hodgson, Pr
John Duckworth, P. Prov: G.M.
T. Abbott, Prov: G.M.

"CHARTER OF THE GRAND LODGE OF THE UNITED STATES, CONFIRMING THE ONE GRANTED BY THE DUKE OF YORK LODGE, PRESTON." — *Wildey's Request.*

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in another love-feast, over the report of Grand Sire Wildey, concerning his visit to England and his reception by the Order in that kingdom. Cordiality characterized the conduct of the brothers in welcoming the Grand Sire of the United States everywhere, but it remained for the Odd Fellows of Manchester to completely overwhelm him with their prolonged festival of joy because of his presence among them. No triumphal march was ever marked with greater evidence of sincerity in its welcome, and no conqueror ever conducted himself with such modesty as characterized Grand Sire Wildey in this, surely the proudest event of his life. He was offered a valuable gold medal as a memento of the visit, and a token of the deep and lasting love of the brethren in Manchester. Wildey replied: that he would prefer, in its stead, a charter for the Grand Lodge of the United States, confirming the one granted by the Duke of York Lodge. This instance of his unqualified devotion to the Order was welcomed cordially by the Odd Fellows in England, and, in presenting the report of his visit, he had the great pleasure of delivering the charter, splendidly executed on parchment. This charter completed the severance of the Order in America from that of England in the following unequivocal terms: —

"Hereby grant, authorize, and empower the Grand Sire, Deputy Grand Sire, Representatives, and proxies of the Grand Lodge of the United States of America, to conduct the business of Odd Fellowship without the interference of any other country, so long as the same is administered according to the principles and purity of Odd Fellowship."

Grand Sire Wildey, also, brought with him one of the emblems of the Order then in use in the English lodges. It represented: "The foundation-stone laid by our forefather Adam." Chiefly on account of our inability to identify Adam as the first and original Odd Fellow, the use of this emblem has been discontinued. The communication, by the Grand Secretary, of the vote of thanks from the Grand Lodge of the United States, to the officers and brothers of the Manchester district, brought from the latter a beautiful letter of acknowledgment, breathing in every line the spirit of true, fraternal love, and speaking in the strongest terms of their love and veneration for Grand Sire Wildey.

Record of the Year 1827. — In scanning the *personnel* of the Grand Lodge, at its session held May 1, 1827, we find but one of the original names on the list of members, — that of the persistent, faithful, indefatigable Wildey, — still at the head of the Order, its guide, philosopher, and friend. His presence to those beside him in the struggle was "like unto the shadow of a great rock in a weary land"; his advice, guided by common-sense, honesty, and unselfish love for the Order, kept them ever on the advance; and the power, influence, and dignity of the Grand Lodge grew each year. At this session some new ideas of vast value to the Order were introduced. The Grand Lodge of Maryland, through its

representative, communicated its intention "to have a copper-plate engraved for a travelling certificate to suit any state or lodge, and prevent imposition." This is the first mention, in the journal of the Grand Lodge, of a document now crystallized in the visiting card.

The Grand Lodge prepared another vote of thanks to Grand Sire Wildey, the same to be handsomely framed. Changes of importance were made, or proposed, in the secret work, and the Order in England was asked to conform to them, that there might be uniformity. The annual password was communicated to Grand Masters and Deputy Grand Masters. The minutes of this session are the first ever printed and circulated among the Order at large. There were fourteen subordinates reported, — Maryland and Pennsylvania being tied for the first place, having four in each. In November of this year the grand jurisdiction of the District of Columbia was added, by the opening of Central Lodge, No. 1, in Washington city, under a charter from the Grand Lodge. Grand Sire Wildey, who must have been well nigh omnipresent, was deputed to open this lodge. In January following, he was again deputed to open another lodge in Georgetown, in that jurisdiction. In the same Grand Committee meeting, the action of the Grand Lodge of New York, expelling one of its subordinates for refusing to comply with the laws of the Order, was approved. The Grand Lodge of the United States sustained the laws of its own making, never hesitating between policy and right.

Record of the Year 1828. — At the annual session in May, 1828, another new and important idea was presented, — again by the Grand Lodge of Maryland. Representative Scotchburn, of that jurisdiction, reported that an "encampment of patriarchs" had been formed during the year, that the returns made by the encampment to the Grand Lodge of Maryland were highly flattering, and that such an encampment was expected to be highly useful in extending valuable knowledge to brothers not yet members of the Grand Lodge. "The report was accepted," — so says the journal. A foot-note explains that up to this time "The several degrees known as the Patriarchal had been conferred only in Grand Lodge, except the Golden Rule degree, which was given by the Manchester Unity, as a token of confidence, to Scarlet degree members." On May 6, 1828, a number of the members of the Grand Lodge of Maryland applied to that body, and promptly received a charter for an encampment of patriarchs, with power to confer the three degrees, viz.: the Patriarchal, Golden Rule, and Royal Purple, on Scarlet degree members in good standing, for which they paid the sum of thirty dollars. The ubiquitous Wildey was high priest of this new organization, and was strongly supported by several of his admirers. This body was known for some time as "The Encampment Lodge," on the minutes of the Grand Lodge of Maryland, though, in the dispensation, it is styled "The Encampment of Patriarchs."

It finally, in 1832, assumed the title of Jerusalem Encampment, No. 1. During this session a resolution was adopted strenuously recommending the establishing of patriarchal encampments in the different jurisdictions.

Under a resolution of instruction, the Grand Sire appointed John J. Roach to the office of Grand Secretary. The record does not explain what had happened to Grand Secretary Williams. The constitution was so amended that the annual meetings were opened on the first Monday in May, instead of the "first day" as before provided. Another vote of thanks to Grand Sire Wildey was unanimously given, evidently not altogether from force of habit, but because that officer was continually advancing and guiding Odd Fellowship with a wisdom so unique, as to often flash like an inspiration.

Grand and subordinate lodges were required to send a sufficient number of the impressions of their seals to be distributed, one to each lodge, by them to be framed and kept for reference. A good idea, but it necessarily had to be discontinued when the lodges became too numerous. A Grand Movable Committee of two (one to be the Grand Sire) was formed, to move, once in four years, through the different states where Grand Lodges had been organized. It was resolved to revise the subordinate lodge degrees. The constitution was considered, contemplating a general revision; but an entirely new constitution was presented by Representative Small, of Pennsylvania, which, after being variously amended and altered, was approved and submitted to the several Grand Lodges. Blank forms for reports were first provided this year, for the use of state Grand Lodges, to secure uniformity in the annual reports. A list of all regular lodges in the United States was printed in the journal of this session. There were nineteen of them, in five jurisdictions, — Pennsylvania again leading with five.

A Grand Committee meeting was held September 28th of this year, to grant a charter for a Grand Lodge in the District of Columbia. This Grand Lodge was "opened" by Grand Sire Wildey, November 24th, following.

Record of the Year 1829. — New Jersey came into the ranks next, applying for, and receiving, a charter for New Jersey Lodge, No. 1, in Camden, at a Committee meeting in March, 1829; and again in April, for a charter for Benevolent Lodge, No. 2, at Paterson. At the annual session in May, 1829, the Grand Secretary being absent from the city, John Starr was appointed to that office, *pro tempore*. Five jurisdictions were represented.

Reports showed progress and harmony everywhere. Even the expelled lodge in New York was knocking, apology in hand, supported by promises of compliance with the laws, for readmission, and was met and welcomed as a "prodigal son" should be when he prays, in penitence, to

be taken again under the parental roof and protection. Pennsylvania reported seven new lodges, nearly seven hundred initiates, and one chartered encampment of patriarchs. No wonder the members of the Grand Lodge were happy. It is not remarkable that, when the hour of election arrived, Grand Sire Wildey was elected for four years more. This was the only election in which he had had an opponent; Pennsylvania presented the name of Past Grand Master Pryor and voted for him; everybody else voted for Wildey. Augustus Mathiot was elected Grand Secretary.

After the installation, which immediately followed the election, the constitution submitted and referred to the several Grand Lodges at the last session was taken up, an amendment adopted at this session engrafted therein, and the whole adopted. A modest preamble clearly set forth the necessity for a Grand Lodge of sovereign power and jurisdiction, and declared its purposes to be the "upbuilding of the Order." As before mentioned, the titles of Grand Sire and Deputy Grand Sire were fixed, but still Grand Treasurer was not included in the list of officers. A provision to pay the Grand Secretary for his services was embodied in the constitution, although the amount was left blank.

The time for the meeting of the Grand Lodge, in annual session, was changed to the first Monday in September. The Grand Sire, only, was permitted to vote in case of a tie, and it was declared that the other officers, "in their official capacity," should not vote at all. The Grand Sire was elected one year prior to his succession to the office, the term of which was reduced to two years, and he was declared eligible for reëlection.

The publication of a list of suspensions and expulsions, with reasons therefor, was continued. The yearly password, selected by the Grand Sire, was sent to the various Grand Masters. Revenue for this body was maintained in the same way and at the same rates as heretofore.

The constitution and by-laws were required to be read at each annual communication, and members of Grand Lodges were allowed to be present and hear any business transacted. No provision had yet been made for "secret sessions," and from a careful reading of the journal, none appear ever to have been held, characterized as such, or distinguished, in any manner, from the regular *open* sessions. Propositions to amend were made, in writing, to the Grand Sire six months prior to the annual meeting, communicated to the several Grand Lodges, and a two-thirds vote was necessary to adopt. This constitution, including the preamble and the rules of order, was bound, signed by the Grand Sire and Grand Secretary, and a copy sent to each Grand Lodge.

Modification of Ritual Lectures. — The revision of the subordinate degree lectures was taken up and further modified. Another vote of thanks to Grand Sire Wildey did not catch that old veteran asleep. In

acknowledging it he delivered such an address upon the rise and progress of American Odd Fellowship, as secured the approval of the Grand Lodge, — manifested by a vote to print the address in the journal. A careful perusal of this address heightens our appreciation of the genuine, modest worth of the man who led the Order through the wilderness, and by that long and arduous work, well done, had earned for himself the right to be called the "Moses of American Odd Fellowship."

The annual session closed with the reports from five jurisdictions, and thirty-one subordinates; Pennsylvania reporting thirteen, with one thousand and nine contributing members.

Record of the Year 1830. — The journal contains no more accounts of Grand Committee meetings. They are henceforward known as "special sessions." Two were held, in 1830, previous to the annual session, which met Monday, September 6, 1830, the first under the new constitution. At one of the special meetings a charter was granted to establish Friendly Union Lodge, No. 1, at Providence, Rhode Island. A foot-note to the journal explains that the minutes of this session were not written at the time of the meeting; that the simple date, 1830, without month or day, is incorrect, because from the date on which the Movable Committee organized Friendly Union Lodge, the special session must have been held very shortly after the annual session in May, 1829.

The second "special" session granted a charter for Delaware Lodge, No. 1, at Wilmington, Delaware, May 27, 1830. Thus the banner of Friendship, Love, and Truth was unfurled to the admiring eyes of its faithful volunteers in two more grand jurisdictions. Members were gathering fast about the altars of Odd Fellowship; money was flowing into its treasuries; the sick and the afflicted were succored. The ready and willing performance of these sacred, fraternal duties was fast laying a solid and indestructible basis for those grand words, that have since become the motto on the seal of the Grand Lodge of the United States.

Gratifying reports of the unusual activity and prosperity of the Order continued to encourage the brethren at the annual session in September, 1830, — Pennsylvania, Maryland, and the District of Columbia showing the most marked growth.

Degree Lodges. — Degree lodges are first mentioned at this session, — Pennsylvania reporting four. It was a common custom, early in the history of the Order, for members of a lodge to assemble in their "lodge-house" on Sunday, when the Noble Grand, or some other person selected, would "deliver a lecture," as it was termed. The idea of organizing degree lodges originated in the Grand Lodge of Pennsylvania. Such degree lodges had no other duties to perform than those of mastering the lectures, and charges pertaining to the degrees, conferring them upon those entitled to receive them, and keeping a record of their proceedings.

The inauguration of this idea was hailed with delight. The experienced saw, in its efficient administration, great difficulties vanish like an early morning cloud. Here was an inexpensive plan, which, if properly executed, would insure two things greatly to be desired, — proficiency and uniformity in the unwritten work.

The usage of all travelling certificates being endorsed by the brothers holding them, in their own proper handwriting, was enacted a law at this session.

The annual reports to the Grand Lodge, this year, showed fifty-eight subordinates, and a revenue of nearly sixteen thousand dollars, with a trifle over three thousand members. The only cloud upon the hearts of the Grand Sire and his associates at this time was attributable to the chaotic condition of affairs in New York and Massachusetts, as shown by the report of the Movable Committee. The details of this unfortunate state of affairs will be found in the history of the Grand Lodges of those two jurisdictions, in Section I., First Meridian, Division III., and further mention may be omitted, with the congratulatory remark, in passing, that their troubles were brought to an end, and the Order in those states speedily gave these Grand Lodges positions as bright stars in the widening firmament of Odd Fellowship. In 1830 the pennant of our noble fraternity was borne beyond the Alleghanies, and planted by Ohio Lodge, No. 1, on the banks of the Ohio river, in Cincinnati.

Record of the Year 1831. — Early in 1831 the state of Louisiana opened her doors of welcome to Louisiana Lodge, No. 1, in the city of New Orleans; a few days later a Grand Lodge charter was issued to the jurisdiction of Delaware. The now illustrious name of James L. Ridgely appears for the first time upon the journal of the Grand Lodge. He represented the Grand Lodge of Maryland. James Gettys, destined to follow Wildey as the second Grand Sire, was present at this session, having made his first appearance on the Grand Lodge floor one year before.

This year Pennsylvania reported a Grand Encampment with sixteen members, and two subordinate encampments, with a general continuation of the phenomenal success which had attended the Order in that state from its introduction. A Grand Treasurer was elected, — "The duties of that officer to this time having been performed by the Grand Sire," — so says the journal.

To be in possession of the Royal Purple degree was made an essential qualification for a representative to the Grand Lodge of the United States. The funeral ceremony was referred to a special committee for revision. The first report of any committee appears in the journal of this year. It contains an expression of their opinion upon the matter considered by them, but embodies no resolution or recommendation, except by implication.

The charter of the Grand Lodge of Delaware was demanded, there not being five past grands in that body as required by the law. The petition of the brothers in Cincinnati, Ohio, for a Grand Lodge charter, was held, awaiting the identification of the petitioners as members of the Order in good standing. This informality was remedied later, and the Grand Lodge was organized.

Record of the Year 1832. — January 28, 1832, a charter for a Grand Encampment in Maryland was granted. The Grand Sire, as treasurer, presented his report, showing a balance of $87.22 in his hands. Sixty-nine subordinates were reported, with 4451 members. At an adjourned session, held in March, 1832, an encampment and Grand Lodge were chartered in Louisiana.

At the opening of the annual session in the following September, two new men were present for the first time, — George Keyser, of Maryland, and Howell Hopkins, of Pennsylvania, — who were afterward promoted to the office of Grand Sire. The encampment branch was chartered in Ohio, this year, and the Grand Sire was honored in the name selected.

It is most comforting now, as we contemplate the history of those early days, and while we realize and admire the magnificent proportions to which Odd Fellowship has grown, to know that the brethren of that perilous period never failed, or forgot, to honor him to whom so much honor was due. By the help of these satisfying reflections, they were enabled to march with him to the very verge of the dark river of separation, and to clasp his hand for the last time as he went bravely forth to meet the inevitable. He was sustained, not only by an approving conscience, but by those left waiting upon the shore, and consoled in a measure by the reflection that they had ever rewarded him to the extent of their ability, by words of love, honor, and approbation.

The first visit of the Asiatic cholera to the United States was paid this year. Its terrorizing and demoralizing influences spread to the Grand Lodge, which, after a short session in September, adjourned to meet the ensuing March. At this session the first appeal of record was presented. A resolution offered by Representative Hopkins, of Pennsylvania, to proceed to elect a Grand Sire was defeated. A resolution was subsequently passed providing for his election at the adjourned session in March, 1833. Hopkins presented a solemn protest against this action of the Grand Lodge, whereupon that dignified body immediately delivered itself of a unanimous vote of thanks to Pryor, of Pennsylvania, "for the able and obliging manner in which he had deported himself in the office of Grand Secretary," and, forthwith, adjourned.

Record of the Year 1833. — When the body met in adjourned session, the Grand Sire presented the first official report contained in the records as made by that officer. It comprises a detailed account of his journeyings

in the West. He says he was a second time "congratulated to the shores of Kentucky by the members of Louisville"; gives an account of his reception by Boone Lodge, No. 1, where he says several gentlemen were initiated, and each officer was able to deliver his charge, in all the ceremonies, without a book. The compliment so conveyed is almost sufficient to persuade the Kentuckians to forgive him, in the name of Daniel Boone, for spelling the name "Boon," an error persistently followed for some time afterward by the Grand Lodge, that body going so far as to approve the report of its committee, and granting a charter in the name of "Boon Lodge, No. 1." But Wildey's errors were of the head; his heart was always right, and his will never slept. He extended his journey to New Orleans, no small undertaking at that time, and seems to have inspired the Order to renewed activity wherever he stopped.

This session was the most prolonged that had been held to this time, meeting pursuant to its own adjournment five days in March. Hopkins, of Pennsylvania, gave no end of trouble, several adjournments becoming necessary on account of his absence. While this absence may have been caused by his own concern, because of the fate of his protest, filed at the preceding session, he must have felt complimented by the patience with which his movements were awaited. He finally presented himself, on the 18th of March, and business proceeded. It was Hopkins who first formally presented the idea of increasing the representation in the Grand Lodge of the United States, upon the basis of one for each one thousand members in any jurisdiction.

At the election of grand officers, James Gettys was chosen Grand Sire; Samuel Pryor, Grand Secretary; and John Brannon, Grand Treasurer. The first call for the "yeas" and "nays" is recorded in the journal of this meeting; it disclosed three yeas and two nays, upon the question of the adoption of a report from the committee on appeals, presented by Representative Hopkins.

At a "called" meeting, in May, the "Old Dominion" was taken into the fold; Virginia Lodge, No. 1, being chartered at Harper's Ferry.

The first meeting of the Grand Lodge outside the city of Baltimore, was held in Philadelphia in June, 1833, pursuant to its adjournment in March. Seven jurisdictions were represented. A new constitution and by-laws were adopted. An encampment was chartered in the District of Columbia, and thanks were returned to the Philadelphia brethren "for the use of their splendid hall"; and the Grand Lodge adjourned to meet in annual session in Baltimore.

At the annual session in September, 1833, Grand Sire Wildey stepped from the office he had held so long and administered so wisely. His report and his speech of gratitude, love, and encouragement are in the records of the meeting. James Gettys was installed Grand Sire; Robert

Neilson was appointed Deputy Grand Sire, and, with the other officers-elect, were duly installed. The Order was shown to be in a flourishing condition everywhere, except in New York and Massachusetts.

The printing committee were directed to have twenty-four copies of the proceedings bound, and to have five hundred copies of the new constitution and by-laws printed. The Grand Lodge adjourned to meet in Washington city, in 1834. Almost the last act of this session was to vote a present to Past Grand Sire Wildey, appointing a committee to raise five hundred dollars for that purpose. The new constitution and by-laws, adopted in 1833, contain, among other laws of importance, the usual declaration of exclusive supervision and power wielded by the Grand Lodge, not only in the United States, but in foreign countries where no Grand Lodge exists; the latter clause being a new and broad assumption of authority, which has never been successfully disputed. The four chief offices were filled by biennial elections, the elected officers, and those appointed as well, entering upon the performance of their duties at the stated meetings ensuing their elections. Past grand sires were admitted to seats and allowed to vote. Official certificates for representatives, or proxies, were prescribed. Revenue was provided in the shape of fees and dues, each Grand Lodge paying twenty dollars for each vote to which it was entitled in the Grand Lodge of the United States. A Grand Chaplain was made one of the officers, and his duties defined.

The old administration handed to its successor a prosperous and promising organization, the reward of thirteen years spent in unceasing labors of love.

CHAPTER III.

THE THIRD PERIOD: 1834–1840.

Record of the Year 1834. — When the roll was called in the Grand Lodge, January 8, 1834, the Grand Sire, James Gettys, and Thomas Morse, Grand Guardian, were the only officers who answered, and but four jurisdictions were represented. The journal innocently mentions that "Boon Lodge, No. 1, of Kentucky, presented a quarterly report," and the same orthographical outrage on the name of this lodge appears in the journal the succeeding day, when "sundry past grands from Boon Lodge" presented a petition for a Grand Lodge charter, and were summarily "sat upon" because their reports were not in form, and their percentage unpaid. This seems to have effectually subdued poor "Boon Lodge," for it sent another report, which was accepted, and is included in the records of the session held in August of the same year. Follow-

ing for a few moments the history of this lodge with a "bad spell," we find it came again in October praying for a remission of its dues, and *was given two years*, by the report of the committee, but was released by the Grand Lodge, the vote being seven to four. The misspelled lodge owed $124.24. After this its troubles were nearly lost to sight in the Grand Lodge. Kentucky was admitted to the body as a Grand Lodge in 1836, represented by Henry Wolford, and inaccuracies in spelling were corrected in the journals of that state.

The business of the January session was slight and unimportant. When it reassembled, in August, it was in Masonic hall, in New York city; four officers and three jurisdictions were present. A seal for the Grand Lodge was presented and accepted. The encampment branch was chartered in Kentucky. A charter for the first lodge in Missouri was granted.

Non-judicial Oaths. — The enactment, by the Massachusetts legislature, of a law against "non-judicial oaths," with a penalty attached of two hundred dollars for each violation, was referred to this session by the Order in that state, asking for advice. The law was supposed to be directed against the Masonic Fraternity, which was very cordially hated in that state, but it reached our Order too, for it referred directly to such obligations as were given and required at initiations, installations, etc. The committee to whom the matter was referred, Howell Hopkins and James L. Ridgely, did not report until the October session. The adoption of their report effectually circumvented the narrow-minded policy which had enacted the law. The lodges in Massachusetts were authorized to admit members, confer degrees, and install officers "on the pledge of honor," and the trouble was over.

Reports from all sources at the close of the August session, in 1834, showed one hundred lodges with over six thousand members. The October meeting in the same year, in Baltimore, was much better attended; all the grand officers were present, and eight jurisdictions were represented, Maryland being the first state to send two representatives. For the first time, — according to the journal, — the Grand Lodge was opened with prayer, Representative Keyser, of Maryland, acting as chaplain. A Grand Lodge for Virginia was chartered; a form of charters for Grand Lodges, or Grand Encampments, was adopted. It was at this session that the first of a long series of mistakes was made, of remitting the percentage, or other dues, payable to the Grand Lodge from subordinates. Two such acts of mistaken charity are recorded in the journal of this meeting. The first is that already mentioned in behalf of "Boon" Lodge, of Kentucky, and the other released the Grand Lodge of New York from the payment of $58.06. These mistakes bore fruit in their kind. The evil, a precedent once established, grew, until, in 1843, the

aggregate of these losses, added to the other unpaid and unprovided-for obligations of the Grand Lodge, forced that body to put an effective check upon this pernicious practice, by declining finally to release any department from the payment of its just obligations.

Twenty "rules of order," the first formally adopted by the Grand Lodge, were enacted at the session of 1834. In this code the fifth rule provides for the first standing committees known to the Grand Lodge. There were four of them, viz.: petitions, finance, returns, and correspondence, and each was to be composed of three members. Rule eleven provided that the order of business, prescribed in the preceding ten, might be "dispensed with," at the discretion of the Grand Lodge. A majority, only, could call for the previous question. While the presiding officer was addressing the Grand Lodge, or putting a question, no one was allowed to walk out of, or across, the room, or engage in private conversation; an excellent rule, which would produce beneficial results if enforced to-day.

At this meeting the Grand Secretary received pay on account of his services and for his travelling expenses. The amount was $82, and is the first payment to that officer found in the journal.

On Thursday the following grand officers were elected: George Keyser, of Maryland, Grand Sire; Daniel P. Marshall, of New York, Deputy Grand Sire; Robert Neilson, of Maryland, Grand Secretary; and Charles Mowatt, of New York, Grand Treasurer. George Keyser immediately offered his resignation as Grand Sire, which was promptly accepted, whereupon the Grand Lodge proceeded, under a resolution, to the election of a Grand Sire. George Keyser was the only nominee and was, unanimously, elected Grand Sire a second time the same day. The journal *serenely* contents itself with the simple narration of this remarkable statement of fact, without a word of explanation.

There was a balance of nearly $50 in the hands of the Grand Secretary, and about $180 in those of the Grand Treasurer. As shown by the report of the finance committee, $62 had been paid to Grand Sire Wildey for travelling expenses, "on his tour to Washington and New York," during the sittings of the Grand Lodge in those two cities. Upon the question of the adoption of this report, Howell Hopkins, of Pennsylvania, who was fast earning for himself the sobriquet of the "Great Objector," moved to amend the report by striking out Wildey's $62. A yea and nay vote was taken, and Grand Sire Gettys went on record as the first Grand Sire to cast the deciding vote. It stood four on each side, and he decided it in favor of Wildey, whereupon Hopkins filed another protest.

Some trouble was experienced about this time with the brothers in the far West, who persisted in ringing changes, to suit their own fancies, upon the title of the Order. Ohio persisted so far as to print the title,

"Order of Independent Odd Fellows," in their book of constitutions. They were required by the Grand Lodge to change this, and in return "Ridgely of Ohio" filed a solemn protest. The Grand Lodge promptly adjourned. Nothing ever seems to have been done with protests, after they had once been filed, but so far their introduction had been almost universally followed by an adjournment of the body. Their appearance may have been regarded as an indication of approaching danger, and the adjournments were taken, probably, in the interest of the "good of the Order."

Record of the Year 1835. — A "called" session was held in September, 1835. It granted a charter for a Grand Lodge in Kentucky, and one for the first lodge in the territory of Iowa. The "star of Odd Fellowship," like that of "empire," was taking its way westward.

When the Grand Lodge met in annual session in October, 1835, eight jurisdictions were represented. The record shows that the proceedings of the last annual and "special" communications were not read. They were too long, and the custom of dispensing with the reading of the journal since then has, with few exceptions, prevailed.

A counterfeit bill for five dollars was found among the Grand Secretary's cash, and the Grand Lodge adjourned to meet at four o'clock; possibly to pass the bill, — the record doesn't say. Counterfeit money seems to have had the same effect upon the Grand Lodge as a protest, and each was "disposed of" in the same manner, — by adjourning.

During the session on Wednesday the silver service, formerly voted, was presented to Past Grand Sire Wildey by Representative Hopkins, on behalf of the Grand Lodge. The journal says, in italics, that it was *valued at five hundred dollars.* The presentation address and Wildey's response are not to be found.

American Revision of the Ritual. — The entire "work of the Order," which had been under revision for the past two years, was finally completed and adopted at this session. A select committee was appointed to have it printed and distributed among the lodges. A so-called congratulatory letter was addressed to the Order in Great Britain, in which our young brotherhood gave them valuable advice, urging them to desist from the practice of all sorts of conviviality in their lodge-rooms.

A Grand Lodge charter was granted to Virginia. Permission was given a lodge in that state to initiate a man above the age fixed by the law. The office of "District Deputy Grand Sire" was created at this session, but if the duties of that officer were defined the record is silent upon the subject. A uniform travelling certificate was authorized, and a committee appointed to draft a form and engrave a plate. John Pearce, of New Jersey, was elected Deputy Grand Sire; Marshall, of New York, failing to present himself for installation. Grand Sire Gettys delivered a short address of farewell, and the officers were installed Friday afternoon.

The funeral ceremony, which had been in the hands of a committee for revision, under the misnomer of "Funeral Obsequies," for more than a year, was presented in a fairly acceptable form and adopted, after a few unimportant amendments had been made. It was ordered to be printed and bound in the charge books for subordinate lodges. Fees for degrees were fixed at this session, ranging from $5 for the Initiatory to $1 for the Scarlet in subordinate lodges, and from $5 for the "Patriarchal and Encampment," to $3 for the Royal Purple in encampments, — this law to take effect December 31, 1835.

Ninety-six lodges were reported with nearly seven thousand members and about $30,000 revenue. Pennsylvania was far in the lead with nearly half the lodges and members to her credit.

A "called" session was held November 30, 1835, to consider several petitions for charters, but there was not a quorum, and the Grand Sire declared the Grand Lodge adjourned for two weeks. Another attempt to hold a meeting December 14th met with the same result. This was the extent of the services of George Keyser as Grand Sire. At the annual communication in October, 1836, he was sick and unable to attend. Official notice of his illness is contained in Wednesday's proceedings of that session. John Pearce, Deputy Grand Sire, presided. Grand Sire Keyser was never in the Grand Lodge again, and on September 19, 1837, he died. His death was a sad blow to the Order, and the Grand Lodge testified to its sense of loss, and publicly avowed its love for the man in the resolutions adopted at the session in 1837.

Record of the Year 1836. — As before mentioned, Kentucky made her first appearance in the Grand Lodge in 1836, sending Henry Wolford, of Louisville, as her representative. This gentleman acted as Grand Secretary, *pro tempore*, during a part of the session. A new committee was appointed this year on "deferred business"; a good idea, as many proposals of that character were lying "behind the procession" on the journal. The Grand Treasurer resigned on account of failing health.

The question of the constitutionality of the "special" sessions of the Grand Lodge was raised, and referred to a special committee who were never "heard from afterward." Dispensations issued by Grand Sire Keyser during the recess, establishing the Order in Mississippi, Illinois, and Indiana, were approved. The election of grand officers was held Wednesday, and James L. Ridgely, of Maryland, was elected Grand Sire; Frederick Leise, of New York, Deputy Grand Sire; Neilson, of Maryland, was reëlected Grand Secretary; and Andrew E. Warner, of Maryland, was elected Grand Treasurer. The work of the Order was ordered printed in the German language. The Grand Sire and Deputy Grand Sire were empowered to grant charters during the recess, thus

in a great measure doing away with the necessity for the "special" sessions, which convened with great difficulty.

Record of the Year 1837. — The Grand Lodge reassembled May 15, 1837, in pursuance of its adjournment. A charter was confirmed, establishing the Order in Alabama, and Grand Lodges in Virginia and Indiana were chartered. The charter of the Grand Lodge of New York was declared forfeited for insubordination, that body having refused to submit to the action of the Grand Lodge of the United States, which, at its session in 1836, refused to accept as regular the credentials of Frederick Leise, representative. A committee was appointed to visit New York and pour oil on the waves of discord. Meantime all the subordinates of New York were notified to report to the Grand Lodge of the United States.

James L. Ridgely presented his resignation as Grand Sire-elect, which was accepted, and Samuel H. Perkins, of Pennsylvania, was elected in his stead.

When the Grand Lodge was called to order in annual session in October, 1837, Wildey was in the chair once more, being elected by the body to preside at this session. Seven jurisdictions were represented. A report was received showing that a "Special Encampment" had been held at Trenton, New Jersey, and had "conferred the encampment Patriarchal, Golden Rule, and Royal Purple degrees upon eight deserving brothers." This resulted promptly in the chartering of a new encampment in Trenton. A report of the ravages of cholera in New Orleans was read, and this was followed by the adoption of a resolution remitting the unpaid dues of Wildey Encampment in that city. A resolution was adopted opening a correspondence with the Unity in England, relative to the work of the Order. At this session it was declared unlawful to wear the encampment regalia except in the body of an encampment of patriarchs.

An interesting report was read by the Grand Chaplain of his visits to lodges in the West and South. In it he makes a most complimentary mention of his reception by the Order in Wheeling; by "Boon" Lodge, No. 1, and Chosen Friends Lodge, No. 2, in Louisville, and in New Orleans and in Natchez. Of the members in the latter city, where he assisted in opening a new lodge, he speaks in the following enthusiastic style: —

> "Their deportment toward me was similar to that of worthy subjects to a deserving prince, free of all expense even to my place of destination; voted a gold medal, and the privileges of honorary membership for life."

From the very beginning it seems to have been an unbroken chain of compliments to the Grand Lodge of the United States; that its jurisdiction and dignified authority received recognition in the welcome cordially given to its officers and members everywhere.

This session fixed the price to subordinate lodges for charge and degree books at one dollar each, and for a set (not saying how many constituted a set), of encampment books five dollars was charged. The work of the Order was reported so far satisfactory that no necessity appeared for changing anything except the O.B.N. The Grand Secretary was voted $60 for his services during the past year, and the end of the annual session of 1837 was reached.

Record of the Year 1838. — No "special" sessions are recorded as having been held during the year, and the Grand Lodge was opened in October, 1838, at the city of Baltimore, by Grand Sire Samuel H. Perkins. Nine jurisdictions were represented. The Grand Lodge of New York, having been reorganized, on what then seemed to be an amicable basis, its officers elected and installed by the indefatigable Wildey, sent John A. Kennedy as its representative to this session. The special committee, appointed and sent to New York by the Grand Lodge at its meeting in 1837, appeared to have performed its duty well, and presented a short but explicit report of its acts which were approved by the Grand Lodge.

Past Grand Sire Wildey, who had been appointed "travelling agent" at the meeting in 1837, presented an extensive report of his travels and labors during the year. His evangelical voyage was, like others previously made by this large-hearted veteran, one round of hearty welcome and work well done. The entire Grand Lodge of Ohio and other members of the Order, with a brass band, accompanied him to Louisville, where he was welcomed as before. He says he found the Order there correct and perfect in the work.

While in New Orleans he received a request for a charter for a lodge to be located at Houston, "in the neighboring Republic of Texas." It was called "Lone Star Lodge, No. 1," and was instituted July 25, 1838. Returning he visited Illinois, Iowa, Missouri, Kentucky again, going to Louisville, Lexington, and Covington in that state; Indiana, visiting Madison and Rising Sun; and Ohio, before he turned his face toward the East. This old apostle and teacher of Odd Fellowship in its purity closes his magnificent report with a fine sentence of congratulation to the Grand Lodge upon being the head of so prosperous an Order, and reverentially thanks God for all His goodness to this growing brotherhood.

During this meeting Zenas B. Glazier, of Delaware, was elected Grand Sire; A. Mondelli, of Louisiana, Deputy Grand Sire; William G. Cook, of Maryland, Grand Secretary; and Andrew E. Warner, of the same state, was reëlected Grand Treasurer. The work of the Order was ordered translated into the French language "without expense to the Grand Lodge." The Order in Albany, New York, still refusing to submit to the readjustment effected by the Grand Lodge committee in that

state last year, a committee of three was appointed to visit them in the interest of peace and subordination. The colors of the encampment were permitted to be worn in the Grand Lodge. Grand and subordinate lodges and encampments were requested to send to the Grand Lodge impressions in wax of their respective seals. This request was granted in very few instances. Errors noted in the reports, of other bodies of the Order at this session, were numerous, and in some instances were quite amusing. Louisiana is a cause of complaint because her report is addressed to the "Right Worshipful" instead of the "Right Worthy" Grand Lodge. A blank form for the reports of state Grand Lodges was ordered, and the requisite number sent to each Grand Secretary.

A member of one jurisdiction visiting a lodge in another was required to present a certificate, bearing the signatures of the officers and the seal of his lodge, also the signature of the Grand Secretary of his state Grand Lodge; prove himself in the T.P.W. and the degree in which the lodge was open. Diplomas were further embellished this year by the eagle and shield and the motto of the Order at the head, and were "filled up in English, French, and German." A resolution, to make the fees for degrees uniform in all the jurisdictions, failed to pass.

A grand corresponding secretary was deemed necessary, and Robert Neilson was appointed. The Grand Sire was requested to appoint a past grand in each jurisdiction to visit once, annually, the lodges in his district. This was ordered at the session of 1835 also, but nothing else appears to have been done about it, no one to this time appearing in the records as Deputy Grand Sire.

The balance due on the "five hundred dollar silver service," presented to Past Grand Sire Wildey, appears to have been paid this year. The Grand Secretary's salary was increased to $75. It looks cheap, but from the bungling manner in which the records of this meeting were kept, page after page bristling with inaccuracies and incomplete statistics, he would have been a dear officer at one-half that amount of money.

A demand for the yeas and nays was made upon a proposition to add $500 to the sum already allowed Past Grand Sire Wildey for his services as travelling agent the past year. The vote stood six to six, and Grand Sire Perkins made himself *solid* with Wildey by casting the deciding vote in the affirmative. Hopkins, of Pennsylvania, was not present.

There was a balance of over $600 in the treasury at the close of this session. The Grand Secretary was instructed to have the proceedings of the communication printed within thirty days from the date of the adjournment, and that officer promptly resigned. William G. Cook, of Maryland, was appointed to act as Grand Secretary until the next annual session. Wildey was continued in the office of travelling agent, with the restraining provision that his journeyings and labors should not entail

any expense upon the Grand Lodge, and then this economical body adjourned to meet in Philadelphia, at the date of its next annual communication. Thirteen encampments reported 414 members. One hundred and fourteen lodges reported 8175 members.

Record of the Year 1839–40. — At the opening of the session in October, 1839, but seven jurisdictions were represented, — New York and Pennsylvania sending two representatives each. "No quorum" caused an adjournment for one day. This was prolonged from day to day until Wednesday, when the Grand Lodge adjourned to meet in Baltimore, April 21, 1840. Baltimore was a good city for a quorum, one always being at hand. The Grand Secretary did not present himself at the attempted meeting in Philadelphia, and Robert Neilson, who had resigned this office, was appointed Grand Secretary, *pro tempore*. His duties at this session were unusually light.

When the Grand Lodge assembled in Baltimore, April 21, 1840, all the officers were present, except the Grand Chaplain, the duties of that office being satisfactorily performed by George M. Bain, of Virginia. The report of a special committee showed that correspondence with the Order in Great Britain had been successfully renewed, and that a very agreeable understanding was likely to result, securing desirable uniformity in the secret work used by the two countries. Irregularities in this respect had greatly hindered, and in many cases completely prevented, not only that exchange of fellowship incident to visiting the lodges, but the relief of brothers from either land who might be sick or in distress in the other country. This report was cordially welcomed by the Grand Lodge, which, in two resolutions, expressed its approbation of the kindly feeling entertained in Great Britain, and a willingness to come to the desired understanding in regard to the work of the Order.

The Grand Sire presented an able report, and the work of the session moved smoothly. The report of Travelling Agent Wildey showed, among many items of interest, that he had done his travelling by letter, probably on account of the qualifying clause in his appointment, though he is too considerate to say so. It showed the establishment of the Order in Tennessee, Arkansas, and South Carolina; subordinate lodges having been organized in each state mentioned; also, that Grand Encampments had been chartered in New York, Ohio, and Kentucky.

The special committee reported the entire failure of its attempt to reduce the brothers in Albany, New York, to submission, not only to the Grand Lodge of New York, but to this Grand Lodge. The Grand Lodge finally decided to let the New York brothers settle their difficulties and misunderstandings among themselves, and then withdrew from a field in which it had only appeared in the interest of peace and harmony.

The Grand Sire-elect, Zenas B. Glazier, offered his resignation, but it was unanimously declined. A committee of three was appointed to make a compilation of the laws of the Order. A committee of the state of the Order "at large" is first mentioned at this session, and, on motion, the Grand Sire appointed that committee. Another committee was instructed to procure the necessary regalia and jewels for the Grand Lodge, and to report what, in their judgment, would be the most suitable regalia and jewels to be worn by the Grand Representatives to insure uniformity. Each Grand Lodge was requested to procure these jewels for the use of its representatives, the same to be left in charge of this Grand Lodge.

One thousand copies of the diploma were ready for delivery, and the Grand Lodge fixed the price of the same at $1.50 each, to Grand Lodges, providing that members should pay not less than $2 per copy to the state Grand Lodges, and that they should only be sold for cash with the order.

The constitution was amended by adding a "Grand Corresponding Secretary" to the list of officers, and his salary fixed at $200 per year. James L. Ridgely was elected and installed. The Grand Recording Secretary received another advance in his salary this year; he was paid $100, and $25 for extra services. He was becoming a valuable, but not yet an expensive officer.

CHAPTER IV.

THE PIVOTAL YEARS: 1840-1843.

Record of the Year 1840. — When the Grand Lodge convened in annual session in October, 1840, the newly installed Grand Sire, Zenas B. Glazier, ascertaining that a constitutional quorum had not appeared, declared the body adjourned until the afternoon, when he decided a quorum was present, there being in the meeting a majority of the representatives and proxies. Pending an appeal from this decision, the Grand Lodge adjourned until the following day. The Grand Sire was then absent. George M. Bain, of Virginia, was elected to serve, *pro tempore;* the appeal of the evening previous was withdrawn, and the business proceeded. Theodore Frost was appointed Deputy Grand Sire. At the afternoon session of the following day, the Grand Lodge proceeded to elect a deputy grand sire. The journal does not explain why, although it does say that William W. Moore was elected for the residue of the term.

The first contest for seats, recorded in the journal, occurred at this meeting. The credentials of four representatives had been mislaid by

the Grand Secretary and could not be found. The decision of the Grand Sire, seating these representatives, having been appealed to the floor, he was sustained, and they were all seated, except Ridgely.

Difficulties resulting from the system of proxy representation were settled by legislation at this time. It had been the custom of grand jurisdictions at remote distances from the place of meeting of the Grand Lodge to practise economy by authorizing a past grand sire, and in many instances a grand officer, to act as its representative, and such representatives had been recognized by the Grand Lodge. As past grand sire, or as officers of the body, they had been entitled to one vote each, and they also undertook to exercise further their sovereign right of suffrage by voting again: once in their official, or past official capacity, and once as proxy for some remote jurisdiction. At this session Past Grand Sire Wildey was the recognized proxy of Mississippi, and the chair ruled that he could vote but once. An appeal from this decision was sustained, and though a Grand Representative was allowed to vote for himself and his absent colleague, a past grand sire or a grand officer acting as proxy was deprived of his vote in his official, or past official capacity. It seems an unusually inconsistent and unrighteous decision. Another marked peculiarity in the conduct of this Grand Lodge toward representatives and proxies therein, was shown at this session by the recorded fact that the credentials of James L. Ridgely, who was Grand Corresponding Secretary, and who claimed a seat as the proxy for Ohio, were not acted upon until Friday. In fact they were not referred to a committee for action until that day, though the Grand Lodge had decided by a yea and nay vote on Tuesday that he was not entitled to a seat.

At this meeting a form of diploma was adopted to be presented to the Grand Representatives who were in attendance. The report of the Grand Sire is not to be found; that of the Grand Secretary is short. It refers to a "key" which had been received from the Manchester Unity, and to the evils which befell the treasury of the Grand Lodge from the old and now defunct system of collecting postal charges at the delivery-end of the route. It also contains a suggestion, afterward made a law of the Order, that requests for constructions of law should, during the recess, be addressed to the Grand Sire instead of the Grand Secretary, the former officer being clothed with authority in such cases, only abridged by the clause reserving to the Grand Lodge the power to render final judgment upon his decisions.

The constitution was amended at this session, making the following changes: past grand sires were allowed a vote as such on all questions, provided they were not special or proxy representatives. The annual communications of the Grand Lodge were to be held, commencing on the third Monday in September, in each year.

Visiting conditions were more clearly defined: the card must be "regular in form," signed by the Noble Grand and Secretary, bear the seal of the lodge from whence it issued, and the name of the holder indorsed thereon in his own proper handwriting; provided, that a brother may visit without a card if introduced by a Grand Representative or other elective grand officer of his jurisdiction.

The subject of the regalia of the Order received much attention at this meeting. The committee previously appointed, in 1839, was directed to procure the necessary regalia for the Grand Representatives, the expense to be paid by the Grand Lodge; and it was further provided that representatives might appear "in the proper regalia of the Grand Lodge or Grand Encampment to which they are attached."

The regalia of the Order was declared to be: a white apron only for initiates; a white apron and a white collar for each of the five degrees, — distinguishing the first degree by the white collar, the second by a pink trimming on the collar, the third by blue, the fourth by green, and the fifth by scarlet trimming on the white collar. Noble grands and past grands wore the white apron, and a scarlet collar trimmed with white lace, which was also prescribed as the regalia to be worn in subordinate Grand Lodges.

The encampment regalia was in some respects quite unique. For the "Initiated or Patriarchal degree," a black apron and black gloves were worn. These were used to designate the Golden Rule and Royal Purple degrees, with the exception that the apron was trimmed with yellow lace in the Golden Rule, and a purple collar trimmed in the same way was worn with the apron in the Royal Purple degree. In processions sashes were worn only by officers and past officers, but the colors of the sashes were not prescribed.

At this meeting a protest was presented by Representative Wolford, of Kentucky. An *adjournment* was only saved by a satisfactory explanation by the Grand Sire, and the withdrawal of the protest.

The numbering of the five degrees was fixed, and the Order required to conform to the adopted mode. A new seal was ordered to be constructed of steel. This seal was presented to the Grand Lodge, at its session in 1841, by Past Grand Sire Thomas Wildey, the mover of the proposition. The bill for it is found in the report of the Grand Treasurer in the journal. It cost $50.

The Order was established in Connecticut, and the encampment in Arkansas, this year. Upon the petition of the Grand Encampment of Ohio, the Grand Lodge replied that no degree for the encampment branch superior to the Royal Purple was authorized. The communication from Ohio contained a long list of complaints. It mentions the existence in that state of a District Deputy Grand Sire, the first one mentioned in the

journal. His name is not given, but the brothers in Ohio found cause of offence; not so much, perhaps, in the fact that the A.T.P.W. for 1840 had been communicated through him, as that he had been criminally tardy in delivering it, and then sent it in writing without the signature of any officer of the Grand Lodge of the United States vouching for its authenticity. But the district deputy grand sire system was continued; the journal of 1842 published a list containing the names of those selected in nineteen jurisdictions, the first that appears in the journal.

The matters of which Ohio complained are of grave importance, and are couched in plain but respectful terms. The Grand Lodge referred the communication to the committee on petitions, by whom it was carefully considered, and such legislation recommended as would tend to correct the evils of which complaint was made. One of the difficulties was removed by sending the "key" received from the Manchester Unity, and adopted by this Grand Lodge, in printed form, to each Grand and subordinate lodge under the jurisdiction of the Grand Lodge.

At the election this year some lively scenes were enacted. Nominations for the four elective offices were made before the balloting began, and nine members of the Grand Lodge were put in nomination. After the election was over, the plan was adopted by resolution to nominate and elect to one office before proceeding to the next. It was another good idea; so good that it has been the usage ever since, and has saved a world of trouble.

An appropriation of $350 was made to pay Brother James G. Sawkins for a full-length portrait, made by himself, of Past Grand Sire Wildey, and the Grand Lodge of Maryland was requested to place the picture in the room on the first floor of its hall, immediately in the rear of the Noble Grand's chair, making such alterations in the chair as might be necessary to accomplish the purpose. The purchase of this portrait of the first Past Grand Sire was the beginning of a most praiseworthy custom, the practice of which has preserved for future generations the likenesses of the grand men, now a long and slowly lengthening list, who have worn the ermine of Odd Fellowship, untarnished by any act or neglect, and who have labored hard and uncomplainingly to produce the highly gratifying results present in the Order to-day.

Printed copies of the journal of this session were distributed to all the lodges. Another important order of the Grand Lodge was permitted to pass unobserved; this order required the Grand Secretary to have prepared a full and complete statement of the accounts of each Grand and subordinate body from 1836 to the year 1840, but that officer never complied. William G. Cook, the Recording Grand Secretary, was sadly deficient in most of the qualities requisite to so responsible a position. It is shown in the records of 1841 that a committee appointed to inquire

into his accounts with this Grand Lodge, and its various subordinates, showed in their report, through the finance committee, that he had not acted in good faith, and that the Grand Lodge would be a great loser by him. Grand Secretary Cook is the first officer of the Grand Lodge accused by it of dishonesty.

To secure uniformity in reports, a new blank was adopted, specifying the various subjects of which information was requested by the Grand Lodge. This matter seems to have come up for action at almost every session; the Grand Lodge evidently experiencing as much difficulty in discovering a form that was practical, as in persuading the subordinates to answer its requests for information.

The reports for September, 1840, showed one hundred and fifty-five lodges with 11,166 members; also, thirty-six encampments with 463 members; the Order was growing fast, even if other statistics could not be obtained. The minutes of this meeting were read and approved daily during the session.

Record of the Year 1841. — When the Grand Lodge assembled, on the third Monday in September, 1841, four of the officers were absent. Twelve jurisdictions were represented, Connecticut sending her first representative. The Grand Sire's report was highly congratulatory, showing, as a sufficient reason for his happiness, that the Order had been established in Florida and North Carolina; Grand Lodges organized in Tennessee and South Carolina, and a Grand Encampment in Connecticut. The tone of congratulation is in no wise abated in referring to the condition of the Order in England; calling attention to the extension of the Order by the Manchester Unity; embracing in its field, besides every country, town, and village in England, lodges established in Scotland, Ireland, Gibraltar, and even in the colony of New South Wales. The Grand Sire, also, remarks upon the cordial spirit of friendly and zealous coöperation between the members of the Order of the two nations. A committee of one or more members was commissioned to visit England, and attempt to harmonize the slight differences in the work of the Order, as practised here and there, and steps were taken to raise the necessary funds to defray the expense.

The Grand Sire, also, called attention to the troubles in Louisiana, a war of extermination against Odd Fellowship having been proclaimed in that state by the Masonic Fraternity. The Grand Sire says that this is strange and unaccountable, since the two Orders, in almost all other sections, are found hand-in-hand in the work of fraternizing the human family.

Thomas Wildey, as travelling agent, in his report at this session, calls attention to the intolerance and proscription of the penal statutes of Rhode Island and Massachusetts. These laws, aimed at the secrecy of

Masonry, were affecting the progress of our Order as well. In accepting this report the Grand Lodge abolished the office of travelling agent.

The report of Grand Secretary Ridgely was voluminous and mainly devoted to the points of difference between the work of the Order here and in England, and included not only the correspondence upon the subject, but some very sound advice to the Grand Lodge as well. The letters of Ridgely, submitted with his report, are clear, able, and explicit. He was the deputed agent of the Grand Lodge to undertake the reconciliation of the differences in the secret work, so as to insure not only the interchange of visits, but the protection of members of one jurisdiction, sick or in trouble, in the other. His first letter, written in April, 1841, met with a most cordial reception by, and brought a hearty reply from, the Manchester Unity. The letter was sent to England by a Brother Darby, of Cincinnati. The reply was so much in accordance with Ridgely's wishes, that he immediately answered, and suggested the adoption of a plan of international visitation; he also asked for some facts supposed to have been preserved among the archives of the Order in England, throwing light upon the early history of Odd Fellowship. No reply came to this save such as was contained in the records of the meeting of the Annual Movable Committee, held in the Isle of Man, in May and June, 1841, a copy of which journal had been received by Ridgely. They had received information of the action by this Grand Lodge at its session in 1840, abrogating the use of a password as the *only* means of identification in all cases of international visitations, and imposing conditions about visiting that could not be fulfilled by members from England, without important changes in the laws in force in Great Britain.

It seems a pity, even to this day, that this was done here; for if the other plan had been the policy a few years longer, it is almost a certainty that the two Orders would have become united, and their power and influence more than doubled.

The Manchester Unity retaliated by sending information to the Grand Lodge, that unless arrangements were made here to treat members arriving from England in the true spirit of Odd Fellowship, they would take such steps, — by establishing lodges here, etc., — as would insure the protection of their members in the United States. Their own grant of exclusive jurisdiction to the Grand Lodge of the United States made this threat appear idle, but it showed plainly that they were angry and with much show of justice in their grievance.

The experience of many years tends to prove that the people of these two nations can never be partners in anything. Each has shown a disposition to manage and control, and so we reach the conclusion that the world is large enough for both, if we continue apart.

The constitution was amended at this session, admitting Grand Encampments to representation in the Grand Lodge on the same basis that state Grand Lodges were admitted. A resolution was passed recommending to the Grand Lodge, at its next session, the repeal of this amendment to the constitution. An attempt to do this in 1842 failed to receive the necessary two-thirds vote. Thirteen representatives are recorded as voting on each side, and the amendment lived. A committee was appointed to prepare a Grand Encampment degree, also one for past chief patriarchs, and past high priests, in the Grand Encampments.

The index to the journal, the constitution, and all amendments up to the annual session in 1841; the rules, regulations, and parliamentary decisions of the Grand Lodge, and the code of general laws, as arranged by Past Grand Williamson, were approved, ordered to be printed, and Brother Williamson was properly remunerated for his labor.

The valuable suggestion in Ridgely's report, that a suitable and safe place of permanent deposit be secured, in which to store the Grand Lodge property, — an inventory first to be made, — was considered with the promptness with which the Grand Lodge usually heeded the advice of this wise counsellor. A committee was appointed to carry the suggestion into effect, and also to request Past Grand Sire Wildey to deliver to them for the same safe keeping all the archives of the Order in his possession. This committee reported at the session in 1842, recommending that the Grand Secretary be authorized to contract with the Grand Lodge of Maryland for a lease, of not greater length than ten years, for a suitable office-room, and fire-proof vaults, in which to store and preserve the papers, records, and archives of the Order.

The use of the regalia of the Order in all public processions or functions, except at funerals, was forbidden, without the written consent of the Grand Lodge; or, during a recess, of the Grand Master, in the jurisdiction where such display was contemplated.

No member of the Grand Lodge, except a representative or a past grand sire, was allowed to speak without first obtaining permission. Forms for reports were ordered to be printed in the journal.

Grand Sire-elect Ridgely, in one of his beautiful and characteristic letters, tendered his resignation, which was accepted, and the letter ordered printed in the journal. John A. Kennedy was elected in his stead. Ridgely then asked to be excused from being a candidate for Recording Grand Secretary, but this request was denied; he was elected, the salary of his office increased to $400 a year, and some new and useful articles added to his office-outfit. The officers were installed on Friday.

The Covenant Magazine. — The finance committee were required to report annually on all the property of the Grand Lodge; the Grand Secretary to furnish an account of the sales of stock, and the balance

remaining in his office. A periodical, called the *Covenant*, was adopted as the official organ of the Grand Lodge. An editor (Ridgely of course) was elected, and Thomas Wildey was chosen agent. A board of supervisors composed of ten persons were, also, elected, five of whom were designated as "first class," to serve one year, and five as "second class," to serve two years, — a new board of five members to be elected annually, thereafter, to serve two years. Requisite powers of management were voted, and funds appropriated to carry on the publication. The first report made by the board in 1842 showed net earnings amounting to $378.82. The project was a failure almost from the beginning, and its life was short.

The Grand Treasurer was first allowed a salary at the session in 1841; it was fixed at $50 *per annum*. The Grand Sire was directed to forward the yearly password to go into effect the first day of January, annually. The minutes of this session were not read daily, as in 1840, nor do they appear to have been considered or approved at the meeting in 1842. Reports from all sources showed one hundred and ninety-nine lodges and 17,854 members; thirty-four encampments and 834 members.

Record of the Year 1842. — At the meeting in 1842 there were seventeen Grand Lodges represented, and two Grand Encampments. James L. Ridgely's title first appears as Grand Corresponding and Recording Secretary, meaning that both branches of that office had been combined and put in charge of this wonderfully competent and indefatigable man. The report of Grand Sire Kennedy was by far more voluminous and comprehensive than any formerly presented to the Grand Lodge; the report and accompanying documents occupy thirty-four pages of the journal. It is replete with congratulations upon the prosperity of the Order in America, somewhat counterbalanced by regrets at the uncomfortable nature of our relations with the Unity in England.

The deliberations of the Grand Lodge at this session, over the Manchester Unity problem, were painfully prolonged and, altogether, occupied most of the time and much of the journal. A committee of two, James L. Ridgely and I. D. Williamson, called a "foreign mission," visited England in the spring of 1842, and were met by a special committee from the Grand Annual Movable Committee in Wigan. From the documents presented by the Grand Sire, to whom this committee reported, it appears that the two committees carried on their negotiations by correspondence, though both seem to have been quartered in the Eagle hotel in Wigan at the same time. The visit resulted in widening the breach, and the return of the "foreign mission," regretting the necessity of making the Independent Order of Odd Fellows, in the two hemispheres, separate and distinct communities.

Withdrawal from the Manchester Unity. — The Grand Lodge of the

United States on Friday, September 23, 1842, adopted this resolution: "That this Grand Lodge has been constrained to dissolve the ties which have heretofore connected the Order in America with the Manchester Unity in Great Britain." This was reaffirmed in stronger terms September 22, 1843. Thus ended the dream, almost hopeless of realization from the first, of uniting, in one concordant whole, the two great wings of Odd Fellowship.

For the first time the now old custom of fixing the hours for meeting and adjournment was put into practice.

During the year Grand Lodges had been organized in Alabama and North Carolina, the Order established in Georgia, the encampment in South Carolina, and a Grand Encampment in Virginia.

A copy of an Act of Incorporation of the Grand Lodge of the United States was adopted. This act evidently was laid aside to moulder in the archives of the Grand Lodge. No copy of it is contained in the journal, and the Grand Lodge was not incorporated until February 1, 1876; the articles being amended in 1880, so as to change the title to "The Sovereign Grand Lodge," and to insert as incorporators the names of the officers and members of the body at its session in 1879.

The supremacy of the Grand Lodge was again declared in a resolution prohibiting the recognition of any innovations in the work of the Order. The initiatory steps were taken to abolish the proxy system, and provide for a *bona fide* representation. Applicants for charters, to open encampments, were required to be in possession of the Royal Purple degree. A Grand Encampment, Past Grand Patriarch, and Past Grand High Priest degrees were adopted, and each member of the Grand Lodge was declared entitled to receive the three new degrees.

"Good standing" was first defined by the Grand Lodge as "being free from all charges, or holding a duly authenticated and unexpired card." The Grand Secretary was appointed to revise and publish a correct journal of the Grand Lodge from its formation, provided it be done without expense to that economical body, and the minutes of 1842 were ordered to be printed in the *Covenant*. The by-law was suspended requiring the Grand Secretary to have the minutes printed within thirty days from the date of adjournment.

At the election of grand officers, Howell Hopkins, of Pennsylvania, was chosen Grand Sire; George M. Bain, of Virginia, Deputy Grand Sire; James L. Ridgely, Recording Grand Secretary, and Andrew E. Warner was again elected Grand Treasurer. Ridgely was reëlected editor of the *Covenant*, and William Curtis, of Pennsylvania, was chosen agent.

There was a balance in cash on hand of $1361.61; of which $583.50 was in *uncurrent* money. The Grand Secretary and Grand Treasurer

were, for the first time, required to execute bonds, — these were for $2000 each. The experience of the Grand Lodge with Grand Secretary Cook was bearing fruit in a wise caution. The minutes of this session were read daily during the meeting.

At the close of 1842, there were two hundred and sixty-five lodges with 24,160 members, and sixty-one encampments with 2097 members, — an increase, in three years, of one hundred and thirty-five lodges and 15,000 members, and of thirty-nine encampments and 1500 members. New York was far in the lead now, having eleven more lodges than Pennsylvania, and more than double the number of members.

It is a matter of much regret that the records of the Grand Lodge, to this date, are so full of imperfections. Matters of importance, referred to special committees, are heard of no more. Amendments to existing laws, proposed at one session, are not taken up and considered at a subsequent meeting. Much has to be taken for granted, the course of the Grand Lodge at times showing conclusively that it had changed its laws, disposed of important business, created new offices and committees, without having preserved a record of its acts.

But in contrast to this deplorable state of affairs we find the Order extending its field of labor; springing into spontaneous life on every hand, full of vigor, at the touch of five brothers of the "mystic tie"; opening wide its arms of Friendship and protection to an ever increasing host of initiates; dispensing its charities with the lavish hand of Love; and teaching, everywhere, the ennobling and cardinal virtues of eternal Truth. Let us be content!

SUPPLEMENTAL AND RITUALISTIC.

Revision of the Lectures, etc. — The Grand Lodge of the United States disassociated from the Manchester Unity, and entering upon an era that we have called its golden age, early took measures to provide a *distinctively* American ritual. Should any reader be favored with an opportunity to examine the early and later rituals, the term "distinctive" will become immediately suggestive of Grand Representative Grant's well-chosen words in commendation of this book, in which the original five degrees have been reduced and "concentrated into three," — the present subordinate lodge work of Odd Fellowship. But, prior to 1845, the ritual was altogether another composition, in both the lodge and the encampment. This fact is shown as well by the choice of emblems and their *fearful* and *wondrous* analogy as in the rehearsal of the improbable and irrelevant so-called histories of the early editions.

The crude ceremonies of the earlier days, to be sure, had been improved at various periods, notably in 1835; but a comparison of the rituals of 1835, with those of 1845 and 1880, proves the assertion that it was left for American Odd Fellows to prepare their own American ritual.

The Committee of Revision. — The committee, by whom the work of 1845 was matured and reported, was composed of the following brethren, of national reputation and scholarly attainments: the Rev. Edwin H. Chapin, D.D., Past Grand Master of Massachusetts, afterward of New York city; the lamented James L. Ridgely; Rev. James D. McCabe, D.D., of Virginia; John A. Kennedy, Past Grand Sire; and William W. Moore, Past Deputy Grand Sire of the District of Columbia. The report was considered at a "special" session held in Baltimore, September 9–13, 1845. The ritual adopted was officially named: "The revised work of the Independent Order of Odd Fellows of the United States, and the jurisdictions thereunto belonging."

Members of 1845. — The faces of the brethren, composing the Grand Lodge of 1845, have not been preserved, but we give as a substitute the signatures, following the list of names in their "official" order, with three unavoidable exceptions, designated thus (*): —

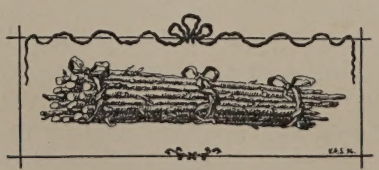
OFFICERS. — Howell Hopkins, M. W. Grand Sire; William W. Moore, R. W. Deputy Grand Sire, *pro tempore;* James L. Ridgely, R. W. Grand Corresponding and Recording Secretary; Andrew E. Warner, R. W. Grand Treasurer; Rev. Albert Case, W. Grand Chaplain; John G. Treadwell, W. Grand Marshal, *pro tempore;* Richard Brandt, W. Grand Guardian; John E. Chamberlain, W. Grand Messenger.

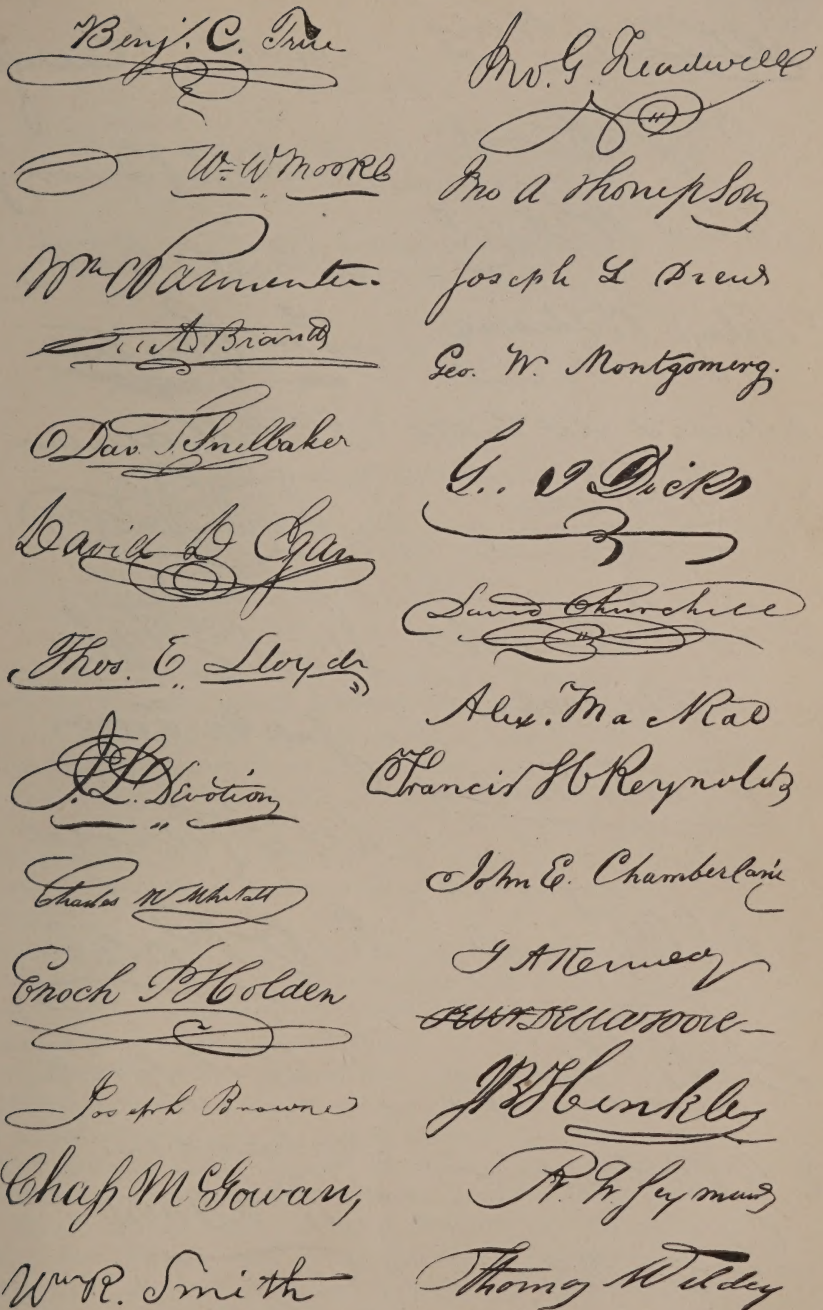
PAST GRAND SIRES. — Thomas Wildey, Maryland; John A. Kennedy, New York.

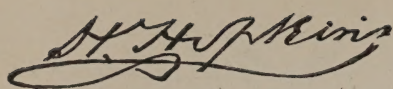
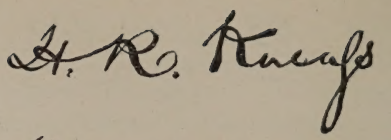
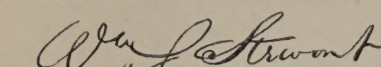
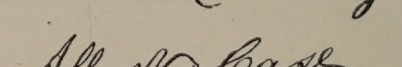
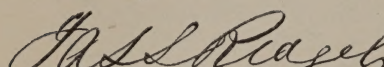
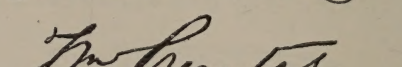
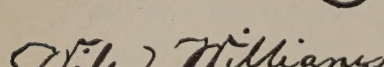
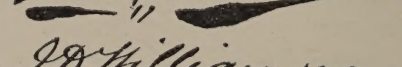
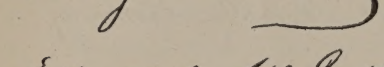
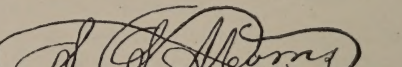
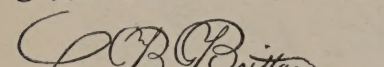
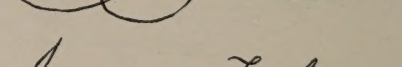
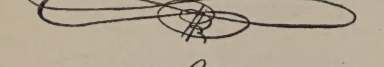
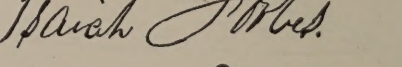
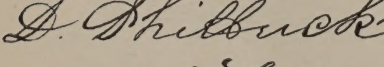
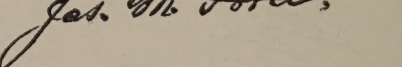
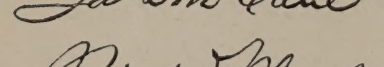
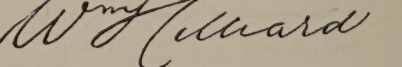
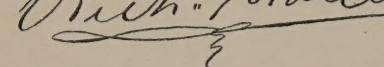
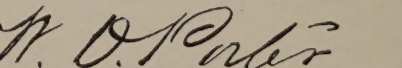
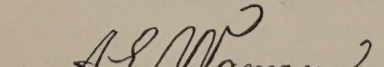
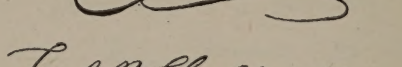
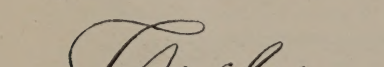
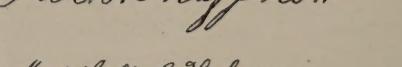
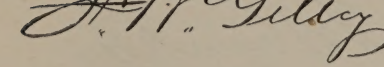
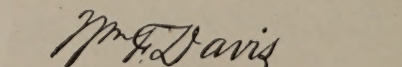
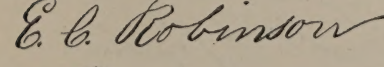
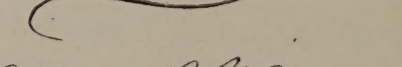
REPRESENTATIVES OF GRAND LODGES. — John A. Thompson, Enoch P. Holden, Maryland; William Hilliard, William E. Parmenter, Massachusetts; Benjamin C. True, David D. Eagan,* New York; Joseph Browne, Smith Skinner, Pennsylvania; William W. Moore, William B. Magruder,* District of Columbia; Francis H. Reynolds, Delaware; David T. Snelbaker, Ohio; Charles W. Whitall, Louisiana; Marshall C. Holmes, Thomas S. Day, New Jersey; John B. Hinkle, Kentucky; James D. McCabe, James M. Ford, Virginia; George Brown, Indiana; Isaiah Forbes, Missouri; Fred. Crosswell, S. B. Brittan, Connecticut; William F. Davis, Tennessee; Robert W. Seymour, South Carolina; Isaac D. Williamson, Alabama; Alexander MacRea, North Carolina; Wylie Williams, Georgia; Nathaniel F. Deering, William R. Smith, Maine; Ebenezer B. White,* Rhode Island; David Philbrick, George W. Montgomery, New Hampshire.

REPRESENTATIVES OF GRAND ENCAMPMENTS. — Richard Marley, Maryland; Charles McGowan, Franklin W. Gilley, New York; David Churchill, Ohio; Taliaferro Preston Shaffner, Kentucky; Horn R. Kneass, Pennsylvania; E. C. Robinson, Virginia; John L. Devotion, Connecticut; Staats S. Morris, New Jersey; Robert L. Robbins, Massachusetts.

THE EDITOR-IN-CHIEF.





SECTION III.

HISTORY OF THE SOVEREIGN GRAND LODGE (*continued*): THE GOLDEN AGE OF ODD FELLOWSHIP.

By J. Frank Grant, *Past Grand Master, Grand Secretary of the Sovereign Grand Lodge.*

CHAPTER I.

SEVEN YEARS OF INDEPENDENCE.

"Know ye who teach the Saxon, Celt, or Dane,
In Holland, France, England, Germany, or Spain,
'Tis pleasing to be schooled in a foreign tongue;
They smile so when one is right; and when one's wrong
They smile too."

The Session of 1843. — The small and faintly glimmering star, which was barely visible in the east in February, 1821, was slowly ascending ever toward, but not yet reaching the zenith, growing nearer as it rose higher into view, developing in its radiance and power a sun of glorious brilliancy, shedding its rays of Friendship, Love, and Truth upon the millions of our race who, rapidly enlisting, stretched our ranks across this great continent, until in 1843 a peaceful army of twenty-five thousand of the best men of our land were allied in the great cause of Odd Fellowship.

Filled with joy at past success, and turning their faces radiant with hope to the promising future, the officers and members of the Grand Lodge assembled at Baltimore, September 18, 1843. Twenty Grand Lodges and seven Grand Encampments were represented.

The report of Grand Sire Kennedy was simply bubbling with happy congratulation and review of the promising condition of the Order, which now had a firm foothold in all except two states of the Union. George M. Bain, of Virginia, having declined the office of Deputy Grand Sire, William S. Stewart, of Missouri, was elected to that position, and the officers were installed. Representative Hopkins, of Pennsylvania, delivered a short address upon taking the chair as Grand Sire, which was characteristic of the firmness and sincerity that marked the whole course of his life. John W. Stokes, of Pennsylvania, always a promi-

nent man in Odd Fellowship, and afterward Grand Sire, was present again this year, having first appeared in the Grand Lodge in 1842.

The Daily Journal. — The proceedings of the Grand Lodge were printed daily for the first time, and it so facilitated business that the custom has been practised ever since.

Grand Encampments had been chartered, during the year, in Connecticut, New Jersey, and South Carolina, and our German friends expressed a preference and fondness for the American idea in Odd Fellowship, — to which they have ever since adhered, with the pertinacity characteristic of a people who think before they speak, — by petitioning (informally) for a charter to open a lodge in Hamburg.

The new legislation of 1843 declared: That residence in the jurisdiction was a necessary qualification for the office of Grand Representative; that the Grand Lodge degree was an honorary one, and Grand Lodges were not permitted to charge a fee for conferring it; that an initiate must be received in the lodge or encampment nearest his residence; that the right to print or sell the work of the Order was vested solely in the Grand Lodge of the United States; that honorary membership was not permitted; and that past officers or members, visiting other lodges, might wear the jewel and regalia of the highest rank they had attained, if they desired to do so.

Mistaken Good Intentions: Session of 1844. — The death of Past Grand Sire Gettys was reported at the opening of the session in 1844, and the Grand Lodge adopted resolutions testifying to its love and respect for the man, and regret at his death; but it committed that ever culpable indiscretion of harrowing the poor widow's heart by sending her a copy of the black resolutions. She might have discovered, by some accident, that the Grand Lodge had formally delivered itself of appropriate outward evidence of its grief at the death of her husband, and sympathy with her in that sad bereavement; and such a discovery would have aroused a feeling of gratitude to the membership of the Grand Lodge. But that body dissipated all doubt of a knowledge of its demonstrations reaching her, by sending an official copy. She *must* know how sorry they were, even if the knowledge had to be publicly conveyed. This is an old mistake, — one of those founded in good intentions no doubt, — old enough to become obsolete, and is not entitled to our respect because of its hoary age.

Grand Sire Hopkins's report is short, but full and explicit. He had, in an eminent degree, the faculty of saying the proper thing in a few appropriate sentences, and then letting the subject alone. He reports the interest lagging in Texas, Ohio, and Illinois; suggests a remedy in each case, and reports applications from Canada, and also from Great Britain, for charters to establish lodges under the surveillance and con-

trol of the Grand Lodge of the United States. He granted dispensations in each case; and, also, reports dispensations granted by him for Grand Lodges in Maine, Rhode Island, and New Hampshire, and a Grand Encampment in Massachusetts. New subordinate lodges were chartered in Montreal and St. Johns, Canada; in Tredegar and Monmouth in South Wales, Great Britain.

New Hampshire wanted to initiate a few boys twenty years of age, the sons of Odd Fellows, but the Grand Lodge wisely said "no."

This year it was declared that the A.T.P.W. was only to be used by brothers in visiting other jurisdictions than the one in which they were members, and the only officers of the lodge to whom it should be communicated were the noble grands and vice grands. A form for examining visitors was adopted. The forms of visiting and withdrawal cards adopted were substantially the same as those in use to-day. This is apparent in the illustration of the development of the visiting card in another place. The action of the Grand Lodge in 1842, creating the Past Chief Patriarch and Past High Priest degrees in Grand Encampments, was repealed. The work of the Order was submitted to a committee of five for a thorough revision. The opinion of the Grand Lodge was gravely expressed that all subordinates should be opened and closed with prayer, but left the selection of forms to them.

The unfortunate enterprise of publishing an "official magazine" was entangling the Grand Lodge in such a bottomless slough of indebtedness that the poor old *Covenant* was incontinently knocked in the head, and all the high hopes its conception and birth had excited were buried with the remains. The Grand Lodge turned itself sadly to the task of paying the debts of the deceased.

Thomas Sherlock, of Ohio, was chosen Grand Sire; George W. Churchill, of Maine, Deputy Grand Sire; and those two competent and reliable veterans, Ridgely and Warner, were reëlected Grand Secretary and Grand Treasurer, and the Grand Lodge adjourned.

Special and Annual Sessions of 1845. — Grand Sire Hopkins called a "special" session of the Grand Lodge,[1] September 9, 1845, to consider the report of the special committee appointed to revise the lectures and charges of the work of the Order, and to act upon petitions for charters. The death of Past Deputy Grand Sire Neilson was reported, and a copy of the resolutions adopted, sent in cold, unsympathetic ink to his widow. She also received as a present from the Grand Lodge the unsalable remains of the defunct *Covenant*. It was a funereal time for Sister Neilson.

The rule closing the mouths of grand officers in debate was suspended temporarily, and the wheels of business revolved smoothly. The report

[1] See "Supplemental and Ritualistic," at the end of the preceding Section.

of the committee was elaborate and extensive, and it was not until late on the fifth day of the session that the consideration of it was completed and the new work adopted, to go into effect the 1st of January, 1846, — two Grand Representatives from Ohio, objecting to that provision in the adopted work permitting a noble grand to admit members of his own lodge (and no others) without the current term password, filed a solemn protest, and the Grand Lodge adjourned *sine die.*

Grand Encampments were chartered, at this "special" session, in New Hampshire and Maine. At the annual communication, held the following week, a revision of the work in the encampment degrees, with forms for opening and closing encampments, was adopted. The work of the Order was vastly improved by each revision. It was becoming more practical and realistic under the touch of intellectual thought, and the strong test of experience, and rapidly commending itself to the approval of intelligent men. Each step was upward, and the word "excelsior" might well have been a grand and appropriate motto for this essential branch of Odd Fellowship.

Grand Sire Hopkins's report was more congratulatory than in 1844, and his practical paragraphs were well calculated to spur the Order onward. The Grand Secretary's report shows a marked improvement in the financial condition of the Grand Lodge, but an augmented condition of incompleteness in returns existed, in keeping with the rapid growth of the Order. Complaints of the derelictions of district deputy grand sires were numerous, and the Grand Lodge so amended article xviii. of the by-laws as to permit the Grand Sire to appoint qualified past grands in each jurisdiction, annually, to act therein as special agents of the Grand Lodge, and to clearly define their duties.

In finally disposing of the valueless effects of the *Covenant,* the Grand Lodge withdrew all sanction of its authority and responsibility for any and all publications in the name of the Order. A request was made that all subordinates should send copies of their published proceedings to the Grand Secretary. The ready and continued compliance with this request has been of vast benefit in many ways. By the close vote of 23 yeas to 21 nays, cards were adopted for the wives and widows of Odd Fellows, recommending them to the friendship and protection of the members of the Order everywhere. All visiting cards were required to bear the signature of the Grand Secretary, after January 1, 1846, and the price of the same to subordinate Grand bodies was fixed at five dollars per hundred. These cards were in great demand and almost universally used. The sale from January 1, 1845, to September 15th, — a little over nine months, — being fifty-eight thousand and seventy-six.

Planting the Order Abroad. — An attempt to establish a lodge in Liverpool, England, failed this year, and the condition of the Order in that

kingdom, under the supervision of this Grand Lodge, was in a languishing condition, pointing unmistakably to its speedy demise, which soon followed; but the idea of transplanting Odd Fellowship to Europe, and other foreign lands, continued to prevail, and efforts to accomplish this were pushed zealously. The various lectures and charges were ordered to be translated into the French, German, and Welsh languages, and everything possible was done to commend Odd Fellowship to the people of those countries.

The length of terms in subordinate lodges was fixed at thirteen weeks. Subsequently, though not at this session, the terms of lodges and encampments were made equal. Representatives from Grand Encampments were, for the first time, declared eligible to the office of Grand Sire. Honorary membership was again inveighed against. Full membership in a subordinate lodge was declared essential to membership in an encampment; severance of the former, from whatever cause, except by the holding of an unexpired withdrawal card, severed the latter. The bond of the Grand Treasurer was increased this year to $4000.

The Session of 1846. — The annual communication in 1846 was well attended. All the officers and Past Grand Sire Wildey were present, and there were representatives from twenty-two Grand Lodges and eleven Grand Encampments. The abolition of the proxy system was bringing a host of new and able men to the Grand Lodge. The real interests of the distant jurisdictions were represented, and a new interest in Odd Fellowship was diffused in remote sections of the country by these zealous men on their return from each communication.

Thomas Sherlock, of Ohio, the first Grand Sire from the great West, presented an able report, full of happiness and hopefulness. Ninety thousand members, and $190,000 expended for relief, inspired this young chieftain as he wrote, and he does not forget to devoutly thank the Great Giver of good gifts, for the prosperity about which he is writing. The Grand Secretary reported (among other things) that he had written his name with pen and ink on twenty-one thousand cards since the last session. He asked and obtained permission to substitute a *facsimile* of his signature, to be printed on the margins of the cards. It was a great and proper relief to this hard-worked and under-paid officer.

The old complaint that supplies were printed and sold by lodges and individuals contrary to the law of the Grand Lodge, and against the peace and prosperity of its treasury, came up again this year, like Banquo's ghost. By special resolution, Grand Masters and Grand Patriarchs were directed to enforce the law of this Grand Lodge, in this particular respect, in the various jurisdictions.

Grand Encampments were chartered at Alexandria, Montreal, and St. Louis. Regalia and jewels for the officers of Grand Encampments were

proposed and adopted. Regalia for funerals, and the order in which processions in such cases should be formed, were prescribed for the first time. The status of a member under sentence, and pending his appeal to a higher tribunal of the Order, was defined to be that fixed by the laws of his own jurisdiction. Visiting brothers receiving financial aid from lodges other than their own were required to have the same indorsed on their visiting cards. Withdrawal cards were declared to be good for one year, or the time specified therein; they also severed connection with, and discharged from all liability, the lodge from whence they issued.

The Grand Lodge concluded to furnish the hall in which the meetings were held in Baltimore, and gave the Grand Secretary $500 with which to pay for suitable desks and chairs. The charter and books sent to Pioneer and Oriental lodges, in England, were ordered to be reclaimed, because those lodges failed to report. The Grand Secretary was directed to send a letter of congratulation and thanks to the Grand Lodge of Australia, in reply to "their courteous communication." He was also directed to have printed lists of the Grand Representatives prepared, to be used in calling the yeas and nays, and to "destroy the old book of illustrations," new ones containing the diagrams and language having been perfected, and delivered into his keeping. A unanimous vote was again declared to be necessary to change the unwritten, and a four-fifths majority to change the written work of the Order. The Dominion of Canada was made a separate Grand jurisdiction. Letters from lodges asking aid were required to be authorized by the written permission of the Grand Lodge of the state where the aid was solicited. The terms of subordinates were extended to six months. A proposal was defeated requiring the lodges to work in the fifth degree. A committee of five was appointed to prepare a digest and a funeral service, and the Grand Lodge proceeded to the election of its officers.

Horn R. Kneass, of Pennsylvania, was elected Grand Sire; Newell A. Thompson, of Massachusetts, Deputy Grand Sire; Ridgely, Grand Secretary; and Warner, Grand Treasurer.

This Grand Sire of the very peculiar name, for which he was, fortunately for himself, not responsible, was, in more respects than in the singular construction of his name, a man of mark. Otherwise he could not have survived such a remarkable combination of orthography and been saved for the prominent part he so ably took in the affairs of Odd Fellowship. The first solid footing, upon consolatory grounds, is reached by the Kentuckian (lineally descended from Daniel Boone), — floundering helplessly through the mazes of the labyrinthian journal, — when he is enabled to contrast the abbreviated orthography of "Boon" Lodge, with the architectural combination perpetrated in the name of "Horn R. Kneass."

Grand Sire Kneass first appeared in the Grand Lodge, from his home in Pennsylvania, in 1841, as Deputy Grand Sire, *pro tempore*, being elected to, and installed in, that office the same year. How he got into the Grand Lodge at that time, the records of the session do not show; but Grand Sire Glazier, of Delaware, evidently knew his intrinsic worth, for his name appears in the journal as Deputy Grand Sire by appointment, at the opening of the session, and he was installed into that office, where he served two years. He represented the Grand Lodge of Pennsylvania, in 1844; the Grand Encampment, in 1845–46; was elected Grand Sire in 1846, and installed in 1847, ably discharging all the duties of the position for two years.

A handsome gold watch and chain were presented to Grand Secretary Ridgely near the close of this session. The remarks of Past Grand Sire Hopkins, in presenting, and those of the proud recipient, in receiving, the token of the love and confidence of his brethren, are preserved in the journal. The style is as sincere, and in every respect much the same, as that used on similar occasions to-day, except that capital letters are not used quite so much in designating the article presented now-a-days, as appears from the display in the journal to have been the fashion then.

Twenty-five Years of History. — In closing this session the Grand Lodge passed the last milestone of its first twenty-five years' history. It is contained in 972 printed pages. Nearly that many pages are required for the proceedings of a single session now, and the end is not yet.

The Session of 1847. — In 1847 the Grand Secretary reported that he had bought desks suited to the dignity of the gentlemen who should use them. They were of walnut, and the shape and style then in use by the United States Senators. Nothing better could have been desired, but the appropriation had run out, — having been exhausted in purchasing the desks. The Grand Secretary does not say so, but the inference is easy, that the serviceable legend, "standing room only," greeted the eyes of the Grand Representatives, as they listened to the reading of the able and astute Grand Secretary's report. He asked for $500 more to buy chairs suited to the dignity of the desks, which no one disputed who saw them, and the appropriation was made. He advocated the purchase of the plates and copyrights of the journal, some of which were now the property of firms or individuals. This idea was adopted by the Grand Lodge, and the absolute title to the desirable property was finally vested solely in that body.

The Grand Secretary complained that nothing in the way of a translation of the work of the Order into the French language had yet been obtained of a satisfactory nature, and that the odes were still being printed and sold without authority of, or benefit to, this Grand Lodge; but that was then, is now, and ever will be, a cause for complaint.

Laws, edicts, frowns, or anathemas will never be so potent that they will prevent even an Odd Fellow from buying something cheap. The price fixed by the Grand Lodge at which such supplies shall be sold is high enough to tempt speculators into the field of competition. A special copyright law, enacted by the national government, with a good stiff penalty affixed for its violation, protecting the Order in its declared sole right to publish and sell such portions of its literature as it may from time to time elect to so distribute, is a sovereign remedy for this growing evil, which is the cause of as much trouble at this day, as at any time during the history of Odd Fellowship.

The revenue was reported to be $3500 less than it was last year; but the new digest of one hundred pages was adopted, the price fixed at thirty-seven cents a copy, and hope revived.

Grand Secretary Ridgely was again honored; this time being sent as a special grand representative from the Grand Lodge of the United States to the Grand Lodge of British North America.

It was decided by the Grand Lodge that persons withdrawing from the Manchester Unity could only join the Order of Odd Fellows by initiation, clearance cards from that society not being recognized by this Order. Article x. of the constitution was amended so that representatives to the Grand Lodge should be elected to serve two years. Article xxv. of the by-laws was amended so as to provide regalia and jewels for grand officers and grand representatives, past grand officers and past grand representatives. The constitutions of subordinate Grand bodies, and all amendments thereto, before they could become operative, were required to have the approval of this Grand Lodge.

The Secret Journal. — An order for the A.T.P.W., to accompany a visiting card, was sanctioned for the first time. A "secret" journal was ordered to be kept, but nothing in the resolution provided for "secret" sessions. Charters were granted for lodges in the Sandwich Islands and Venezuela. The work of the Order for subordinates was ordered to be translated into the French and Spanish languages, but lodges working in foreign languages were required to keep a record of their proceedings in English. This law was found so objectionable that it was soon repealed. A new funeral service was adopted.

The salary of the Grand Secretary was increased to $1200, and was made payable quarterly. The Grand Messenger received $400, and the Grand Treasurer $100, payable in the same way.

An attempt to admit to membership Indians, of "mature age, and of good moral character," was defeated. The Grand Lodge doubtless thought that the age of a beardless race could not be determined with any degree of accuracy, and they also felt sure that a "good moral character" was an unknown quantity among the Aborigines.

Grand Lodge of British North America. — The Grand Lodge of British North America still sustained its dignity as a distinct sovereignty, and at this session sent L. B. Campbell as its first Grand Representative.

It was decided that Grand Encampment and Grand Lodge degrees, and the Past Official degrees could only be conferred during the sessions, and in the presence of those Grand bodies, except by special dispensation, when they might be conferred in some contiguous room.

Members of a defunct body, under the immediate jurisdiction of the Grand Lodge, were entitled to receive certificates of equal value with withdrawal cards, upon satisfactory proof of their membership and good standing. In opening and closing encampments, prayer was declared to be discretionary, but it could not be left out of the other ceremonies, being an integral part of the work.

The grand officers were installed on the second day of the session, as required by the constitution, and the Grand Lodge adjourned on Saturday, having been in session the entire week.

The Session of 1848. — When it opened in annual session, in September, 1848, all the officers were present. New York sent two sets of representatives, and there was a lively contest. This was the beginning of the long controversy in that state. The report of Grand Sire Kneass, with documents accompanying it, is *immense* for those days, and exhibits a vast amount of work done by the Grand Sire. The trouble in New York was responsible for the larger portion of the report. As that matter is fully recounted in the history of the Order in that state, elsewhere in this history, it need not be detailed here. When the matter was settled in the Grand Lodge, at this meeting, sixteen Grand Representatives filed a protest.

The Grand Secretary enlivened the representatives by inviting them to seats in the new chairs, which had cost $64 more than the appropriation. They all sat down, and the Grand Lodge paid the bill.

The new digest and supplement were ready, — ten thousand copies at a cost of eleven cents each.

Peter Allan Brinsmade attended this session as representative of the Order in Honolulu.

A committee on legislation, and one on Grand bodies not represented, were added to the list this year. At the election held on the second day of the session, Robert H. Griffin, of Georgia, was elected Grand Sire; A. S. Kellogg, of Michigan, Deputy Grand Sire; Ridgely and Warner being reëlected to the offices of Grand Secretary and Grand Treasurer.

For the first time the book of diagrams and secret work was put in charge of the Deputy Grand Sire during the session, with the request that he instruct the members therein.

The Grand Secretary made a special report of his official visit to the

Grand Lodge of British North America, which was replete with kind words for the Order there, and descriptive of his reception and entertainment by them. In consideration of the importance of the Sandwich Islands contingent, and, perhaps, partly in deference to the presence of Brother Brinsmade, a general subscription of funds was solicited to build a hall in Honolulu. These funds were to be shipped "to Charles Brewer, 2nd," whatever that may mean.

A most unrighteous bit of legislation provided that state Grand Lodges might remit initiation fees, and the lodges were compelled to submit.

Terms of Grand Representatives. — Full and complete instructions in the entire work of the Order were adopted. The representatives at this session settled the question of the length of their respective terms of service under the new law by drawing slips of paper from a box, bearing the figures "1" or "2": those drawing the "figure 2" being the accredited representatives from their jurisdiction for the year 1849,— the terms of those drawing the "figure 1" terminating at this session.

The Grand Lodge rallied to the aid of Past Grand Sire Wildey, who was in financial distress. This was a noble act, and it is greatly to the credit of the body that only eight of its members voted "nay." The mortgages on his home were paid, and the aged brother was allowed peaceful possession, without expense to him, during the remainder of his life.

Legislation affecting the encampment branch especially provided that scribes of encampments should be furnished by secretaries of lodges with lists of the names of members withdrawing, suspended, expelled, or reinstated; and that a chief patriarch might install his successor, in the absence of the officer designated for that purpose, and of all past chief patriarchs. The same law applied to noble grands, in the absence of the same officer, and all past grands.

Qualifications for Membership. — That legislation which refers to the foundation branch, the subordinate lodge, is as follows: No particular religious faith is requisite for membership, and the entertainment of any special belief does not disqualify; the right to leave the Order was recognized, but withdrawal cards could be declared void for cause; candidates for initiation could have their petitions withdrawn before the report of the committee thereon was read, but not afterward; dues might be paid at any time, but the payment after illness or disability begins does not entitle the brother to benefits during the remainder of such illness or disability. This is an old, but a good law.

A junior past grand could be elected representative to his state Grand Lodge. Past grands could not transfer their rights, as such, to other members; jewels for all the officers were declared as imperative as

regalia; the only form of prayer adopted, so far, was that prescribed for use at funerals, and that was not obligatory; Grand Representatives were directed to instruct their own Grand bodies in the work of the Order.

The portraits of Past Grand Sires Gettys, Keyser, Perkins, Hopkins, and Sherlock were accepted by the Grand Lodge. Those of Glazier and Kennedy were reported as being in a state of preparation.

The session of 1848 was the first one held under the new law of electing representatives for two years. It was a good plan and has been successfully practised ever since.

The report of Grand Sire Kneass was in "high style" as to diction, and was kindly received. A thousand copies were printed. Another new rule was adopted, which time has shown to have been wisely formulated, that of allowing the reports of all the committees, except that on credentials, to lie over for at least one day. It was also decided that legislation, in future, should be by bill, as in congress. For the first time representatives were not recognized unless clothed in proper regalia.

New York continued to make trouble, — the credentials of her four representatives were informal, and they were not seated. They filed a protest, and a special committee was selected to review the situation. There were two constitutions and two Grand Lodges in the belligerent state, designated as the Grand Lodges of Northern and Southern New York. The report of the committee, which was adopted, with one trifling amendment, divided the state, giving it the two Grand Lodges it desired, and also two Grand Encampments, specifying the boundaries of each jurisdiction.

The Session of 1849. — The rush to California about this time, after gold, carried with it a great number of Odd Fellows, and a lodge was chartered by the Grand Sire to be located in San Francisco, and called California Lodge, No. 1.

A standing committee on printing was appointed by the Grand Sire, under an order of the Grand Lodge, at its session in 1848.

The apparently senseless law prohibiting subordinates from corresponding with one another without the consent of their Grand Lodges, was repealed. The constitution was so far amended that the expenses of all members of the Grand Lodge, except salaried officers, in attending the sessions, should be paid by the Grand Lodge. The manner of selecting Grand Representatives was left to the subordinate Grand bodies.

The officers were installed the second day, and a resolution was adopted to install in future on the first day of the session, after the reading of the journal. "Sutherland's Manual" was adopted for use in the Grand Lodge and recommended to subordinates.

The portrait of Past Grand Sire Horn R. Kneass was ordered to be painted.

The Grand Lodge decided that written resignation severed connection entirely, if the resigning brother was in good standing at the time; that the Order should not open its doors to the deaf, dumb, or blind; that it should not attempt to say to its members what they should drink; and that members can only be expelled by proper trial, upon charges preferred.

The Grand Lodge adjourned, to meet in Cincinnati in 1850, to revise the constitution.

At the close of 1842, there were two hundred and sixty-five lodges with 24,160 members, paying into the treasuries of those lodges $163,719, annually, and $43,435 for relief. In seven years, at the end of the year 1849, which we have just reached, behold the wonderful increase! There were now seven hundred and twenty-seven lodges and 139,242 members. The revenue was $886,174, and they paid annually for relief $365,556. The additions to these sums by the encampments swelled them over $80,000 in revenue, and added $26,000 to that paid for relief.

Small wonder that the Order grew; such deeds of charity were inevitably bound to recruit its ranks. It is no cause for surprise that cold prejudice, against this brotherhood, was melting in the warm effulgence of its beautiful charity, and that even its enemies exclaimed: "Great is Odd Fellowship!"

CHAPTER II.

THE SIXTH PERIOD: 1850–1856.

"Oh fairest of creation! last and best
Of all God's works! creature in whom excelled
Whatever can to sight or thought be formed
Holy, divine, good, amiable, or sweet!"

The "Adjourned" and Regular Sessions of 1850. — The adjourned session held in Cincinnati, Ohio, in September, 1850, was in most respects a dismal failure. The absence of a quorum caused the Grand Lodge to adjourn from day to day, — from Monday until Friday, — when at last a quorum was obtained and the body began its work. A large number of amendments to the constitution were proposed, and laid on the table for consideration at the annual session, which was to open, according to law, the following Monday, in the same city. No other business, save this, could be considered at the "special" meeting, held under a resolution, adopted at the session of 1849, which fixed the time, place of meeting, and designated the object for which it was called.

An Instance of Direct Taxation. — The representatives did, however, find the time and (all being interested) obtained unanimous consent to talk about money, and they divided among themselves the first mileage

and *per diem* ever sanctioned by the Grand Lodge. The representatives received $3 per day, and six cents a mile, for the distance travelled, one way. The two days' meeting cost the round sum of $5053.32. The annual session, held the following week in the same place, cost in mileage and *per diem* $6413.72, of which amount $3351.76 was paid for mileage. This seems even now, as it did then, to the jurisdictions who were compelled to pay the money, an act of gross injustice. The officers and members were in Cincinnati, did not go home, and so travelled "no miles" to attend the annual session. To raise this large sum an assessment was levied upon each jurisdiction of six and one-fourth cents per member. It cost the Order of Pennsylvania alone $2079.12.

A most righteous "howl" arose all over the land, except in a few states like Texas, Arkansas, and Wisconsin, where the assessment was less than ten dollars. A vigorous protest was filed; the Grand Lodge repealed the law providing an annual assessment for mileage and *per diem;* the jurisdictions gradually paid up their arrearages, finding what consolation they might in the reflection that they would sin no more in that direction; and the Grand Lodge took into consideration other and more equitable ways and means of providing the necessary funds for its treasury. This was a duty put upon the finance committee for the first time, in 1850, when they were directed to prepare and report an estimate of the probable expense of holding the next annual session, and other expenses for the current year.

The finance committee performed its duty as well as any work is usually done which is guided mainly by conjecture. Their report, which was adopted, maintained the *per diem* for the present at $3, but increased the mileage rate by making it five cents a mile for the actual distance travelled in coming to, and returning from, the sessions of the Grand Lodge. It also provided that no representative from a jurisdiction delinquent in the payment of the assessment for this purpose, levied in 1850, should take his seat until the same was fully paid. It was a coërcive measure, and though it worked slowly, it finally brought in the money. Not in time, however, for the Grand Secretary said in his report in 1851 that on account of the neglect, or failure, of the jurisdictions to pay these assessments promptly, the Grand Lodge had lost a thousand dollars through being compelled to force the sale of some of its investments, upon an unappreciative market, in order to provide the funds to meet the demands upon its treasury.

In 1850 the salary of the Grand Messenger was increased to $500, and that of the Grand Treasurer to $200.

The report of the Grand Sire was very short. It presented that officer's congratulations upon the peaceful state of affairs in New York, since the division of authority there, and gave some good and wholesome

advice as to the proposed changes in the constitution, chief of which was his idea that all proposed amendments should first be submitted to the subordinate Grand bodies for their sanction.

The Grand Secretary's report was as voluminous as ever. It showed a most comfortable financial condition. The debt of $4000, incurred to assist Wildey last year, had been paid, and that without embarrassment to the Grand Lodge, or disturbing its invested funds.

The Initial Step resulting in the Degree of Rebekah. — By far the most important event of this session,— the one most far-reaching and beneficial in its results and in its effect upon the whole Order,— was the initial step taken, which, finally, resulted in founding the since famous Degree of Rebekah. After the adoption of cards for the wives and widows of Odd Fellows, in 1845, the ladies had been left silently alone for the space of five years. The journal of the first day of the session in 1850 shows that Representative W. L. G. Smith, of Northern New York, presented a resolution, which was at first referred to the committee on the state of the Order, directing that committee to inquire into the propriety of instituting honorary degrees; one for the wives and daughters of Scarlet degree members, and one for those of past officers. The conundrum was, evidently, too deep, or the responsibility to the ladies too great, for the timid members of that committee, so the solution of the problem was turned over to the legislative committee. Two members of that committee reported adversely to the proposition; the other member, Schuyler Colfax, of Indiana, whose memory, on account of this act, is revered to-day, not only by the Daughters of Rebekah but by the whole Order, presented a report which was adopted. It embodied a "Lady's degree" for the wives of Scarlet degree members.

A special committee, of which Colfax was chairman, was appointed to prepare the degree for the wives and daughters of Scarlet members, and to report it, in their idea of completeness, at next session.

The Grand Lodge amused itself in a dignified, serio-comic manner with much talk about "bills"; the phrase, "and be it further enacted by the authority aforesaid," decorating many pages of the journal. This aping of Congress did not go on very long. The ways of the wily politician were far too intricate and procrastinating to suit the views of sensible, practical people who knew what they wanted, and how it could be most speedily accomplished.

Most of the constitutional amendments were postponed,— to be considered at the session of 1851.

William W. Moore, of the District of Columbia, was elected Grand Sire; H. L. Page, of Missouri, Deputy Grand Sire; Ridgely and Warner being retained in the offices they had held so long.

A Grand Encampment was chartered in Illinois. The portrait of

Past Grand Sire Horn R. Kneass was purchased, at an expense to the Grand Lodge of $100.

The Grand Lodge reasserted its right to meet when and where it pleased, the opinion and protest of the Maryland contingent to the contrary notwithstanding. It likewise revoked the order for the translation of the work into the Welsh language. It permitted past grand sires to occupy seats, make motions, and join in debate in the Grand Lodge, but vested the right of suffrage in that body in the Grand Representatives alone.

The Session of 1851. — When the session opened in Baltimore, in 1851, the officers were installed on the first day, immediately after the report of the committee on credentials had been received. Grand Sire Griffin's report was short, explicit, and characteristic. Its terse sentences of congratulation upon the growth and wide extent of Odd Fellowship were eloquent and beautiful; the Grand Secretary followed in the same vein, and the session was very happy and harmonious.

The adoption of the "Female degree," as the journal quaintly styles it, gave the Grand Sire an opportunity to rule upon one of his own decisions. The point was raised, against the adoption of the degree, that changes in the work could only be made by a four-fifths vote, and the Grand Sire ruled that the adoption of this degree changed no part of the work. This decision was appealed, and the Grand Lodge divided itself equally on the point. The "casting vote of the Grand Sire in case of a tie" saved the "Female degree," in the moment of its greatest peril. It was then adopted by a vote of 46 to 37, the degree printed and bound in a separate volume to be sold as supplies at one dollar a copy.

For the first time the equitable plan of numbering the desks, and drawing for seats, was introduced, and ordered to be practised at the next session. The increasing membership of the Grand Lodge made necessary the purchase of more desks and chairs.

A Grand Lodge was chartered in Florida. The right to fix the time and place of meeting of Grand bodies was delegated to them. The financial condition of Past Grand Sire Wildey was again reported to be in a most deplorable condition, and the committee,— to whom was referred the question of further providing for the old warrior, broken in health and fortune in his old age,— urged the Order everywhere to rally to his support. A Wildey fund was established, and though the response to the call for help was not very generous, the Grand Lodge so provided that he was never allowed to suffer. Since the session in 1847, though the record shows that he was present at several sessions during the time, his name does not appear in the roster of officers and members present at any meeting. He died in 1861.

The Washington Monument. — The building of the Washington monu-

ment was attracting general attention, and the Grand Lodge contributed a four hundred and fifty dollar block of marble toward the stately shaft, bearing upon its polished face the seal of the Grand Lodge and an appropriate inscription, the work of Brother Peter Fritz, which was highly complimented by the Grand Sire. The President of the United States sent a letter of acceptance to the Grand Lodge, in which he said the block of marble did equal honor to the Order of Odd Fellows, and to him whose memory the monument was being built to commemorate.

Colfax added to his own reputation, and the exchequer of the Grand Lodge, by returning fifteen dollars which had been paid to him as mileage, in excess of what he thought he was entitled to receive.

The Grand Secretary was directed to mail to each Grand Representative eight copies of the published proceedings. Final cards issued by the Order in British North America were declared valid in the United States. "Sutherland's Manual" was discarded, and Luther J. Cushing's substituted. The various Grand bodies were directed to prepay postage on all matter sent by them through the mails to the Grand Secretary. It was decided that a member could not be reported in "good standing" while his lodge held his unpaid note for dues, and that expelled members could not be lawfully reinstated in another jurisdiction without the written consent of that in which they had been expelled.

The Session of 1852. — The session of 1852 was held in Baltimore. The report of Grand Sire Moore shows him to have been a man something after the fashion of Alexander the Great, who wept because he could find no more worlds to conquer. He reports the Order established in all but two states of the Union, — a Grand Encampment having been chartered in Iowa during the year.

The Grand Secretary reported that the London Order of Odd Fellows, in England, had made overtures for a union with us, but these the Grand Lodge refused to consider unless the Order in England would adopt and conform to all the usages, forms, and practices laid down in the work of the Order in the United States. The communication from England purported to represent the united wish of 233,000 Odd Fellows in Great Britain.

An addition was made to the eligibility clause in the "Female degree," declaring that it might with propriety be conferred on the widows of Odd Fellows of the Scarlet degree who had died in good standing. Some conditions of a peculiar nature accompanied the "bill" granting this, and clearly show the marked suspicion with which this degree was regarded from its incipiency, — a suspicion which exists in the minds of many to this day, — and further illustrates the extreme caution with which all forward steps were taken toward its perfection. These conditions were: That the woman should remain a widow; that the degree

should be taken in the lodge of which her husband was a member at the date of his demise; and that other women and their husbands should be present, receiving the degree at the same time it was conferred on her. It was, in those days of its early history, an honorary degree, conferred without fee.

At the election, Wilmot G. DeSaussure, of South Carolina, was elected Grand Sire; Horace A. Manchester, of Rhode Island, Deputy Grand Sire; and Ridgely, Grand Secretary. Seven nominations were made for Grand Treasurer, Andrew E. Warner being the first on the list. After two ballots had been taken, an inquiry was made in the third person, singular number, by Representative Chester, of Michigan. He wanted to know whether Brother Warner, as Grand Treasurer, had obeyed an order of the Grand Lodge, passed at its last session, requiring him to invest its surplus in six per cent. United States bonds. By permission Brother Warner was allowed to make the humiliating statement that he was not aware such a resolution had been passed at the last session. It cost him his office as Grand Treasurer. Two more ballots finished the race, and Joshua Vansant, of Maryland, who had been second in the contest from the beginning, won by five votes, and so ended the career of a faithful officer, whose fidelity in the discharge of his trust, during so many years, should have excused him for so trifling a delinquency as the one above mentioned, and which involved the small matter of a few dollars in interest, and nothing else. His successor proved himself, in every way, worthy of the confidence reposed. He earned and maintained the sobriquet of "Honest Joshua," and was Grand Treasurer, without a single vacation, up to the date of his death in 1884. The bond of the Grand Treasurer was increased to $10,000 in 1852.

The Grand Lodge decided that a subordinate lodge had no power to adjourn, but must be closed in due form; that it could not have a book of the "diagrams"; that the reconsideration of a ball ballot was inadmissible, though it might be scrutinized if fraud was charged, and, if established, a new ballot taken; that suspension from membership was a form of punishment which did not at the same time suspend the accumulation of dues, pending the fulfilment of the sentence; that visiting cards could be granted only by the subordinate of which the brother applying for the card was a member; and that in the formation of processions, precedence could be accorded therein to that branch of the Order in whose behalf the procession was organized.

The Grand Sire decided, and the Grand Lodge approved the decision, that duplicates of lost visiting cards could be issued. This was surely a bad law. A lost original card in the hands of a dishonest man, who knew how to use it, would equip him well for a tour of those rural districts where the brethren are more famous for deeds of charity, done with-

out suspicion of the applicant, than for their knowledge of the unwritten mysteries, or a familiarity with the ways of the wicked.

A ceremony for opening and closing degree lodges was adopted, and the Grand Lodge adjourned.

The Session of 1853. — It was called to order in Philadelphia, September 5, 1853, under an amendment to the constitution adopted in 1851. The officers were installed, as usual, on the first day. Under the practice of this rule, the anomaly was presented once in two years of listening to the report of the Grand Sire after he had surrendered that office to his successor, but this was soon changed.

Grand Lodges had been chartered during the year in California and Minnesota, and Grand Secretary Ridgely reported the demise of the Grand Lodge in British North America, — cause, simple inanition.

The Grand Lodge participated in its first public procession; at least the records give no account of a former appearance. By invitation of the mayor, the body marched to Liberty Hall, clothed in the regalia of the Grand Lodge.

But little work of importance was done during the session, besides the presentation of a masterly and very exhaustive report, by a special committee, upon that ever-perplexing problem of the proper relation between dues and benefits. That report, with accompanying tables of statistics and estimates, occupies fifty-eight pages of the revised journal. A donation of $500 was sent to New Orleans, and one-half as much to Mobile, to be used in aid of the sufferers from yellow fever in those cities. The Rebekah degree was ordered to be translated into the German language; several former attempts to accomplish this, and to have other translations made in French and Spanish, had failed. The visiting card was improved by requiring that the several benefits to which the holder was entitled should be expressed in the card, and the lodge issuing it should be responsible for refunding all moneys so paid by other lodges. The certificate of a reputable physician was, for the first time, required to be produced in presenting the claims of a visiting brother for benefits, in other jurisdictions than that of his own subordinate lodge, or encampment. The Grand Lodge decided that lodges should extend to "lunatic members" the same benefits that are given to brothers of equal rank when afflicted with bodily infirmities.

The Session of 1854. — When the Grand Lodge assembled, September 4, 1854, in Baltimore, the Grand Sire reported, that though he had visited Canada, and made an honest effort to resuscitate the Grand Lodge there, he had failed. He found only six lodges at work, but so lively an interest did his visit awaken, that at the time of making his report, fifteen were actively engaged in the work of Odd Fellowship, and the entire fifteen were quite unanimous in a request to be taken under the jurisdic-

tion of this Grand Lodge once more. The charter of the Grand Lodge of British North America was surrendered, and the Dominion again placed within the loving arms of the Grand Lodge of the United States.

The Grand Secretary reported that he had bought a new seal and letter-press, so there was nothing left for complaint in his department. The new constitution and by-laws, submitted in 1853, were considered, variously amended, and finally adopted.

The overtures of the Manchester Unity, for the establishment of reciprocal relations with the Order in America, were met with the suggestion that the proposition could not be considered, unless they first adopted the work and usages practised here. A proposal to admit the Chinese to membership was met with "ifs" enough to keep a Chinaman outside, which, in the judgment of the present scribe, is the only proper attitude this race should be allowed to assume toward this Order.

The Grand Lodge decided that noble and vice grands should receive the Degree of Rebekah before they were installed; that the true spirit of Odd Fellowship appeared to be opposed to the policy of fining officers for non-attendance; that the expulsion of members for the non-payment of dues was a matter left to local legislation, but that the names of members expelled for this cause should not be published; and that all balloting for degrees should take place when the lodge was open in the degree for which application was made.

The Session of 1855. — Under the new constitution the Grand Lodge met September 17, 1855, in Baltimore. There were one hundred and four representatives entitled to seats. The Grand Lodge was becoming a large, as well as a dignified body, — the two graces mentioned being better proportioned at this than at any previous session. The officers elected in 1854 were installed on the first day, at "twelve and a half o'clock," says the journal in small capitals; but the reports of the Grand Sire, Grand Secretary, and Grand Treasurer were presented before the installation this time. William Ellison, of Massachusetts, was installed Grand Sire; George W. Race, of Louisiana, Deputy Grand Sire; Ridgely and Vansant, Grand Secretary and Grand Treasurer, respectively.

The Grand Sire's report was as flowery and eloquent as the South Carolinian himself. He quoted his decisions, which were all, in the main, approved. The Grand Secretary reported two Grand Lodges chartered; one was in the Lower Provinces, and one in Canada West, under the jurisdiction of this Grand Lodge, and the Order in British North America was in a flourishing condition once more. He had gone there in person, received an ovation, and infused new life into the brethren of that section.

The little tricks, foibles, and conventionalities of politicians, in common use in Congress, were beginning to prove ill-adapted to this practical

Grand Lodge, and changes toward a more sane basis were made. When Milton J. Durham, of Kentucky, who afterward became Grand Sire, and who was present for the first time this year, rose to address the Grand Lodge, he was recognized by the Grand Sire as "the representative from Kentucky," instead of that "starchier" style, "the gentleman from Kentucky," in vogue in political assemblies.

The Grand Sire decided that the act of suicide, alone, did not release a subordinate lodge from the payment of benefits to the family of a deceased brother.

There were now eleven standing committees consisting of three members each. The mileage and *per diem* of this session amounted to $10,948.20; and, by resolution, the mileage was reduced to four cents, and the *per diem* to $2.

There were three thousand three hundred and thirteen lodges, with 200,600 members, in 1855. The annual receipts, in all subordinates, were reported to be $1,243,740, and they paid for relief $579,612.

It might not be uninteresting to compare these figures with those reported in 1849, but they are entirely unreliable, as to totals at least.[1] For instance, in the Grand Secretary's tabulated statement in 1849, the whole number of lodges is stated to be 727; the column foots 1844. The revenue from subordinate lodges is given as $886,174; the correct addition of the figures in that line is $946,006. Contributing members are summed up as 139,242, whereas the column foots 144,596, and the total amount paid for relief is footed at (about) $11,000 less than it should be, according to the figures contained in that line of the report. In this criticism of that table, cents are omitted in all cases. It is comforting to note, in the later reports, that details such as these are expressed with a keen regard for accuracy.

When we embrace, in a comprehensive glance, the wide domain so speedily acquired and organized into one systematic whole, errors in estimating the details of the work sink into insignificance, and they cast no suspicion upon the under-paid and overworked officer who had these matters in his charge, especially when contrasted with the wholesale beneficence of the Order among its votaries.

[1] *Note by the Editor-in-Chief.* — It is probable that the statistics of 1855, also, could have been revised in the interest of accuracy, — a revision now impossible. There is quite a discrepancy, for instance, between the Vermont state records and the journal of the Grand Lodge of the United States, no doubt caused in part by the internal strife in the Green Mountain jurisdiction at that time, and noted elsewhere under the proper heading. In 1853 Vermont reported 1127 members in twenty-six lodges, and in 1855 the number had been reduced to 522, — given as 1020 in the journal; in 1856 as 786. There is a possibility that the remark of the concluding paragraph as to the Grand Secretary may have been equally true of state officers of that rank. It will also be seen upon a perusal of the article on British North America, that the statistics from that jurisdiction were quite likely unreliable. The fifteen lodges, p. 120, were virtually dormant, although included in the aggregate membership.

THE TRUE ODD FELLOW IS AN EXPOUNDER OF TRUTH.

CHAPTER III.

THE SEVENTH PERIOD: 1856–1864.

"War! that in a moment
Lay'st waste the noblest part of the creation,
The boast and masterpiece of the great Maker,
That wears in vain th' impression of His image,
Unprivileged from Thee."

The Session of 1856. — The signs of the civil war which was soon to break over this fair land, in a deluge of blood and desolation, — those signs so easily and clearly discerned by the historians who "told you so," after the disaster had befallen, — were not observed by the happy band of officers and representatives composing the Grand Lodge at its session in Baltimore, in September, 1856.

The Grand Sire was detained at his home by illness, but he sent a most excellent report, and the Deputy Grand Sire George W. Race, who reigned in his stead, deported himself so courteously and so wisely, as to elicit the unanimous approbation of the Grand Lodge, which was testified in a vote of compliments and thanks, and his promotion to the office of Grand Sire.

The Grand Secretary reported a satisfactory state of affairs in departments financial, and the Grand Lodge had a most delightful meeting. The foundation of a custom, of which much complaint was subsequently made, that of "junketing," was laid at this session. The fraternity in Norfolk, Virginia, invited the Grand Lodge to visit that city, and take the leading *rôle* in the dedication of a new hall just completed. Captain Pugh offered the free use of his steamboat, the *Hunter Woodis*, for which he afterward received a copy of a resolution expressing the thanks of the Grand Lodge, — the offer was accepted, and the Grand Lodge enjoyed hugely its first picnic.

Some decisions unique, and others of importance, were made upon various points of law. Grand Masters were, evidently, enjoying *ad nauseam*, the honors of the Order on all visits made to lodges. It was specified that they were due only on official visitations. Visitors were required to sign their names on their cards, in the presence of the examining committees. If one signed often, writing his name in a hand large enough to entitle him to credit without surety, space on the back of his card would soon go to a high premium. The more practical idea occurred, later, of having the visitor identify his signature on his card by simply writing his name in the visitor's register. A brother holding a withdrawal card was declared entitled to the A.T.P.W. for one year.

It was decided further, that the officers of subordinates could not be

lawfully installed until the term reports were completed, and all dues to Grand bodies paid; that the dues accumulating during a sentence of suspension might be remitted; and that the fees charged for initiations and degrees conferred in one jurisdiction upon residents of another should be paid, by the body conferring them, to the subordinate nearest the residence of such members.

Members of the Rebekah degree were permitted to organize for the purpose of promoting the cause of benevolence. This entering wedge permitted the vitalization and development of the idea now fully presented in the Rebekah lodge.

Amongst the rubbish in the Grand Secretary's office were discovered seven hundred copies of the defunct *Covenant*. They were declared to be of no more value than so much waste paper, and were presented to members of the Grand Lodge on demand. The Secretary was prohibited from filling orders for supplies, unless accompanied by the cash in bankable funds at par. The numerical strength of the standing committees was increased from three to five members.

The Session of 1857. — When the Grand Lodge assembled in Baltimore September 21, 1857, the officers were again installed, immediately upon the adoption of the report of the committee on credentials, and before the reports of the grand officers were presented.

George W. Race, of Louisiana, was installed Grand Sire; Timothy G. Senter, of New Hampshire, Deputy Grand Sire; Ridgely and Vansant were consecrated anew to the offices of Grand Secretary and Grand Treasurer, which they were filling with so much satisfaction to all concerned. The Grand Sire in his report refers to "hot politics," evidently sniffing the smoke of battle from afar; he comments in graceful style on the "strength of union"; assures us that a decline in the interest felt in Odd Fellowship is not to be feared in the rural districts, but advises that a wary eye be directed toward the populous centres where it is easy to be an Odd Fellow, but where temptations lie in wait on every hand to lure the careless brother from the walks of true fraternity.

The Grand Secretary reports the last lodge in Canada East dead, but "evens up matters" by assuring us that the Order is highly prosperous in the Lower Provinces.

This session did not distinguish itself above the ordinary meeting, by acts of special importance, except that it adopted the amendment to article xiv. of the constitution, which fixed the grand representative tax at $75 for each representative; and that to article iii., providing for the installation of the grand officers at the close of the meeting at which they were elected. It was decided that a Grand Representative must possess all the qualifications required by the laws at the *time* of his election, and a copy of the certificate of his election was ordered to be

sent to the Grand Secretary. Permission was granted the jurisdictions of Washington and Oregon to unite, as one, if they desired. Granting dispensations by Grand Masters was prohibited, permitting subordinates to suspend the payment of weekly benefits. It was also decided that the ballot should be taken separately upon any number of applications for membership by deposit of card, and the method of taking depositions was carefully provided in all trial cases where oral testimony was unobtainable through the absence of witnesses.

The Session of 1858. — A new element was interjected into the proceedings of September, 1858, in Baltimore, by the reading of a letter from William E. Langley, Grand Secretary of the Victorian Grand Lodge of the Australian Independent Order of Odd Fellows. This letter was addressed to the Grand Secretary of the Grand Lodge of California, and gave an account of the existence of six lodges in Australia, all in a flourishing condition and well supplied with funds. The secondary object of the letter was to ask for information and instruction, and to obtain a stock of such supplies as were in use by the Order in America. The amicable tone of the communication, together with the fact that it had opened a correspondence with the Order in America upon its own motion, to the exclusion of the Manchester Unity, was judged wisely, by the Grand Lodge, to indicate their wish to become allied with the Independent Order of Odd Fellows, constructed on the American plan, and the Grand Secretary was directed to open communication, officially, with them. The progress of these negotiations in their advance to a complete and satisfactory understanding was watched with interest.

The Grand Sire's report demonstrated that the jurisdictions of Oregon and California had cost the Grand Lodge nearly $3500 more than they had contributed, and a deficit of that amount in its treasury would not have existed but for this fact.

Celebration in New York. — Grand Lodges were chartered in Nebraska and Kansas, and elaborate preparations were made to celebrate the fortieth anniversary of the Order. A grand celebration was arranged to be given in New York city, April 26, 1859. In view of the impending national disaster, so soon to come, and so sure to disseminate sentiments directly opposed to the teachings of fraternity, it was fortunate that this celebration preceded the civil war; for its tendency was to secure,— by giving an object lesson in the numerical strength of the Order, and the length, breadth, and depth of its lessons in Friendship, Love, and Truth, — a closer bond of union between its members, in whatever land they dwelt.

By a construction of the clause, "free white males," in the article of the constitution defining the word "eligibility" to mean members of the pure Caucasian race, the people of China, Polynesia, etc., were debarred.

Long may this, the true and proper interpretation of those three vital words, obtain, for in the day that the word "white" is stricken from our constitution, or its meaning, as defined above, be deviated from this truth in the least, the star of Odd Fellowship will begin to descend. It will go down, to sink behind the dark waves of disgrace, to rise no more forever.

Samuel Craighead, of Ohio, was elected and installed Grand Sire; Edward H. Fitzhugh, of Virginia, Deputy Grand Sire; and the record remained unbroken when Ridgely and Vansant had their "old harness readjusted" for two years' additional service in their respective positions.

The constitution was amended so as to give the elective officers of the Grand Lodge the right to debate and make motions, but they could not vote unless they were, at the same time, Grand Representatives. The appointed officers were effectually gagged in all cases, except that by a majority vote of the Grand Lodge they might *talk* a little.

It was decided that the right of past grands to vote for grand officers was inalienable; that a subordinate, accompanied by one or both of its chief officers, might visit another subordinate in a body; and the right to install officers in public, under proper restrictions and conditions, was delegated to subordinates.

An "Ancient Odd Fellow" defined. — That uncertain quantity, an "Ancient Odd Fellow," was defined by a definition which defined him to be "no Odd Fellow at all," though the diction employed, by reason of its high-sounding ambiguity, tickled the fancy of that nondescript into a belief that "he was a kind of a sort of an Odd Fellow after all."

It was decided inexpedient to charter Grand bodies, in future, in jurisdictions having less than one thousand members.

A Ghost Story. — Four members of the legislative committee had some rarely good sport during this session with a ghost, which they say had for years strolled, an unwelcome and uninvited visitor, into the sacred precincts of the Grand Lodge. Their report upon this troublesome and restless spirit is so well stored with both wit and sarcasm, that it is reproduced here from the journal. A resolution had been presented by the Grand Lodge of North Carolina, asking the Grand Lodge of the United States to lengthen the terms of subordinates, and referred to the legislative committee. The majority report, which was adopted, was signed by Representatives Dwinelle, Fitzhugh, Buckingham, and Edwards, and contains the following: —

"Your committee on legislation would respectfully report, that they have examined the subject-matter referred to them, and they cannot recommend the proposed extension of the terms of subordinates to twelve months. For years the subject, of the alteration of the terms of subordinates, has been one of most persistent and distressing agitation to this body, returning like an annual epidemic, and stalking through our halls like an unquiet ghost in a haunted mansion. The Grand Lodge tolerated the afflictive visits of this

unwelcome guest, with the most fearful patience, until the session of 1851, when a representative from North Carolina, distinguished alike by generous qualities of head and heart, a noble devotion to the Order, and a courage worthy of the cause, undertook to lay the spirit of this ghostly visitor, and consign it to a lasting tomb. It appears, by page 1758 of our journal, that this pious task was solemnly accomplished; the sepulchre was constructed and the unwelcome wanderer wrapped in the cerements of the grave, its troubled spirit no more to stalk before us like 'Banquo's ghost,' to frighten the souls of fearful representatives. The restless wanderer was, finally, at repose; its catholic burial performed, and the requiem, *requiescat in pace*, mournfully dirged forth to the solemn air. After some years of quiet, during which the Grand Lodge had become perfectly reconciled to the absence of its departed intimate, the air suddenly grows cold about us with a deathly chill, and we are aware that our ghostly visitor has returned to its former haunts. We look around for an explanation of the unwelcome phenomenon, and are appalled to find that North Carolina, who consigned the intruder to its tomb, and volunteered to stand as a sentinel at its portals; that North Carolina has, herself, broken the seal of the sepulchre, and permitted the restless spirit to escape, resume its wanderings, and its persistent annoyances. We recommend its exorcism by the passage of the following resolution."

The last word in that resolution is "inexpedient," and after reading the *logical reasoning* of the committee, in the body of the report, there is small room left for surprise at its adoption, or that the terms of subordinates have usually remained fixed at six months.

The Session of 1859. — The business transacted by the Grand Lodge at its session in Baltimore, in September, 1859, was so very unimportant as scarcely to deserve mention. The Grand Sire congratulated the Order on the improved moral and intellectual condition of its membership. There were still no shadows cast before to indicate the onward march, and near approach of the demon war. The celebration of the *fortieth* anniversary in New York is noted, and seems to have been satisfactory and reassuring to the last degree. The Grand Encampment of Delaware gave up the ghost. It was decided that the rank or degree of the holder should be specified in visiting cards; and the Grand Lodge adjourned.

The Session of 1860: The War Cloud. — Nashville set wide open her gates in a true Southern, hospitable welcome to the Grand Lodge when it assembled in that city, in annual session, in September, 1860, the last meeting to be held in "Dixie" for fourteen years, when it met in Atlanta. The session was held in the House of Representatives' hall, by invitation of the authorities. The Grand Lodge marched to the hall in procession, and were met and welcomed by the mayor in behalf of the city.

The Grand Sire sent a letter, *in lieu* of his presence, regretting "that business of a private and public nature" kept him at home, in Ohio; and Edward R. Fitzhugh, the Deputy Grand Sire, presided so exactly to the taste and satisfaction of the members, that they gave him a vote of thanks and had his picture taken, which was inserted in the bound journal.

Grand Sire Craighead referred, in his report, to the dark cloud of war which was plainly visible to all eyes now, and strongly appealed to the

members of this great brotherhood to stand steadfastly by the teachings and principles of Odd Fellowship, "come what might."

The ravages of death in the now vast membership, and the increasing demand for obituary notice-space in the journals, were found a sufficient excuse for the economical legislation which provided for obituary tablets in the journal, upon which fitting death notices should be recorded, *in lieu* of obituary resolutions, — in all cases, except past grand sires and elective officers of the Grand Lodge.

A visit was paid to the tomb of Andrew Jackson, and the custodian of the grounds presented a memento in the shape of a large arm-chair, made of hickory withes cut from the Hermitage estate. A silver plate, chronicling the facts, was attached to the chair by the Grand Lodge, and the memento, thus labelled, has been carefully preserved among the *lares et penates* of the Grand Lodge.

One of the most important acts of this session was to provide for the publication of five hundred copies of the completed journal. This was followed, next year, by the appointment of a special committee to prepare a comprehensive index to all the journals, and a new digest. This index, which is a good one, is a guide to all the published proceedings from the beginning, and includes the year 1862. The work was the result of a sentence of timely warning contained in Grand Secretary Ridgely's report in 1860.

Forms were adopted for dedicating halls and laying corner-stones. Robert A. Boylston, of South Carolina, was elected Grand Sire; Milton Herndon, of Indiana, Deputy Grand Sire; Ridgely and Vansant being retained in their respective offices of trust and responsibility. Thomas Wildey was present again at this session.

The Session of 1861 : Civil War. — The bloody and impenetrable barriers of civil war intervened between the Grand Lodge at its session in Baltimore, in September, 1861, and not only the Grand Sire, but the representatives from eleven of the grand jurisdictions were absent. Thirty vacant chairs and unoccupied desks stood before Deputy Grand Sire Herndon as he rose to call the Grand Lodge to order, and to address the members in a few short, but timely and well-worded remarks upon the grave situation which faced them.

The voice of the absent Grand Sire was ominously silent. He could scarcely have been more impressive had he spoken in tones of thunder, or written in letters of fire a narrative of the terrible and terrifying events which enforced, not only his absence from the meeting, but in a great degree diverted even his thoughts from Odd Fellowship. He did not send a report.

Thomas Wildey was present for the last time. One month later, in the eightieth year of his life on earth, the old hero and veteran, scarred

with the battles of a little less than half a century in the service of the Order he loved so well and served so faithfully, was called from a field of labor to one of peace and repose.

Resolutions declaring Odd Fellowship above and beyond the divisions and classifications of political party and sect, reaffirming the perpetuity of the Order, and urging members everywhere to leave all political differences beyond the portals of the Order, were passed unanimously, and religiously observed. In view of the impending dangers incident to civil war, the Grand Secretary was directed to remove the archives and books of the Grand Lodge to Philadelphia or New York, if, in his opinion, their safe preservation depended upon their removal from Baltimore.

The territory of Nevada was attached to the jurisdiction of California, and with hearts filled with sadness and apprehension, the members turned their faces homeward.

The Session of 1862. — Deputy Grand Sire Herndon, in his report to the Grand Lodge at its session in Baltimore, in September, 1862, congratulated the Order upon the fact that its office of ministering to those in distress had been carefully discharged; that in the face of the excitement and dangers incident to the fratricidal warfare then sweeping the land, burying under its avalanche of death the loved ones of many thousands of our homes, Odd Fellows were still true to one another and their solemn pledges of honor. In its recitation of troubles within and dangers without, his report was like a funeral dirge. He announced the death of two Past Grand Sires, Thomas Wildey and Horn R. Kneass. With the gloom of death resting on her altars, and the ambiguous but always terrible dangers of war without her portals, truly it seemed that the dark days were come for the Grand Lodge. Heroically striving to hold the Order true to her principles and precepts while she breasted the storm, even though she should be at anchor far from the port of safety, the officers and members of the Grand Lodge stood nobly at the helm, and looked always hopefully for the calm which they felt sure would come.

Resolutions,— one breathing aloud the love and respect of more than two hundred thousand men who mourned the death of Wildey, and another looking to the erection of a grand monument in honor of the great founder of American Odd Fellowship,— were adopted unanimously.

James B. Nicholson, of Pennsylvania, a man whom the writer loves to honor, and who is beloved by Odd Fellows everywhere, was elected Grand Sire. He first appeared in the Grand Lodge at its session in 1859, as a representative from his jurisdiction. William H. Young, of Maryland, was chosen Deputy Grand Sire. Ridgely and Vansant were reëlected in a manner that might be characterized as a wise policy of the Grand Lodge, and they, together with the appointed officers, were installed

before the close of the session. William White, for many years the loved and honored Grand Secretary of the Grand Lodge of Kentucky, was present at this meeting as Grand Representative from the Grand Lodge of that state.

T. R. Johnson, the Grand Secretary of California, was commissioned as special minister to Australia, for the purpose of introducing the "American idea" into the Order there, provided he thought it wise to do so, and the brothers of that far-away land desired to become united with us. All standing resolutions were ordered to be printed separately and designated as such, in an appendix to each year's journal. This was another most sensible idea, and in a great measure prevented the neglect of much valuable unfinished business, which formerly had been allowed to remain on the journals in a state of hideous incompleteness. The elective officers of subordinates were required to sign the reports to Grand bodies. This custom has since obtained.

The Session of 1863: Rift in the War Clouds. — Two variations characterized the assembling of the Grand Lodge in annual session in Baltimore, in September, 1863. One was the absence of the Deputy Grand Sire, on account of his illness; the other was the presence, for the first time since 1860, of the representatives from Tennessee.

Grand Sire Nicholson, in his report, congratulated the Grand Lodge upon the fact that the Order, as an organization, was deporting itself well, and maintaining its position comparatively unharmed, in the face of the terrible strife that was ruining vast sections of the country, and tossing its helpless people like wrecked mariners on a stormy sea. The Grand Secretary reported a gratifying exhibit in the finances, and a betterment of the general condition of the Order. In Canada the progress was steady and very promising. The Grand Lodge authorized the Grand Lodge and Grand Encampment of California to organize subordinates in British Columbia, which colony, as it was then styled, was attached to the jurisdiction of California. The jurisdictions of Idaho, Oregon, and Washington were placed under the control of the Grand Encampment of California, as to that branch of the Order. The "Golden State" was making broad its boundaries, and extending its supervision over a vast field; but it was doing its work well, and exhibiting both a willingness and diligence commensurate with so great a trust.

Owing to the inability of the jurisdiction of Tennessee to send representatives in 1861 and 1862, the Grand Lodge remitted the representative tax and sent supplies, gratis, to subordinates in that state.

Grand Representative Escaville presented a bust of Wildey, from which a special committee were directed to procure a duplicate. From this moulds were made; busts of the illustrious founder to be cast in plaster or bronze, and sold to members or lodges at prices fixed by the

Grand Lodge. The Grand Representatives present at this session finely demonstrated their non-partisan feeling, — toward the brotherhood in the jurisdictions proscribed by military lines from representation in the body, — by directing the Grand Secretary to send the printed proceedings, as well to absent representatives as to those who were so fortunate as to be able to attend.

Legislation at this meeting was without importance. The only items worthy of mention here are the decisions, that junior past grands should not be elected to office during their terms as such; that encampments might have a set of charge books in each of the two languages, English and German; that subordinates can lawfully tax members to maintain the payment of weekly benefits; and that the Grand Lodge would entertain no appeal upon any question, except the proper construction of the laws, requiring subordinate Grand bodies to ascertain and certify all questions of fact, before allowing the appeal to come into the dignified presence of the Grand Lodge of the United States.

CHAPTER IV.

THE EIGHTH PERIOD: 1864–1871.

"The wars are o'er, and I'm come hame,
And find thee still true-hearted;
Though poor in gear, we're rich in love,
And mair we'll ne'er be parted."

The Session of 1864: Cochituate Water. — The only thing to mar the pleasure of the session in Boston, in September, 1864, — except the continued ravages of war, and the enforced absence of nearly all the representatives from the territory involved in the controversy, — was the tragical death of Deputy Grand Sire William H. Young, of Maryland, who was killed accidentally while on his way to meet with the special committee on the proposed Wildey monument, in Philadelphia.

The usual quaint style for which classic Boston has for years been famed, permeated all of the many ceremonies attending the reception and entertainment of the Grand Lodge. The Cochituate water was called into requisition in unprecedented quantities, and the fact that the supply was fully equal to the demand, without noticeable evidence that the Bostonians were curtailed, in the smallest degree, in their enjoyment of this remarkable fluid, produced so many evidences of surprise among the Grand Representatives, that they were invited formally, and went in a body to the famous "works" where the water was prepared. Past Deputy

Grand Sire Thompson entertained the Grand Lodge at his home, and the welcome, in every way, was so full of sincerity that a warm place still remains in the hearts of the membership of the Grand Lodge for the generous brethren of Massachusetts.

Grand Sire Nicholson, in his report, paid a handsome and well-deserved tribute to the memory of the dead Deputy Grand Sire, whose empty chair stood at his right hand draped in mourning. The deep love and ever-present sincerity of his big heart are in those lines, a standing evidence of the sterling worth of both those brothers.

The Order's Eternal Duration. — He prophesied the eternal duration of our Order, and spoke in terms of the highest praise of its noble deeds and principles. Ridgely's report was congratulatory. He called the body "The Supreme Grand Lodge." How narrowly he missed the opportunity of making for himself the reputation of prophet! If he had only written "Sovereign" for "Supreme," the thing would have been done. He mentioned the fact that reports have "come to hand" from all the jurisdictions within the Federal lines, and contrasted the condition between those within and without those lines.

Tennessee was represented at this session, but no other evidence was present to proclaim the speedy coming of blessed peace, which was, before another meeting, to break down the barriers responsible for so many vacant chairs. Ten of the Southern jurisdictions were neither represented nor reported.

The Lower Provinces and New Mexico were not represented. But the work of Odd Fellowship was going on silently; over $400,000 were spent for relief this year, and more than $12,000 were placed in the treasury of the Grand Lodge toward building a monument to the memory of the dead chieftain, Wildey, who had so wisely laid the foundations of the Order.

A large slice had been cut off the western end of the great state of Virginia, by the national government, and christened, in a moment of cheap inspiration, West Virginia. The brotherhood in that new state were asking for recognition, and the Grand Lodge appointed a special commissioner to look after them.

Theodore A. Ross, whose name, through his long connection with the Grand Secretary's office, has become familiar to every Odd Fellow, was present for the first time, representing the Grand Lodge of New Jersey.

Effects of the Civil War. — The war was affecting Odd Fellowship in a new and unexpected manner, — the halls occupied, and in many instances owned, by the Order, being forcibly taken by the soldiers and used as common barracks; the books, records, and appurtenances exposed to idle and vicious curiosity, and destroyed; and, in some cases, the buildings were wrecked. The Grand Lodge appointed the Grand Sire and Grand

Secretary a committee to lay an appropriate statement of this outrageous grievance before the President, asking for relief, redress, and protection. This matter was reported finally, by a committee of four, in 1865. The report was voluminous enough to satisfy any committee, surely, and especially one which had nothing to report. They actually had done nothing except to discover a number of similar outrages, which they might have learned by reading the newspapers.

The spirit of robbery seemed, in some instances, to have pervaded the membership of the Order; the Grand Lodge declared the robbery of the treasuries of subordinates, — by spending the money in ways unwarranted by law, or dividing it among the members, — to be "wrong and dishonorable." The extreme mildness of this declaration was scarcely proportioned to the gravity of the offence.

Isaac M. Veitch, of Missouri, was elected Grand Sire; James P. Sanders, of "Northern New York," Deputy Grand Sire; Ridgely and Vansant were reëlected as usual, and the officers were installed.

It was decided that membership obtained through the misrepresentation of facts by the petitioner, as to age or other essential feature, was fraudulent, and operated to discharge the body, with which he united, from all liability growing out of such an initiation. The use of all refreshments, except water, in the lodge-rooms was prohibited. Cochituate water was not prescribed, though to the influence of its fine qualities on the representatives at this session may, perhaps, be ascribed the enactment of this law.

Repenting in advance its decision made in 1867, excluding from membership people with one arm, the Grand Lodge relented so far as to relegate to subordinate bodies the settlement of this question in its application to individual cases. The Grand Lodge further entertained itself with the construction of a characteristically ambiguous law about that troublesome ambiguity, an "Ancient Odd Fellow," and then it adjourned.

The Session of 1865: Joy unfeigned: Happy Reunion. — Joy unfeigned and unconfined marked the reunion in Baltimore, in September, 1865. Peace was spreading her mantle over the homes of our bleeding land. Time was busy filling the furrows and hiding from view the hideous marks of war. The representatives from "Dixie" came, gladly, at the first opportunity, to occupy the chairs which had been carefully kept for them, with a kind thought of these brothers during the long period of their enforced absence, and to grasp the hands of their more fortunate brethren which were extended in cordial welcome. The bloody past was put behind them, and in united phalanx these true brothers turned their thoughts and legislation toward the great work of reconstruction which lay before them.

J. D. Pollard, whose maltreated and unhappy daughter, long after his death, was one of the parties to an unfortunate lawsuit, resulting in disgracing one state and almost the entire nation, was the representative from the Grand Encampment of Kentucky at this session. No glimpse of the terrible shadow to fall upon the family of this honest man, in the days to come, was permitted him; and he was even so favored as to be taken to a higher home before that catastrophe befell which we all deplore.

The death of Robert B. Boylston, Past Grand Sire, at his home in South Carolina, was reported; and, in the journal of 1866, the beautiful letter sent to his widow by the Grand Secretary, under instruction of the Grand Lodge, and her touching reply, are printed. His portrait was ordered to be hung in the gallery of the Grand Lodge, and Mrs. Boylston's letter contained suggestions as to the best way to procure a faithful likeness.

The reports of the Grand Sire and Grand Secretary gave fresh impetus to the good feeling which characterized this meeting. The division in New York had been fused into one harmonious jurisdiction, embracing the entire state, under one Grand Lodge and one Grand Encampment; the organization in New Mexico, disrupted by the great civil strife, had been revived; a Grand Encampment had been chartered in West Virginia, and that of Delaware restored; over half a million dollars had been spent for relief during the year,—no wonder they were happy.

A liberal amendment to section four, article xvi. of the constitution was passed, providing for the speedy restoration of the Order in the South, and the representative tax for the years 1861, '62, '63, and '64 was remitted in ten Southern states.

The Wildey Monument. — The corner-stone of the Wildey monument was laid by Grand Sire Veitch, April 26, 1865, with appropriate ceremonies, and in the presence of an immense company of members and other citizens. The monument cost $17,043.20, and there were more than $2000 remaining in the fund after all expenses had been paid. The unveiling of the monument, which took place September 26, 1865, and the interesting details of that momentous occasion, would fill a volume. An honest effort was made by the Grand Secretary to gather and print in the appendix to the journal the speeches, ceremonies, and important incidents of the occasion, but it failed. He tried for two years to complete the compilation before he gave it up. After the work was completed, and all the duties of the committee performed, the monument was formally surrendered to, and accepted by, the Grand Lodge. This magnificent shaft stands on Broadway, in Baltimore, the home city of Odd Fellowship, and will, for many years, remain, as it is to-day, one of the handsomest ornaments of that beautiful city.

Another bust of Wildey was presented by James Fryer, of Baltimore, to the Grand Lodge.

It was decided that visiting cards issued in the South during the war should be good, even though they did not bear the signature of the Grand Secretary; that Grand Representatives were entitled to the honors of the Order; that initiations must take place in the lodge where the application was accepted and the candidate elected; that union degree of Rebekah lodges were unauthorized; and the Grand Lodge adjourned.

The Session of 1866. — When it met in Baltimore, in September, 1866, the Grand Sire, in stately sentences, announced a veritable revival in Odd Fellowship, somewhat akin,— when considering its gigantic strides toward success,— to what the Western brother afterward christened with the apt name of "boom," and the Grand Secretary very happily and forcibly seconded him. There did not appear to be an urgent necessity for doing anything except to let things alone, and the Grand Lodge wisely met the situation by doing very little.

Nearly $600,000 were spent during the year in lightening the burdens and afflictions of life among the members; the Order in California was prosperous and growing richer, having over a half million dollars in property set down to its credit, and "happiness" might with propriety have been adopted as the annual password. The Grand Sire was directed to appoint a day of general thanksgiving.

James P. Sanders, of New York this time, not of Northern New York as before, was elected Grand Sire; E. D. Farnsworth, of Tennessee, Deputy Grand Sire; Ridgely and Vansant were reëlected according to the now *ancient* usages of the Grand Lodge; the officers were installed, and the Grand Lodge spent a little time in the luxury of legislating, from force of habit.

Help for the Distressed: Union Rebekah Lodges denounced. — It decided to appropriate and distribute financial aid in the devastated South to the amount of $1000, and extended the benefits of the reconstruction amendment, adopted at last session, to twelve states, four of which were in the South. It again denounced union Rebekah degree lodges as things not to be countenanced or permitted, and recommended the preparation of a claim for damages to lodge property, made by the soldiers during the war, and its presentation, with a demand for payment, to the proper authorities at Washington; and it labelled the portraits in the gallery, in large, plain letters. This was a good idea,— no one thing more enhances the value of a picture than a good, legible label.

It decided that raffles, lotteries, etc., should not be held in the name of the Order for any purpose; that the funds of subordinates might, with propriety, be voted to defray the expenses of anniversary celebrations; and that three black balls rejected a petitioner for membership in all

subordinates under the immediate jurisdiction of the Grand Lodge, leaving to subordinate Grand bodies the right to fix the number in their own territory; authorized the preparation of a pamphlet defining the principles and works of Odd Fellowship; adopted a new form for funeral processions, and closed its doors *sine die*.

The Session of 1867. — When they were next opened, it was in the city of New York, in September, 1867. The Grand Lodge was rapidly becoming a migratory body. A large modicum of the spice of life known as "variety," was to be found in the indulgence of the habit, and the old home in Baltimore soon became the place for an occasional dutiful visit. The young bird had tried its wings, and was delighted to discover that it could fly.

The elaborately prepared welcome which usually greeted the Grand Lodge in the various cities where its meetings were held was very mildly extended by cosmopolitan New York. That dignified "tiger" wagged its tail and smiled, and invited the Grand Lodge to go and look at Central Park, and it went.

The Grand Sire and Grand Secretary reported prosperity everywhere, except in the region impoverished and nearly annihilated by the war. The amount collected for the aid of its helpless and suffering people, by the request of the Grand Lodge, had fallen below less than one-half what had been hoped; but it is a significant indication of the non-partisan spirit which pervades this great fraternity, that more than one-half of the $5366 contributed to this fund, to September, 1867, was collected in the four Grand jurisdictions of New York, Ohio, Connecticut, and Massachusetts.

A Grand Lodge in Nevada and a Grand Encampment in Kansas were chartered during the year. Fred. D. Stuart, the missionary from the Grand Lodge to the Lower Provinces and Canada East, reported, as the greatest success of his labors in Canada, the presence of a representative from that jurisdiction at this session,— the first one in four years.

The proposition to rechristen the Grand Lodge and give it a sounding title, consonant with its dignified relation to the entire Order, was growing in popular favor. Two proposed titles were submitted this year for consideration. It was a matter of grave importance, and "went over."

Anniversary Day established. — A lithograph portrait of Past Grand Sire Wildey, accompanying the Ridgely eulogy upon that hero, was presented to the Grand Lodge, and the tract attempting to solve the conundrum, "What is Odd Fellowship?" for the curious public, was adopted. This was another essay from the pen of the faithful Ridgely; one that was well able to fulfil the object for which it was written. The 26th day of April was declared to be established as the anniversary day of the Order, with necessary provisions regulating those cases when it

fell upon Sunday; the right of past grands to vote was declared again to be sacred and inalienable; the expulsion of any one who should unlawfully use a seal of the Order was decreed, and then the Grand Lodge adjourned to meet in Baltimore in 1868.

The Session of 1868. — The good times at hand and the indications of better days coming are strongly testified in the tones of hopefulness and assurance characterizing the reports of both the Grand Sire and Grand Secretary.

Grand Sire Sanders, ever famous for his remarkable ability to say much in a few well-chosen words, was never more himself than in the report presented by him at this session. There were shown to be 245,000 members, and nearly $800,000 had been distributed during the year in the charitable work of the Order. Grand Lodges had been instituted in Colorado and Australia, — in the latter country there were reported to be sixty-nine lodges and over 4000 members; and in addition to the immense sums expended in the ordinary avenues of relief, nearly $14,000 had been contributed to the work of reconstruction in the South. The wisdom of this charitable policy was manifested in every conceivable way. The Order was rapidly organizing; the indubitable sincerity of the declaration that Odd Fellowship is not only a non-political and non-sectarian institution, but that distinctions, so-classed, are unknown in her lodge-rooms, was never more clearly demonstrated. The returns from the Southern jurisdictions were like barometers, showing the improved and hopeful condition of the Order in the entire district which had been laid waste by the war.

E. D. Farnsworth, of Tennessee, was elected Grand Sire; Fred. D. Stuart, of the District of Columbia, Deputy Grand Sire; Ridgely and Vansant being retained in their respective offices as usual, and the officers were installed.

Grand Chaplain Venable. — In casting about him for one worthy, in all respects, to fill the office of Grand Chaplain of the Grand Lodge of the United States, the newly elected Grand Sire bestowed the solemn dignity and the responsibilities of the position upon the Rev. John W. Venable, of Kentucky, who was then a Grand Representative from that jurisdiction. To the wisdom of this selection, the modest and efficient manner in which he has discharged the duties of the sacred office, the manner and bearing of this kind and noble-hearted officer, and his loving, gentle spirit as manifested by his deportment toward every one, have abundantly testified. The Grand Lodge has continued to show its appreciation of the man, by retaining him in the office for nearly thirty years. Long may he live to retain the position, and enjoy the reunions of the Grand Lodge, now replete for him with happy memories of the past.

The Grand Lodge was invited to California to hold its session, in

1869, and accepted the invitation, with the single proviso that the Pacific railway, then in process of construction, should be completed in time. Templar Lodge, of California, telegraphed its guaranty of $10,000 toward defraying the expenses, and the Grand Lodge no longer hesitated upon the point of accepting so generous an invitation.

A special flag for the Grand Lodge was adopted, and a collar and jewel for past grand patriarchs. The laws regulating, and providing for, the entire regalia of the Order were presented for revision, resulting in an amendment to article xxii. of the by-laws, making a number of desirable changes.

The law defining eligibility for membership was again called in question,— the decision, made in 1867, excluding one-armed men being found especially objectionable. Since the close of the war, men so peculiarly marked were not only very plentiful, but a number of good men with one empty sleeve were knocking energetically with a single hand for admission. The Grand Lodge remitted the question for decision in all individual cases to subordinates, and it was heard of no more. Charles M. Busbee, of North Carolina, once said in a speech at a banquet set before the Grand Lodge in Topeka, Kansas, that "the heart of Odd Fellowship is in the subordinate lodge." He might with equal consistency have supplemented the happy remark quoted, by saying that most of the brains of Odd Fellowship are to be found in the same place.

The Golden Jubilee. — It was decided to celebrate the *fiftieth* anniversary of the Order in Philadelphia, in 1869, and, judging from the elaborate account in the journal of that year, of the appropriate ceremonies at the Academy of Music, and a procession ten miles long, containing thirty thousand men, the celebration bore a most fitting relation to the vast brotherhood whose rejoicings over the peaceful and bloodless victories of Odd Fellowship it was intended to represent. The report of the Grand Secretary, in that year, showed that "anniversary day" was observed almost universally, wherever the Order had pitched its tents,— the rejoicing inaugurated at Philadelphia having leavened the whole lump.

Rebekah Degree Lodges. — The now famous Rebekah degree received a few crumbs of comfort from the legislation of this year. Widows of Odd Fellows who had not attained the Scarlet degree, were declared eligible to receive the degree, if the lodges to which their husbands formerly belonged, consented. This was evidently due to that universal tenderness of feeling toward widows, for which the masculine heart has ever been distinguished, because the law did not allow the same privilege to the wives of living Odd Fellows. Subordinate lodges were, likewise, permitted to institute degree lodges of the Daughters of Rebekah.

The Law as to Title Letters. — The Grand Lodge decided that the names of suspended members should not be included in the reports; and then it

prescribed, in its usual manner, always stately and dignified, even while dealing with trivial questions, that in future the combination of alphabetical capitals necessary to indicate a brother's rank in the Order, should *follow*, and not *precede*, his proper name as heretofore. This was another good idea. Henceforward the reader of the journal is able to understand at a single glance that J. K. Smith, P.D.G.S., was meant to indicate, for instance, that John Kalendar Smith was a Past Deputy Grand Sire, and not "Perhaps Dead and Gone Soul John Kalendar Smith." The title habit, when strongly indulged, has always had its objectionable side, in spite of the legislation which at times has sought to keep it within bounds. In some cases, men who may be classed as "offensively official," are found, who have so many of the Roman capital letters "thundering after" their otherwise insignificant names, as to leave the defenceless alphabet a hopeless ruin, and the combination of name and title resembles a long train of box cars on a prairie railway.

The Session of 1869. — The Grand Lodge achieved the distinction of being the first organized body to cross the continent "by rail," from one seaboard to the other, when it held its session in San Francisco, in 1869. The hospitality extended by members and citizens along the railroad, the magnificent reception and entertainment greeting the Grand Lodge on its arrival at the western shore, are things that must be seen and experienced to be understood even approximately. It has been the writer's rare good fortune to participate in two such glorious panoramic journeys, the memories of which are delightful, and will live with him always.

Journey across the Continent: the Order's Progress. — Grand Sire Farnsworth, in his very excellent report, makes especial mention of the railway journey across the continent, which was one of the wonders of the world in 1869. This was by far the most expensive session, in respect to mileage and *per diem*, held by the Grand Lodge, costing in those two items alone $17,582.60 according to the journal, and it is to be regretted that since the record of 1868 contains the telegraphed assurance of $10,000 guaranteed for this particular purpose by Templar Lodge, and free passes for representatives over the railway, promised by Charles N. Fox, no evidence of compliance in either case is to be found in the journal. There is, perhaps, no doubt that both promises were fulfilled, and that the record should show it to have been done, is equally plain.

The Grand Sire reported that he had travelled much in the South, where his zealous labors had been rewarded, almost universally, by a revival of the Order. He had encouraging accounts of the spread of the Order in New Zealand, and valuable suggestions as to legislation needed to adapt American Odd Fellowship to the social conditions in that colony of Great Britain. During the year he assisted in the ceremony of dedicating Highland cemetery, near Covington, Kentucky, and laid the

corner-stone of the receiving vault, in this newly opened cemetery, the property of the Odd Fellows.

The Grand Secretary's report showed the Order to be worth $9,500,000 in excess of all liabilities, and in the highest state of progress and prosperity. Grand Encampments were organized in Australia and in Ontario. B. W. Dennis, of Michigan, who was sent as a missionary of Odd Fellowship to Vermont in 1868, reported great success in reviving the Order in that state, to which work he had devoted three months of actual service, and he returned the thanks of the fraternity there for the interest shown them by the Grand Lodge.

The suggestion found in the Grand Sire's report, that the time was ripe for placing the degree of Rebekah on an equal footing with the other branches of the Order, was followed by the adoption of a resolution authorizing each jurisdiction to prepare and adopt a suitable form of charter for Rebekah degree lodges. The wives and daughters of the Order were putting their gentle, patient, willing hands to the work, and the Grand Lodge, realizing that

> "He is a fool who hopes by force or skill
> To turn the current of a woman's will,"

and that her will in this instance was guided by wisdom and love, slowly, but surely, yielded to the increasing demands of the Rebekahs, gradually widening their field of labor, and giving them new liberty, as they, by practical work, evinced an ability to meet the new and graver demands upon them.

The Grand Lodge decided the form of voting in subordinate lodges to be by the "usual sign of an Odd Fellow," except in cases of balloting for candidates; directed the Grand Secretary to have the new flag present, and on display, whenever the Grand Lodge was in session; designated the cards of the Order by engraving on the steel plates, from which they were printed, the word "withdrawal," or "visiting"; declared it unlawful to take a charge book from the lodge-room, or to write any of the charges or secret work; and then the Grand Representatives turned their faces regretfully toward the East, loath to part from the attractive scenes and loving friends in the "City by the Western Sea."

The Session of 1870. — The indomitable energy of Grand Sire Farnsworth, his great love for the Order, and his high appreciation of the duties and responsibilities incident to the dignified position he held, kept him busily engaged during the two years of his incumbency. When the Grand Lodge assembled in Baltimore, in 1870, the only regret of the Grand Sire, as expressed in his report, was that he had not accomplished more. Failing in his attempt to send some one to look after the interests of the Order in the German Empire, in response to an urgent call, he

undertook the work himself. The foundation of the present prosperous condition of Odd Fellowship in that country would surely have been the work of this conscientious devotee, but for the fact of the breaking out of the Franco-Prussian war, that prevented his entrance into the country after crossing the Atlantic Ocean. There is no mistaking the sincerity of the tone in which he tells of his regret at this failure.

In the United States during the year, he travelled almost incessantly in the South, North, and West; even going back to California, where generous Templar Lodge further distinguished itself by contributing $1200 to assist in establishing the Order in Germany. It is impossible to compute the good resulting to Odd Fellowship from the administration and travels of Grand Sire Farnsworth. His suggestion that the title of the Grand Lodge should be changed to indicate the extent of its authority, and the scope of its jurisdiction, which embraced the habitable globe, was wise and timely, though it was years before the Grand Lodge acted upon it.

The report of the Grand Secretary showed nearly $900,000 spent for relief, and a membership of close to 270,000.

At this session Frederick D. Stuart, of the District of Columbia, was chosen Grand Sire; Cornelius A. Logan, of Kansas, Deputy Grand Sire. It is not necessary to mention the fact that faithful Ridgely and "Honest Joshua" were reinstalled into their usual offices, with, also, the other officers elected and appointed.

White's Digest. — The legislation of this year is unimportant. That worthy of mention is the adoption of the new digest, prepared by John H. White, of New York; the request to Grand Lodges that they take steps toward the establishment of homes where orphans of Odd Fellows could be supported and educated; the adoption of the "dismissal certificate," and providing for the readmission, — without participation in financial benefits, — of non-affiliated Odd Fellows over fifty years of age. The last act was unwise legislation, but based upon good intentions. The practice of this custom, under such a law, presents in later years, to the prying eyes of the uninitiated, the spectacle of old men in sickness and misfortune, unaided by a lodge where they are known to hold some sort of membership. The explanation that a sick and unfortunate brother is a non-beneficial member, never yet satisfactorily explained this misfit application of two opposite sets of beneficiary laws in the same lodge, to either the seeker after information, or him who seeks to impart it.

Non-Beneficial Membership. — It is a dark page in our statutes, which should be brightened by the speedy enactment of a regulation strictly prohibiting non-beneficial membership. The law already forbids honorary membership, which is but another name for the same thing in effect, — let it also prohibit the other. Odd Fellowship should perform what it

professes, in all cases, so that a just construction of our laws will commend its course, even to those without its pale. Let us take care of our elder brothers in some other practical way,— where they are deserving, and when they have lost their membership and standing in the Order, — by a method that will at once remove the stigma of unfairness and partiality, now with much semblance of justice attached to us by the non-elect, through our observance of this law, and give us a higher and unquestioned right to proclaim to all the world that we are Odd Fellows; proving our tenet, that, in dispensing our voluntary charity, which differs in every essential from benefits, we are guided by love for our unfortunate brother, restricted only to his necessities and deserts. Then without a fear of adverse criticism,— founded in even a semblance of injustice,— we may proudly unfurl our flag, and march to a success in alleviating the woes incident to human life,— to a result yet undreamed by the most visionary and hopeful Odd Fellow that has ever lived.

CHAPTER V.

THE NINTH PERIOD: 1871-1878.

"——— above the rest
In shape and gesture proudly eminent,
Stood like a tower."

The Session of 1871. — The session of 1871, in Chicago, was memorable in several respects. Immense throngs of the brotherhood were present from the adjacent states; committees of reception were everywhere, and invitations were abundant to all things, including banquets, theatres, and free rides by land and water, even to free pictures from the photographic galleries. The most remarkable procession ever witnessed in the "Windy City," to that time, was given in honor of the occasion, and the Grand Lodge participated.

The prodigal hospitality lavished upon the Grand Lodge was bread cast upon the waters. When the news of the havoc created by the great fire, which occurred so soon after the session closed, reached the ears of our generous brotherhood, they were the first to organize relief headquarters, into which came pouring, from Odd Fellows in every direction, a torrent of supplies that could neither be stayed nor distributed as fast as they arrived. Long after the demand had been fully supplied, and the fraternity implored to send no more, money continued to come, and, after nearly $114,000 had been distributed, there was an unexpended balance of over $10,000 in the hands of the exhausted committee. For

such charitable acts is Odd Fellowship famous; deeds of unselfish heroism are the results of its teachings. The sentence, "bound together as brothers in one common tie," is full of truth and significance.

Planting the Order in Europe. — The report of Grand Sire Stuart is full of interest, especially in its narration of the outlook in Europe, where four lodges had been organized. The labors of Past Grand Sire Farnsworth had not been thrown away, and his mantle had fallen upon the shoulders of a most worthy successor. J. F. Morse, of California, not only without remuneration for his services, but many times spending liberally his private funds, took up the work most energetically, and, heartily seconded by Grand Sire Stuart, laid the foundation of Odd Fellowship in that land where it has since prospered so well. The Grand Sire, denied the use of Grand Lodge funds, appealed to the various Grand jurisdictions for money to aid in the conversion of Germany and Switzerland to Odd Fellowship. The call met a prompt response from several states, and he had the satisfaction of sending about $3000, raised in that way, to the missionary in the field. The lodges in California testified their appreciation of their Grand Representative, J. F. Morse, and his missionary work, by presenting to him during the session a Grand Representative's jewel, made especially for him.

The Grand Secretary pleaded for a change to December 31st, in the date fixed for the close of the fiscal year, and the Grand Lodge promptly amended its by-laws in accordance with his request. Ridgely usually got what he asked; experience in granting his demands, and following his suggestions, having demonstrated, in every instance, their wisdom and usefulness. He reports a tremendous increase in membership, over $1,000,000 paid for relief, and an air of most wholesome prosperity everywhere.

Grand Encampments were chartered in Minnesota and Vermont, and an application was reported from Peru for a charter to open a lodge in that country. Odd Fellowship was growing in popularity as the Order increased in wealth and influence. Odd Fellows were to be met on every hand, and the knowledge of the fact that a man in business was a member of the Order, or likely to become one, brought a most desirable class of patronage to his door. Members began to resort to a use of the emblems of the Order in advertising. Even the aristocratic saloon keeper put a three-link pin conspicuously in the centre of his spotless white shirt-front, hung up a sheet of pink paper cambric decorated with the cabalistic letters "F.L.T." or "I.O.O.F.," and talked Odd Fellowship for patronage. The Grand Lodge heard of this speculation in its symbols, and promptly enacted a law, the enforcement of which punished those who used, or sanctioned the use of, any of the emblems, name, or mottoes of the Order, in the prosecution of a private enterprise.

Degree lodges of the Daughters of Rebekah were authorized to ballot on all applications for membership; subordinates were forbidden to adopt as titles the names of living persons; it was decided that every brother present at a meeting of his subordinate should be required to vote, unless excused by the body; and that none but past grands in possession of the Royal Purple degree might visit the Grand Lodge upon the avouchment of a Grand Representative.

The Session of 1872. — Baltimore's love for the Grand Lodge increased with its lengthening years and growing dignity. The Grand Lodge had not only evinced a fondness for travel, but had shown a very marked appreciation of banquets, receptions, parades, and free rides. Baltimore was not slow to perceive this, and when the Grand Lodge "came home," in 1872, the Baltimoreans proceeded to make home attractive.

The first attempt at making a statistical statement of the general condition of the Order in a Grand Sire's report, is to be found in that of Grand Sire Stuart's, at this session. He confesses the failure in his attempt, but gives a good excuse. The custom of summarizing the statistics, in a brief and condensed form, has since become an important and valuable feature of the Grand Sire's report.

A Grand Encampment had been instituted in Nebraska, and the dead one in North Carolina resuscitated. The Order was growing and progressing most satisfactorily in Europe, and the degree of Rebekah was established in Berlin, by the organization of Einigkeit Rebekah Lodge, No. 1.

German Grammar. — The name of the since well-known and much-loved M. Richards Mucklé, of Pennsylvania, is first mentioned in the Grand Lodge journal this year by the Grand Sire. That eternal and unsolvable puzzle, the "awful" German grammar, had been found most intractable and unruly, when applied to the English style of our ritualistic language. Many an eager would-be translator had come to grief, and made himself an object of ridicule by the ungrammatical mess he had prepared in the name of a "German ritual." Grand Sire Stuart and the ever-cautious Ridgely were entirely too wary to be caught in the meshes of such a net, and wisely took refuge behind the scholarly Grand Treasurer of Pennsylvania's Grand Lodge, whose well-established reputation, as a skilled magician, in manipulating the concealed sharp swords of the German grammar, saved them from the laughter of the educated German brethren.

In the list of the prominent men of the Order who died during the year, are the names of John Boyd, who was the Grand Guardian of the Grand Lodge at its first meeting; and James Young, of Baltimore. The latter was the father of James Young, who has so often and so ably represented the Order of Maryland in the Grand Lodge, and who has justly won for himself a high place in the hearts of all who know him.

The election this year put Cornelius A. Logan, of Kansas, at the head of the Order, but he was never present during his incumbency. Milton J. Durham, of Kentucky, who was elected Deputy Grand Sire, well and ably administered the office of Grand Sire, really serving in that capacity for four years,—though Grand Sire Logan sent reports each year that he retained the office of Grand Sire. Not finding anything better to do, after selecting the two officers mentioned above, the Grand Lodge proceeded *solemnly* to the formality of electing Ridgely and Vansant, as usual, and then the installation took place.

Grand Lodge of the German Empire. — A Grand Lodge was chartered in the German Empire. The introduction of the Order into that country, owing to its excited political condition, had been attended with many difficulties. Prince Bismarck allowed his suspicions to be so far quieted by the shrewd Ridgely and his German ally and aide-de-camp, Hugo Wollheim, that he stamped Odd Fellowship with the great seal of his sanction, and it took up its abode among the appreciative subjects of the great empire. The Grand Lodge expressed its gratitude for so great a favor, by transmitting through Wollheim to the premier, Prince Bismarck, a nicely prepared vote of thanks. This was done May 3, 1872, and, on the 10th of the following August, its receipt was acknowledged, without comment, in as starchy a reply as could be compressed into three lines.

The Grand Sire was authorized to exercise his discretion as to the establishment of the Order in the British Isles.

Three new committees were added. The growing importance of the Rebekah degree accounted for one on the degree of Rebekah, and the increasing business of the Grand Lodge made it necessary to appoint one on printing supplies, and one on foreign relations. A judiciary committee had been added, in 1868, and rule of order number nine amended, increasing the membership to five, seven, and nine. There were now four committees of nine, eight of seven, and two of five members each, a total of fourteen standing committees, requiring the services of one hundred and two representatives,—the distinction of serving on committees being enlarged to reach nearly the entire body.

The office of Assistant Grand Secretary was created. The next year it was decided that he should be a competent book-keeper, and his duties were slightly defined. It was decided in 1872 that "combination collars" were suitable regalia for past grands who were also past chief patriarchs; that eulogies of the dead should be presented in writing, laid on the Grand Secretary's desk, and printed in the journal; and a diagram of a lodge-room was adopted, showing the proper stations of the officers when the lodge was opened for business.

The Session of 1873. — The reception accorded to the Grand Lodge by

the Baltimoreans in 1872, bore the desired fruit in another session in that city, in 1873. Grand Sire Logan was not only absent in Chile, but his report was not at hand. Deputy Grand Sire Durham presided. A page or two of expensive telegraphing unearthed the report in time to lay that document before the Grand Lodge on the third day of the session.

The report of the Grand Secretary was marked, everywhere, with the word "progress." The Order had been established in Switzerland; the Grand Lodge chartered last year in the German Empire instituted, and reported in a wholesome condition; a Grand Encampment was chartered in Colorado; and over $1,500,000 had been spent in relief. Grand Representatives Sehorn and Danbury presented to the Grand Secretary a remarkable cane, *built* for the occasion, combining, with a small modicum of utility, a unique collection of the emblems and historical data of the Order. Ridgely was requested to act as historiographer of the Grand Lodge, and $3000 was appropriated to defray the expense of preparing a history which should be "up to date." The journal does not specify which one of these events precipitated the other, but that remarkable *cane* is most likely responsible for the history of Odd Fellowship which came after it.

The death of Past Grand Sire John A. Kennedy was announced. Another elaborate and painstaking report was presented on the subject of dues and benefits by a special committee. While it does not compare in valuable information and suggestions with that presented twenty years before, it met a better fate. It gained one point only, and that was to secure positive information as to the number of weeks for which benefits were paid, and the committee was continued.

An "order of business" for Rebekah lodges, and a form of reports giving information relative to the doings of this branch of the Order, were adopted; dismissal certificates were ordered to bear the *facsimile* signature of the Grand Secretary; and an application was granted to print and issue visiting and withdrawal cards in the German language, to be issued by the Grand Lodge of the German Empire, for exclusive use in that jurisdiction. They were to be printed only on the backs of similar cards issued, by this Grand Lodge, in the English language.

The Session of 1874. — The reception and entertainment ceremonies attending the session in Baltimore, in 1873, were exceedingly mild. Atlanta, Alabama, presented an enthusiastic invitation to the Grand Lodge, and that body, which rarely "let a good thing get away," held its session in the flowery city of Atlanta in 1874. The welcome was hearty, the entertainment wholesale and elaborate to the last degree. Charles M. Busbee, of North Carolina, who subsequently became Grand Sire, and William W. Morris, of Kentucky, who speedily became, and still

remains, the most popular, efficient, and useful of the representatives, were present this year for the first time.

Grand Sire Logan was still absent, but he managed to get his report to the Grand Lodge in time for reading on the first day of the session. Deputy Grand Sire Durham presided in such an able fashion as to banish much of the regret at the Grand Sire's absence. Theodore A. Ross, whose name has since become as well known as Ridgely's, was appointed Assistant Grand Secretary. The Grand Sire had established a lodge at Valparaiso, Chile, and Grand lodges were chartered in Switzerland, British Columbia, Wyoming, Montana, and Utah.

The Rebekah branch made good reports, showing five hundred and twelve lodges in thirteen jurisdictions; 15,213 members, and $3500 paid for relief.

Milton J. Durham, of Kentucky, was elected Grand Sire; John W. Stokes, of Pennsylvania, Deputy Grand Sire; Ridgely and Vansant were retained, according to custom, and the officers were installed. A new form was adopted for the installation of Grand Officers; also, a new funeral ceremony, and a ritual for guidance in celebrating the anniversary of the Order. The committee on miscellaneous business was discovered at this session, and seven members were appointed to look after the usual "job lot," which was then dumped into its bureau.

The Uniformed Odd Fellows. — The desire to don a uniform, — and to wear it where all who care to see may look; a desire which is seldom wanting among the young men of any land, and which is often redoubled after the worst echoes of a war have ceased to resound in the ears of the people, — manifested its presence for the first time in the Grand Lodge in 1872, when a crumb of comfort was fed to the "puling infant," in the shape of a resolution delegating to Grand Encampments the power to permit encampment members to wear such a style of uniform, on parade occasions, as the Grand Encampment should prescribe; with the proviso that the funds of encampments should not be invaded to pay for the new-fancy clothes. The young fellow, delighted with his fine toggery, cried for more, and a futile attempt was made, in 1873, to permit the wearing of uniforms by members of subordinate lodges.

In 1874 a very elaborate uniform was prescribed by the Grand Lodge for the patriarchal branch. This is the foundation of the Patriarchs Militant, now famous for its beautiful uniforms and banners, the military precision with which, in many instances, its attractive drill service is performed; noted for the endless botheration it has caused, and still continues to produce in the Senate of Odd Fellowship, but chiefly criticised for having worked the disappearance of thousands of dollars, many of which were drawn from the treasury of the Grand Lodge.

The Grand Sire was authorized to proceed in the manner which

seemed to him to be wisest and safest, in introducing the Order into Austria, where there still appeared to be a latent demand for it, held in check by the police supervision at the sacred borders of that coveted Canaan. The government must first be most humbly and respectfully petitioned for permission, and the design must not only be clearly shown, but it must bear upon its face no evidences of a hidden scheme, within its ceremonies and mysteries, to sow sedition and undermine the government.

Grand Lodge members were directed to confide to the committee on mileage and *per diem* the lands of their nativity, and the Grand Lodge adjourned to meet in Indianapolis, the capital of the "Hoosier State," in September, 1875.

The Session of 1875. — Nothing was left undone by the brothers and citizens of Indianapolis in their endeavor to receive and entertain the Grand Lodge in a manner in perfect accord with their high estimate of its dignity and importance. Thomas A. Hendricks, governor of the state, spoke in the highest terms of the feeling of welcome entertained by his constituents. He was followed by the mayor of the city; he by Senator Morton, and last, but not least, by our own Schuyler Colfax, who poured forth such eloquent assurances of welcome that the gratitude of the Grand Lodge remained unappeased, after the happy response in its behalf by Grand Sire Durham, and refused to be comforted until Ridgely appeared, and thanked them again and again.

A grand procession followed, on Wednesday, in which we are informed the uniformed patriarchs from five distant cities took part, lending especial charm to the festive scenes by reason of their brilliant regalia and excellent marching. A magnificent banquet next ensued. During the week the Grand Lodge, by special invitation, attended a reception given in their honor by Governor Hendricks and his lovely wife. It was a great meeting, — its memories will live forever with those who participated.

John C. Underwood represented the Grand Lodge of Kentucky at this session, appearing for the first time, and in so modest a *rôle* that there was nothing to proclaim in him the future Grand Sire and head of the Patriarchs Militant, in the days of their greatest glory, which he afterward became.

The table of statistics in the report of the presiding officer is by far the most satisfactory and complete that had been presented by a Grand Sire. Grand Encampments were organized in Oregon and Nevada, and a Grand Lodge in Dakota.

The special committee on dues and benefits made another extended report, containing but the single recommendation that the committee be continued, with instructions to do it again next year. The report was adopted. It was the easiest and shortest way to solve a troublesome problem.

The Grand Lodge declared that a member of an encampment, presenting himself at a meeting in uniform, was entitled to the same consideration that was accorded a member not so clad; that an atheist, being such, disqualified himself for membership in an encampment. It had already been decided he could not join a subordinate lodge, so it is not easy to see the necessity for the latter decision. Forms for trials and appeals were adopted, and appeals to the Grand Lodge were required to be filed with the Grand Secretary five days before the opening of the session, and the Grand Lodge adjourned to meet in Philadelphia in 1876.

America's Centennial Year: 1876. — It was a memorable occasion,— centennial year,— a year of nearly as much jubilation within the great fraternity of Odd Fellows as within the nation. The former had passed a little over half a century of practical experiments into history, and the American idea of Odd Fellowship was a pronounced success; the latter was burying its first hundred years, while it rushed eagerly to meet the demands of, and to prepare for, the next age, before the admiring gaze of a whole world, astonished by the success and promising future of the American idea of national government.

The managers of the Philadelphia Exposition in honor of the nation's hundredth anniversary, gave the Odd Fellows one day, September 20th, in which to make such a display as pleased them best. The Odd Fellows put 17,568 men into a procession five miles long; they varied the links in this long chain, by sprinkling through its interminable length ninety-two brass bands, and nine flute and drum corps, and presented to the people of Philadelphia the most magnificent spectacle, in the shape of a procession, they had ever witnessed.

The idea of organizing the past grand representatives for social purposes, chiefly, originated with William Robinson Smith, of Maine, and was at once adopted.

It was a year of rejoicing, and a comparison of statistics. Grand Sire Durham combined a formidable array of long figures in his report to the Grand Lodge, exhibiting a most solid foundation for the congratulation and display in which the Order had indulged. The Grand Lodge felt so good, and so happy, and so generous, that the nine past grand sires, who attended the session, were paid mileage and *per diem*, a thing before unknown.

A Grand Encampment was chartered in Arkansas and a subordinate lodge was organized in London, again establishing the Order in Great Britain. Grand Sire Durham had met the stone-wall of prejudice and suspicion lurking in the Austrian official mind, which sprang to arms in fierce opposition at the bare mention of Odd Fellowship. He prudently retired to give time for deliberation. Those official guardsmen are either thinking about it yet, or have forgotten it utterly, but they never thought

any better of the proposition to introduce Odd Fellowship within the sacred precincts of Austria. It still remains virgin soil, unexplored by the peaceful ploughshare of our fraternity.

After four years of active, faithful service in that office, Grand Sire Durham handed the gavel to John W. Stokes, of Pennsylvania, who was elected Grand Sire at this session. The election of the Deputy Grand Sire to the office of Grand Sire, beginning with James P. Sanders of New York in 1866, was a custom with the Grand Lodge by this time,— and in no single instance, since 1866, has this unwritten rule been broken. It has the same force and effect as that other law, read between the lines, of a wise caution and long experience, which resulted in the selection of Ridgely and Vansant every time an election was held in the Grand Lodge, from the date of their discovery until the day of their death.

It was very positively affirmed that no live Indian could lawfully enter any lodge of this Order, either as a member or a visitor; and that a lodge, as such, could not attend, in a body, the funeral of a *deceased* Ancient Odd Fellow, and conduct the services according to the ritual of the Order. This decision is mentioned because of its obvious corollary, that if an Ancient Odd Fellow was not quite dead, his funeral might be so attended and conducted with perfect propriety and with lasting good to the Order. But for his well-known kindness of heart, and the fact that the Grand Sire does not indulge in jokes, there is an element in this decision to make the student of our laws suspect a latent intention to poke a little fun, at that *ignis fatuus* of the Order, who is misnamed an Ancient Odd Fellow. If that was the intention of the Grand Sire, the verdict "serve them right" would follow; for these ancient brothers were continually popping some question to annoy and entrap an unwary and innocent Grand Sire, or to make trouble in the Grand Lodge.

A scheme to turn the Order in Colorado into a life insurance company, and to compel every member in that jurisdiction to take out a policy "instanter," was, wisely, pronounced unlawful by the Grand Lodge.

The Session of 1877. — The session of 1877 was held in Baltimore, in September. No mention of reception ceremonies, banquets, or free rides is made in the journal. The Baltimoreans, evidently, had come to know that with the development of the infant, once so tenderly nursed in the bosom of Maryland's metropolis, into a lusty and somewhat headstrong giant, there had also developed in the Grand Lodge such a love of travel, such a feeling of secure independence of all the world, that money and time spent by Baltimore, in lavishingly elaborate receptions, expensive banquets, etc., upon that body, was sweetness wasted on the desert air of inappreciation. Other cities so far surpassed her in such matters that she wisely concluded to pocket her pride and her cash, and leave the Grand Lodge to journey at its own sweet will, contenting herself with

the cooling assurance that it was welcome in its old home whenever it wanted to come there; an assurance which is as much responsible as anything else for the fact that the Grand Lodge has held but four sessions in that city since 1877.

Tal. P. Shaffner represented the Grand Encampment of Kentucky at this session, and continued to do so until his death in 1881. He had rendered the same service to the Grand body in 1842, '43, and '45, and all the years of his connection with the Order are marked with the generous deeds of his noble character, and the love of a big heart, which was as true to the "good of Odd Fellowship" as the needle is to the pole.

The reports of the Grand Sire and Grand Secretary show the Order prospering at home, and in all places abroad, save in England, where all attempts to place it on a substantial basis have ever been followed by failure. The constitution of the Grand Lodge was amended so as to provide that no mileage should be paid to representatives of jurisdictions not on the continent of North America. The mileage and *per diem* cost the Grand Lodge this year $18,853; the sessions were becoming quite expensive. As another measure of retrenchment and reform, the standing resolution was repealed which provided for the donation of the bound journals, digest, etc., to Grand Representatives.

There were two committees on appeals this year, numbered "one" and "two," composed of nine members each. No reason assigned for this fact has been found by the writer. The appointments were repeated in 1878 and 1879, but not afterward. The special committee on dues and benefits exhausted both the subject and themselves in another long report, ending with the recommendation that the committee be continued, and vacancies filled by new appointments. Some of the members, perhaps, had died from the exhausting efforts of their long research after statistics. The report was adopted. Nothing but entertainment for the committee, and an immense collection of statistics, seems ever to have resulted from these protracted labors.

It was decided for the Rebekah degree that the standing of the wife of an Odd Fellow in her lodge was not affected by that of her husband in his subordinate lodge; the essential qualifications for office in Rebekah lodges were defined; and that branch was restrained from using the A.T.P.W. of the subordinate lodge. A sub-committee, of not less than two members of the finance committee, was appointed to examine the books, vouchers, etc., and report each year. Members owing more than thirteen weeks' dues were declared not entitled to the term password nor to benefits, but they could attend the meetings of their lodges; and it was further enacted that members in arrears for dues for one year might be suspended from membership.

The report of the Grand Secretary shows the Rebekah branch to have

grown rapidly, especially during the past three years. It had now nearly 37,000 members, had paid during the year about $5000 for relief, and owned net assets amounting to over $38,000. The Grand Secretary presented a compilation of statistics, embracing all the work of the Order from 1830 to the close of 1876.

The reader may now turn to the next page, or to the thirteenth chapter of the Book of Daniel, in the family Bible, for comfort, if he finds figures dry reading. They (the figures) are good things in their way, and the following are not without value.

There had been 1,022,800 people initiated in forty-six years; there were, in 1876, 461,888 in active membership; and in those forty-six years, the vast sum of almost $24,000,000 had been wisely and judiciously expended in the great work of charity called relief.

In the midst of its rejoicing the Grand Lodge did not forget to purchase a portrait of Past Grand Sire Logan, who, though never present in the Grand Lodge during his term as Grand Sire, was entitled to see his portrait in the journal and in the gallery of the Grand Lodge.

Those starchy titles of "Most Worthy," "Right Worthy," etc., still hung like an incubus about the necks of the members who had to address anybody in the Grand Lodge; the pen of the Grand Secretary was simply groaning beneath the weight of these long, superfluous titles, and the eyes of the type-setter gleamed with fiendish glee as he mentally calculated the income from the setting of the many thousands of superfluous "ems" which they required. Our reforms came in the course of time, but they came exceedingly slow.

CHAPTER VI.

THE TENTH PERIOD: 1878–1884.

"Yonder fly his scattered golden arrows
And smite the hills with day."

The Session of 1878: Yellow Fever. — The session of 1878 was held in Baltimore, because of the interference of an unexpected and most unwelcome visit of yellow fever to the South. An invitation ringing with the cordiality and sincerity of hospitality, for which the Texans are deservedly famed, was accepted in 1877, and great preparations for the reception and entertainment of the Grand Lodge, in Austin, were already under way, when the thrill of terror incident to the acknowledged presence of the deadly visitor in the state of Texas, extended speedily to all the land.

A proclamation from Grand Sire Stokes quickly followed, recalling the acceptance of the invitation to Austin, and notifying all concerned that, owing to unwholesome climatic conditions abroad, the Grand Lodge would remain at home that year.

Grand Lodge of Australasia. — Deputy Grand Sire Harmon gave a report of the highly satisfactory state of Odd Fellowship in Australasia. He had paid that jurisdiction a visit during the year. It embraced New Zealand in the arms of its liberal charter. Brother Harmon had carried with him, and delivered to the Grand Lodge of Australasia, a new charter, modified and altered to suit the present necessities. The details of his visit, reception, and work are deeply interesting, and are printed in full in the journal of the session. The Grand Lodge of Australasia, at the suggestion of Deputy Grand Sire Harmon, was made independent, and in its leading feature the new charter bestowed the powers that had been conferred upon the Grand Lodge of the German Empire.

The Order was introduced into Denmark during the year, and, judging from the report of the Grand Secretary, was prospering in all the foreign nurseries where it had been planted, except in England and the West Indies. It was then moribund in these two countries, and died in 1879.

Those advocating a change in the title of the Grand Lodge were partially gratified at this session by a change; one which was not fully satisfactory to their idea of its greatness, but which was, doubtless, a compromise. By amending section one, of article i. of the constitution, the title was altered to "The Grand Lodge of the Independent Order of Odd Fellows." It is a pity that those qualifying titles of "Worthy," etc., did not go out of use at the same time, but it is as true in the history of the Grand Lodge, as in some other bodies, that it moves in a most deliberate way, "its wonders to perform."

A street uniform for subordinate lodges was adopted. This must be understood in the plural, for the specifications were left to the pleasure and wild, untamed fancies of the subordinate Grand Lodges. Nothing very fantastic or unique resulted in many instances from this liberty. The modest taste and good sense of the brotherhood is usually met and fully satisfied with a "plug" hat, a pair of gloves, and a cane. This was especially shown by the "uniforms" worn by several subordinates in the great procession at Atlantic City, New Jersey, in 1895. These displays, by their very modesty and appropriateness, instantly commend the wearing of such uniforms to all observers, whether of the Order or not.

John B. Harmon, of California, was elected Grand Sire; Luther J. Glenn, of Georgia, Deputy Grand Sire; and, after the entire vote of the Grand Lodge had been cast for Ridgely and Vansant, the other officers were appointed, and all were installed.

The Degree of Rebekah, the importance of which was never allowed

to pass unobserved, demanded more special legislation this year. Though its advocates seldom, if ever, got all they thought they wanted in this direction, something of value was given to them each year. This time they obtained an *annual password* to be used in visiting in other jurisdictions. Seven members, irrespective of sex, were declared a quorum in Rebekah lodges. A semi-annual password was ordered to be promulgated by Grand Masters, and the unmarried daughters (above the age of eighteen years) of Scarlet degree members were made eligible to membership in Rebekah lodges.

Passwords in English: Signs, etc., *ad lib.* — Foreigners were politely requested to learn enough English (in case they joined the Order) to pronounce the passwords in that language. They might give the grips and signs in their own. It was a good decision, but its enforcement has been attended with many burlesques of good English words, in fruitless efforts to adapt their ofttimes graceless and uncouth shapes and curves to the more graceful undulations of some foreign tongue. Subordinates were again permitted to make non-beneficial members of non-affiliated Odd Fellows who were over fifty years of age. The Grand Lodge never seemed to tire of tinkering with the "ancient brother," in whatever shape he presented himself, — any more than it did of passing this non-beneficial membership law at almost every session.

The Session of 1879. — A suggestion, found for the first time in the records of the Grand Lodge, is contained in Grand Sire Harmon's message to that body at its session in Baltimore in 1879. It was to reduce the representation to one representative from each Grand jurisdiction. This idea, and another to hold biennial sessions of the Grand Lodge, usually have been disposed of quickly, by adopting an adverse report from some committee, and neither seems to have better promise of materialization, in the shape of a law, now, than at the time of its introduction.

The Grand Sire suggested a *per capita* tax as a source of revenue, *in lieu* of the means then employed, but that suggestion also fell on stony ground.

The "Sovereign" Grand Lodge. — Grand Lodges were chartered in Quebec and Washington. The very appropriate and euphonious word "Sovereign" was selected as the distinguishing title of the Grand Lodge. It is so apposite, and fits so gracefully as the initial word in the title, that we do not cease to wonder at the lateness of its discovery and adoption. The honor for the discovery and proposal of this marked improvement seems to be due to the loved and honored Tal. P. Shaffner, of Kentucky, though the names of Herring, of Texas, and Busbee, of North Carolina, are also signed with his to the proposition to change the constitution as it is printed in the journal.

The "Dormant Law." — That monstrosity known as the "dormant law," was born in Baltimore in 1879. It speedily became the best standing joke in the Grand Lodge, which body inclined its starchy dignity so far from its wonted "stiff perpendicular" as not only to laugh the infant out of this life, when it was scarcely one year old, but to make it next to impossible to compose its features in proper solemnity to attend its funeral in 1880. The loss of membership on account of suspensions for the non-payment of dues, up to 1877, was shown to be 460,120; a tremendous loss, it is true; too great to be repaired by so young and powerless an infant as the "dormant law." We neither wonder at nor mourn its early death.

Those in possession of the Degree of Rebekah were not allowed to receive the semi-annual password of the degree unless they were members in good standing of a Rebekah lodge. The intent of this law was to swell the rolls of membership in this growing young branch, and was not without good results.

Permission was given, wherever desired, to organize auxiliary endowment benefit associations, upon the special conditions laid down in the law; and Odd Fellows were accorded, graciously, the privilege of uniting with any other lawful organization without sundering their connection with the Order of Odd Fellows. A very unfair and unwise bit of legislation declared those incapacitated for labor by old age not entitled to benefits, as were those of any age disabled by sickness or accident. The interjection of the Latin words "*per se*," in the last line of the resolution, does not quite take away the sting of this statute.

A committee of thirteen was appointed to make a complete revision of the written and unwritten work of the Order. This was the step preparatory to that very important change in the whole structure of Odd Fellowship, which followed in 1881, requiring the work of subordinate lodges to be done in the highest degree, then called the "Third."

The Session of 1880. — The reception and entertainment of the Grand Lodge in Toronto, Canada, in 1880, furnished abundant evidence, not only of the wisdom of the Grand Lodge in persisting in its efforts to resuscitate and maintain the Order in the British possessions in North America, but that the work had been done most thoroughly. The Grand Lodge assembled on Friday, previous to the date fixed for business, and the fun began. The trip to Penetanguishene was made memorable by an incident in the career of Fred Carleton, of Texas, who was a representative for the first time, but whose virtues so won upon the affections of his jurisdiction that he was continued in that office until the session in 1894, when he was installed in the high and honorable office of Deputy Grand Sire; followed by the crowning glory of his long page in the history of the Sovereign Grand Lodge when he was installed as Grand Sire, at

Dallas, "the pride of the Lone Star State," in 1896, the city in which the session of the Grand Lodge for that year was held.

The Kentuckian-Texan Hat Episode. — When the warning cry: "All aboard for Penetanguishene," resounded, the smallest member of the Kentucky delegation, the last man to leave the hotel dining-room, found a very large, soft, broad-brimmed, black hat where his new one, purchased for the occasion, ought to have been, and that *particular* hat was mysteriously missing. The new member from Kentucky was in great distress, and, most naturally, appealed to Brother Morris for help. That brother of most fertile resources in an emergency, concealing the large hat behind his ample anatomy, approached Brother Carleton, then an absolute stranger to the attacking brother, who was standing alone on the lawn, his tall form towering aloft, the new hat from Kentucky reposing in its diminutive proportions upon the topmost pinnacle of the unconscious Texan, while he, ignorant of the fact that he had a troubled brother's hat in his possession, was casually observing the stirring scenes of life about him, while he mentally reviewed some of the unpleasant occurrences of the long journey from his home.

Brother Morris, receiving in a whisper from the upward-pointing new brother from Kentucky an assurance of his absolute identification of his property, looked innocently into the eyes of the Texan, and much more innocently asked him the poetical question: "Where did you get that hat?" Slowly removing the little hat, Brother Carleton gazed at it in surprise. He handed it to Brother Morris, heaved a deep sigh, and in plaintive tones unfolded his "little tale of woe": "I am two thousand miles from home," said he, "I have lost my baggage *en route*, I am a stranger in a strange land, and, worse than all the rest, am detected with another man's hat in my possession; now I must either go bare-headed on this excursion, or stay in the hotel,— there isn't time left me even in which to buy a new hat." Brother Morris produced the large hat from its place of concealment, smiles returned to the face of the brother from Texas, they went with the excursion together, and thus it was that a little thing like a mistake in hats laid the foundation of a friendship as lasting as time itself.

The report of Grand Sire Harmon is a fine paper, full of wise counsel, and worthy of the great Odd Fellow who wrote it. The Order was reported dead in England, and the Manchester Unity sent us a very handsomely illuminated address, full of congratulations. War between Chile and Peru had nearly wrecked the institutions of the Order in those countries,— elsewhere all was satisfactorily progressive.

Ridgely's Last Report. — The last report signed by Ridgely was read at this session. Though in the city, he was unable to attend the meetings. That noble officer had faced and spoken to the Grand Lodge, the

pride of his heart, for the last time. He did not pass away until November, 1881, but was never able to be present in the Grand Lodge again.

The revision of the work was completed and adopted,— the committee was continued to supervise the printing and to correct errors.

Luther J. Glenn, of Georgia, was elected Grand Sire; Erie J. Leech, of Iowa, Deputy Grand Sire; Joshua Vansant, Grand Treasurer; and, true to its long and unfaltering love, the Grand Lodge again reëlected James L. Ridgely Grand Secretary. All the officers were installed,— Ridgely, who was unable to be present, was installed by the Grand Sire in his room at the hotel.

The field of the Rebekahs was again widened by the passage of the law declaring *adopted* daughters of Scarlet degree members eligible to membership in Rebekah lodges. Grand Encampments were authorized to prepare suitable military tactics and regulations for the government of those who chose to wear uniforms.

A law was enacted providing that a wife might testify against her husband when he was charged with inflicting corporal injury upon her. The law is all right, but that a necessity for such a law existed is to be deplored, because it must mean that a so-called Odd Fellow, somewhere, had upon a time whipped his wife, — a crime of which no *real* Odd Fellow could possibly be guilty.

The Session of 1881. — When the Grand Lodge met in Cincinnati in 1881, it was overrun with pending legislation, overwhelmed with invitations, processions, speeches, music, and feasting, and overcome with grief at the hopeless condition of President Garfield, who died from the assassin's bullet on the evening of the first day's session. The Grand Lodge testified to its feeling of deep and sincere regret at this national calamity by adopting the resolution, offered by Representative Busbee, of North Carolina, who, in his ever graceful style, had spoken in forcible words its unanimous sentiment. The entire programme of display was left uncompleted the next day, when it became known that Garfield was dead, and the Grand Lodge set itself earnestly to the task of the legislation before it.

The report of Grand Sire Glenn touched in tones of sadness upon the continued illness of Ridgely, who, though still alive, was not able to attend the meeting. Indeed Assistant Grand Secretary Ross says, in his report, he was so far incapacitated for work that it was not possible to hold a consultation with him about the preparation of the report. Thus it happened that the report of the Grand Secretary in 1881 was the first one since 1839 which did not bear the signature of, and owe its masterly merit to, James L. Ridgely.

A Grand Encampment was chartered in Dakota, and the Order was

prospering everywhere. Since the efforts had failed to establish it in England and the West Indies, thereby disposing of the only weak plants in the field, the growth in numbers and in resources was everywhere satisfactory.

The Patriarchal Circle. — The first mention of the Patriarchal Circle in the journal of the Sovereign Grand Lodge is found in the records of this year. Grand Sire Glenn presented with his report a circular issued by the "Supreme Temple of the Patriarchal Circle" of Milwaukee. The object sought to be attained by its issue and circulation was to enlist, from the ranks of Odd Fellowship *only*, recruits who would unite in the propagation of several new degrees for uniformed patriarchs. There was but one point where the zealous brothers at the head of this innovation were in the wrong: they were attempting to add degrees, in the name of the Order, and to which only members of the Royal Purple degree were eligible, without first obtaining the sanction of the Sovereign Grand Lodge. That body could not hope to continue its control of the Order for a day, if the point in controversy was yielded in the smallest degree. It took a very moderate but firm position, reaffirming its exclusive right to superintend the secret work of Odd Fellowship, and denied to all others the privilege of adding to, or subtracting or varying from, even in the most minute particular, such work as the Grand Lodge prescribed and furnished under the seal of its approval. It likewise prohibited members of the Order from uniting with any organization using any portion of the emblems, titles, mottoes, etc., of Odd Fellowship, claiming to be a branch of the Order, but not sanctioned by the Sovereign Grand Lodge.

The Uniform prevails. — The contest between the lovers of uniforms and finical display, in the Northwest, and the Sovereign Grand Lodge continued for several years, and its progress and effects are interesting to note. Slowly but surely the Grand Lodge wound the links of its mighty power about the weak rebellion, until the inevitable happened, and the insurrection was effectually crushed; but not without a great concession on the part of the victors. Finding it impossible to subdue and control the overwhelming desire among the younger members of the Order to strut before the world,— clad in the habiliments of war when no danger threatened, to dress themselves in showy uniforms, which oft-times meant display of pride and nothing more; and learning that the men who loved such pompous show demanded a further distinction (not supplied by the uniformed degree camp law) between themselves and those members of the Royal Purple degree who did not long to wear a uniform and bear a sword,— the Sovereign Grand Lodge showed its willingness to gratify the wishes of the fraternity, provided it was done in a legitimate and proper manner; and it so terminated that under the direction of the Grand Lodge, the Patriarchal Circle was annihilated on

the one hand, and the since famous organization called the Patriarchs Militant was developed on the other. This has been found, by practical experiment, to meet in full all the demands of the most ardent lover of military display, except in one who really wants to fight.

Growth of the Degree of Rebekah. — Gradually the scope of the Rebekah degree was expanding. It was enlarged this year by a broader construction of the clause declaring unmarried daughters and the unmarried sisters of Scarlet degree members eligible to membership in the degree. This was so construed as to admit those two classes who were so unfortunate as to become unmarried, after having entered that happy estate, through the death of a husband or *from any other cause.* This construction of the law admitted widows of all kinds, but still this branch of the Order continued to flourish and grow and prosper far beyond the wildest dreams of its most sanguine advocates. A little restraint was put upon this construction of the law, by a decision that if a sister of the degree became a widow while under a sentence of suspension for non-payment of dues, and married a man without the sacred pale of Odd Fellowship before being reinstated, she was debarred from the privilege of reinstatement, as long as she remained his lawful wife. The incongruity of these two laws is manifest. The intent was to prevent the detail of the secrets of the degree to a husband who was not entitled to know them,— but suppose an initiated or reinstated widow married an outsider, what then? Since our new woman is learning how to vote, hold office, and otherwise competently fill positions heretofore reserved for sovereign man alone, in most of the avenues of business, we are first shocked, then surprised, then admire with much delight her remarkable ability in the new field she has adopted; and, finally, in a burst of new confidence, give her "more rope," not in the hope that she will hang her dear self, but rather that she will cut the Gordian knot by solving the problem of man's capacity for self-government, and govern him herself.

The eighteen-year-old orphaned daughters of Odd Fellows were declared again to be eligible to membership in Rebekah degree lodges. The extreme and deserved popularity of girls of this tender age with the grave and reverend seigniors of the Sovereign Grand Lodge is responsible, perhaps, for the frequency with which this particular law has been reënacted.

The Revised Ritual. — The completed work of the revised ritual was presented in a satisfactory form, and then came the enactment of the famous law of 1881, requiring all the work of subordinate lodges, except the conferring of the lower degrees, to be done in the highest degree, which was then called the "Third." This went into effect July 1, 1882, and the following years' experience with it has convinced the Grand Lodge of the great wisdom of the change. The degrees of the subordinate

lodge were reduced from five to three, and these were named the "Pink," the "Blue," and the "Scarlet." The Initiatory degree remained as before the change, and was not a numbered degree. All the beauties of the ritualistic work in the five degrees were concentrated in the three, and article xxii. of the by-laws was amended, adapting the regalia to this decided change. With this amendment, the *apron* disappeared from the lodges of Odd Fellows.

Non-affiliated Odd Fellows received a little more unimportant attention, and people too blind to distinguish persons and things were declared ineligible to membership in any branch of the Order.

The Session of 1882. — When the Grand Lodge met in Baltimore in 1882, the death of Grand Secretary Ridgely was formally announced. He died November 16, 1881, and the Grand Sire appointed Theodore A. Ross as his successor in the office of Grand Secretary, on the 19th of the same month. The action of the Grand Lodge upon receipt of the news of Ridgely's death, the prompt measures taken to celebrate the great deeds of his life and to perpetuate his memory by the erection of a magnificent monument, abundantly showed the love and reverence entertained by that body for its dead friend.

The Order was established in the city of Mexico, and a Grand Encampment chartered in Wyoming. The report of Grand Secretary Ross indicated a tremendous tide of activity. More than 19,000 members were added to the army of peace-loving Odd Fellows, and in evidence of their devotion to our principles they laid down, during that year, nearly $2,000,000 on the altars of charity.

The stately and ponderous title of "Most Worthy," with all its iterative and tedious variations, was erased from the laws, and encumbered the records no more forever. All subordinate jurisdictions were requested to "follow suit," and that nomenclature, which had been in use for so many years as to seem next to indispensable, was laid upon the shelf and forgotten.

Erie J. Leech, of Iowa, was elected Grand Sire; Henry F. Garey, of Maryland, Deputy Grand Sire; Theodore A. Ross, Grand Secretary; Joshua Vansant, Grand Treasurer; and these, together with the appointed officers, were installed. A depository was selected by the Grand Lodge, in which its securities and investments should be kept.

Uniformed Degree Camps established. — The uniformed degree camp for the uniformed members of the Royal Purple degree was instituted, together with a set of specifications, fixing its powers and prerogatives, prescribing its officers, etc., and the Grand Sire issued a circular-letter to all encampments, calling their attention to the new organization, urging all those inclined to make a display in uniform to unite with the degree camp, and warning them against a connection, in any way, with organizations using

the symbols, paraphernalia, etc., of the Order without the sanction of this Grand Lodge. To Representative W. H. Crocker, of Illinois, belongs the credit of discovering this expedient, which rapidly crystallized into the Patriarchs Militant degree.

The committee on dues and benefits had fallen in numbers to two. When it is understood that the two remaining members were Doctor Campbell, of Ontario, and Isaac A. Sheppard, of Pennsylvania, no surprise is excited by the statement, that both in point of statistics and recommendations, the report presented by them at this session was by far the best yet laid before the Grand Lodge on that complex subject. The recommendations, which were calculated to avert financial dangers threatening subordinates, contained a clause making their adoption obligatory as to those bodies under the immediate jurisdiction of the Grand Lodge. That clause was stricken from the report, and, thus mutilated, the report was adopted and the committee continued. Suitable blanks were ordered printed on the back of visiting cards, in which visits were to be recorded.

The Session of 1883. — The session of 1883 was held in Providence, where the reception and entertainment were as cordial, sincere, and full of interest as it is in the power of human skill, prompted by fraternal love, aided by the most attractive surroundings to be found on our Eastern coast, to make them. Nineteen years had elapsed since the Grand Lodge had met in New England, and the welcome accorded that body on its return showed clearly how deeply the principles of Odd Fellowship had permeated the entire people.

Two hundred degree camps reported; fifteen hundred uniformed patriarchs marched in the procession; nearly every jurisdiction was playing with this new and expensive toy; the leaven was working, and the developments were keenly watched. Some strong laws were enacted to prevent the continued rush into the Patriarchal Circle, which was flourishing, and defying the Grand Lodge. Expulsion from the Order awaited those who joined; charters were revoked in all cases where encampments failed or refused to enforce the laws; and a very dangerous and threatening attitude was assumed toward the Sovereign Grand Lodge by the Order in the central Northwest.

Revised Rebekah Ritual. — Regalia for officers in Rebekah lodges was adopted, and the revised work of that degree was declared the only legal work, to go into use immediately upon its distribution. The right to issue visiting cards was vested in the noble grand and secretary of subordinate lodges during a recess of the lodge or the intervals between meetings; and the law allowing mileage and *per diem* to the Junior Past Grand Sire during the incumbency of his successor was enacted.

The report of the Grand Secretary showed the condition of the Order in Germany and Australasia to be in a highly gratifying condition.

The mileage and *per diem* at this session amounted to nearly $22,000; the contributions received in the form of voluntary subscriptions to the Ridgely monument fund from the various Grand jurisdictions amounted to nearly $13,000; the revenue of the Grand Lodge for the year was nearly $51,000; the net profit on supplies sold was over $26,000; we had paid nearly $2,000,000 for relief, and we had a membership of nearly half a million men. We were becoming reckless of large figures; at the same time we were great, and hourly growing in the knowledge of our greatness.

CHAPTER VII.

THE ELEVENTH PERIOD: 1884–1890.

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen."

The Session of 1884. — The intensity of the fires, ever tended and always brilliant, upon the altars of Odd Fellowship in the North and West never glowed more brightly, nor illuminated happier faces, than when the rays fell upon the countenances of the officers and members of the Sovereign Grand Lodge and the long train of attendants in their journey to Minneapolis, and during the session in that enterprising city in September, 1884.

While the welcome extended to the Sovereign body each year spoke the same deep sentiment of love for the Order, which stirs the souls of those without, as well as those within the sacred pale of its membership, the ever-varying circumstances of time and place have always lent a specific charm to the demonstrations at each convocation. Beginning this year in Chicago, — whose energetic and wide-awake citizens neglect no opportunity to testify to their extravagant appreciation of Odd Fellowship, and to whom for the first time, since the great fire in 1871, was presented an opportunity for an expression, in tones of eloquent deeds of kindness, of the gratitude which yet thrilled their bosoms as they remembered the readiness with which the strong and loving arm of help was extended to them, by the Order, in their dire distress, — the pathway of the Grand Lodge was literally strewn with roses.

The generous people of the entire North were impelled, by their ambition, to so welcome the representative head of the great brotherhood in such deeds of wholesale and lavish hospitality, that the session in

'TIS MIDNIGHT'S HOLY HOUR, AND SILENCE BROODS O'ER ALL THE EARTH.

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Minneapolis will be characterized forever as one of the happiest ever held by the Grand Lodge. But a solemn strain of deep regret was heard,—listening to the reading of the otherwise joyous report of Grand Sire Leech,—when he spoke of the death of Grand Treasurer Joshua Vansant, who for thirty years, with honesty and fidelity, had discharged the duties of his responsible office. Alexander L. Spear, of Maryland, was appointed to succeed him.

Grand Lodges had been organized in Arizona, Idaho, Manitoba, and in the kingdom of Denmark; and Grand Encampments in Montana and Washington. The "hosannahing" theme of Grand Sire Leech, speaking of the general advance of Odd Fellowship, was very warmly seconded by the report of the Grand Secretary, in the array of statistics and long columns of figures, which were absolutely overwhelming.

Henry F. Garey, of Maryland, was elected Grand Sire; John H. White, of New York, Deputy Grand Sire; Theodore A. Ross, Grand Secretary, and his long, *thundering* title: "Grand Corresponding and Recording Secretary," was, to the joy of all, very sensibly contracted into the terse, but equally comprehensive one of "Grand Secretary." Isaac A. Sheppard, of Pennsylvania, was elected Grand Treasurer, an office which he held consecutively and by unanimous consent, until, in 1895, failing health and the ever-increasing cares of his own immense business compelled him to resign.

The war waged against the Patriarchal Circle was renewed with redoubled vigor this year, confidence in our ultimate and speedy success being strengthened greatly by the report showing the lively existence of ninety-eight uniformed degree camps, with 2607 members. This branch was evidently growing in popularity, and was regarded innocently by the Grand Lodge as a harmless toy. It received some specific attention; uniformed degree camps, under command of their officers and in full uniform, were permitted to visit subordinate lodges while in session, and a special committee was appointed to report, in 1885, such legislation as it might think wise and safe in behalf of the new prodigy.

A darling project of the Rebekah branch was laid low by the refusal of the Grand Lodge to permit annual conventions, composed of representatives from Rebekah lodges. It was only a postponement, however, of that which persistence, like unto the perpetual dropping of water upon a marble slab, eventually brought to pass.

The Grand Lodge again disclaimed all interest in, and responsibility for, the contents of any and all journals purporting to be the official organs of the Order. A jewel for District Deputy Grand Sires was invented; the Ridgely monument committee was authorized to contract for a monument, costing not more than $20,000; and subordinate Grand bodies were authorized to sanction the use of the names and numbers of

extinct bodies in their jurisdictions, in the naming and numbering of the newly born lodges or encampments.

The Session of 1885. — In September, 1885, the Grand Lodge assembled once more in the home-city of Baltimore. Another important event was transpiring, connected intimately with that city. The great Order of Odd Fellows was erecting alongside its shining pathway (again in Baltimore) another magnificent milestone to mark its progress. The Ridgely monument was unveiled and accepted on the second day of the session by Grand Sire Garey, in behalf of the Grand Lodge, in the presence of a vast throng of loving friends and with most elaborate and fitting ceremonies. The address of the eloquent Grand Sire left nothing but approval seeking expression in the minds of those who heard him. He spoke in beautiful sentences, the deep, true, and strong feelings of all; and when, in his report, he briefly *epitomized* and presented to the Grand Lodge the prosperous condition of Odd Fellowship, the unbounded love and admiration for the dead Grand Secretary was clearly shown to be founded on a rock as enduring as time, to remain unshaken by the lapse of years.

Removal to Columbus, Ohio. — The development of Baltimore into a great city from a smaller one swept away the buildings owned by the Grand Lodge of Maryland, which contained the offices occupied by the Grand Secretary of the Sovereign Grand Lodge. The situation forced a prompt consideration of the "permanent headquarters" problem, and it was supposed to have been solved by the purchase of property in Columbus, Ohio. The Grand Lodge of Maryland protested in vain. The removal was made early in 1887. Baltimore paid (almost at the point of the bayonet) the paltry sum of $4541.25, in 1889, for the ground-lease and razed buildings. It was less than one-half the appraised value, but it was thankfully accepted by the Grand Lodge, which body further proceeded to testify its approval, by closing out its possessions in Columbus and going back to Baltimore, with its offices and headquarters, early in 1893. In 1895 the Grand Lodge bought property in Baltimore, and from being a sort of tramp in respect of occupying as tenant-at-will,— the offices for which it paid an annual rent,— rose to the dignity of living in a permanent home, and owning, in *fee simple*, property in the city of its nativity. That ghost is laid; peace to its restless spirit.

The Grand Secretary reviewed the situation most hopefully in his report in 1885, and prophesied a membership of 620,000 in 1889. It was not a bad guess; it was much better than that of the average weather prophet, even in these days of much enlightenment concerning the doings of our eccentric weather. There were 634,335 members December 31, 1889.

The Military Arm: Patriarchs Militant. — The Grand Encampment of Florida was chartered in 1885; the uniformed degree camps were increasing and multiplying, and decorating the earth; the infant was growing

into a well-developed baby elephant, but the peculiar *whiteness* of its complexion was not yet plainly perceptible. A revision of the foundation and construction of this "playhouse of Odd Fellowship" took place in 1885, and resulted in the delegation of many powers and vast discretion (nearly all of the latter commodity possessed by the Grand Lodge being given away on this occasion), and a rechristening took place in the name of "Patriarchs Militant." A grand army was formed in true military style; the handsomest uniforms ever seen in the United States were prescribed; even the dead regalia manufacturers turned in their graves, regretting the opportunity lost to them by an untimely death.

The army prospered; it spent money lavishly, but it grew in numbers; and, notwithstanding the exceedingly warlike appearance it presented, nobody was seriously hurt or frightened.

The Degree of Rebekah did not allow itself to be deprived of notice amid the excitement incident to the presence of so large a body of armed men in the Order, and this year secured the appointment of a committee to improve the ritual.

The committee on dues and benefits produced more valuable and reliable tables of figures; but the long, painstaking labors of these committees have resulted in nothing but the compilation of statistics, which are studied by the few.

A form of public dedications was adopted, also of petitions for membership,— the latter was declared not mandatory in 1886. The Grand Lodge adjourned, thus closing the last session held by that body in the city of Baltimore, up to 1898.

The Session of 1886. — By way of acceptable variety the Grand Lodge was entertained by a sail on *salt water*, when it met in Boston in 1886. Nothing is said in the journal of the Cochituate variety of water, but in many most agreeable ways the visit was made pleasant by the hospitable entertainers. The Patriarchs Militant helped the display made in the public parade, nearly 6000 uniformed men being in the procession. A large share of the legislation this year was devoted to this ornamental branch,— the report of the Lieutenant-General alone occupying over one hundred pages of the journal. The reports of the Grand Sire and Grand Secretary were comforting and reassuring.

The revised ritual of the Rebekah degree was adopted to take effect January 1, 1887; the wife, unmarried daughter, unmarried sister, the mother, if a widow, and the unmarried step-daughter of an Odd Fellow were declared eligible to the degree, *if they were white.*

John H. White, of New York, was chosen Grand Sire; John C. Underwood, of Kentucky, Deputy Grand Sire; Ross and Sheppard being respectively reëlected Grand Secretary and Grand Treasurer; and after the installation the Grand Lodge adjourned to meet in Denver in 1887.

The Session of 1887. — Excursions, entertainments, and a grand reception, led by the Governor of Colorado, testified to the heartiness with which the Grand Lodge was welcomed in that city; and though the meetings held so far from the centre of the Odd Fellow population are ruinously expensive, yet the desire to see new countries continues to be so strong in the Grand Lodge that it frequently holds an annual session in some distant place. The session in Denver cost, in mileage and *per diem* alone, over $28,000.

The Rebekah Ritual to be used only by Rebekah Lodges. — Grand Sire White called attention to the increased interest in the Degree of Rebekah, and counselled moderation of the extreme views of those whose prejudice against this degree prompted them to antagonize its progress. That clause in the law debarring from membership the widows of Odd Fellows who had died while not in good standing was repealed; the new ritual was declared to be for the exclusive use of Rebekah degree lodges; Grand Masters were authorized to appoint women who were past noble grands to install the officers in Rebekah lodges; the Rebekah branch was heartily commended for its zeal and rapid progress; and a new form of burial service was adopted. A new jewel was adopted this year, with appropriate ceremonies for its bestowal upon a lawful recipient. It was called the "Decoration of Chivalry," and was to be conferred upon any Daughter of Rebekah, or Chevalier, who desired it: the law prescribed that it should be worn by the former at the throat; by the latter on the left breast.

In view of the change of base by the Grand Lodge, the standing resolution of 1858 providing that all sessions of that body, not otherwise ordered, shall be held in the city of Baltimore, was amended by the substitution of the city of Columbus for Baltimore.

The Grand Sire was allowed $500 with which to employ a secretary, and subordinate Grand bodies were authorized to provide for the founding and maintenance of "homes" for the needy and helpless of the Order.

The Session of 1888. — The session in Los Angeles, California, in 1888, the one in which the present writer became a member of the Grand Lodge, must ever remain in the memories of those who made the delightful trip across the continent the most prominent event of their lives. A proper description of the incidents of the trip, the session, the receptions *en route*, the entertainment in Los Angeles, and the experience and delights of the homeward journey, would extend these pages beyond the limit of a portable book; but the grateful appreciation of the participants in the hospitality, so generously and lavishly bestowed, is as bright and perfect to-day as it was in that glorious September in 1888.

Grand Sire John H. White again strongly urged the amendment of the laws so as to admit eighteen year old boys, but it failed to pass, and so did a proposition to establish a "Juvenile Order of Odd Fellows" for even

younger children. The Grand Sire, also, recommended a modification of the *white* clause in the law defining the essential qualifications for membership; but it, too, came to grief. His suggestion that the regalia be abbreviated and narrowed to neat and tasteful dimensions was more than fully met by the adoption of an amendment to the by-laws, providing that a simple ribbon, colored to represent the highest degree the wearer had taken, and suspending the jewel of the Sovereign Grand Lodge thereto, might be worn *in lieu* of any other regalia in the Grand Lodge. This liberty has been very rarely indulged by the Grand Representatives. They seem to prefer the collar.

A general supervision of all insurance schemes, limited to Odd Fellows, was attempted; but very little of value has been, or ever will be, accomplished in that direction. In mileage and *per diem* the Los Angeles session cost the round sum of $44,653.50, and was by far the most expensive session that had ever been held.

John C. Underwood, of Kentucky, succeeded to the office of Grand Sire; and, having been the organizer and popular leader of the Patriarchs Militant for the prior two years, he was continued in that office also; the separate title of "Generalissimo" being created and bestowed upon him for the next two years, in addition to that of Grand Sire. The wonderful work done, both in extent and in the able manner in which it was performed, by this untiring leader during those two years is simply past belief. The records, in which not even one-half is told, are voluminous; and the brains always, the hand almost without exception, of John C. Underwood are in all that was accomplished or undertaken.

Charles M. Busbee, of North Carolina, was elected Deputy Grand Sire; Ross and Sheppard were reconsecrated to their usual lines of duty; the other officers appointed, and all were installed. A "beautified floor-work" for the Rebekah degree was adopted, and no one, not even though he were a Grand Representative, was privileged to witness its exemplification unless he also held membership in a Rebekah lodge. The right to confer the degree was vested solely in Rebekah lodges, and all subordinates were required to surrender the books of the degree in their possession. The law in regard to widows by divorcement, *a vinculo matrimonii*, and unmarried sisters received a few more decorations from the hands of the Grand Lodge, without adding to it much of value not already therein contained, by a fair interpretation of the law.

Poet Laureate Hough. — An unsuccessful attempt was made to induct Brother Alfred J. Hough into the consecrated office of Poet Laureate of the Sovereign Grand Lodge; that unpoetical body probably concluded to try and worry along a while longer, without invoking the assistance of such an officer, although he had been crowned by the Grand Lodge of Vermont at its session the previous February.

Another attempt to reduce and equitably distribute the representation in the Grand Lodge fell far short of its purpose.

The awful condition of the German ritual was referred to a committee supposed to be skilled in navigating the unknown sea called the German grammar.[1] The committee asked for a *whole* year in which to complete the dangerous voyage of discovery, and report upon it. The request was granted. The Grand Lodge adopted a veteran jewel, the possession of which by lawful means indicated twenty-five years of active service in the vineyard of Odd Fellowship by the wearer of the jewel.

The Session of 1889. — The meeting in Columbus, the new home of the Grand Lodge in 1889, was seriously interrupted by a painful accident to Grand Sire Underwood. Just as he was riding down the street at the head of his staff, to take charge of the immense procession awaiting him, his horse slipped on the asphaltum pavement and fell upon him, inflicting serious wounds, so that he was not only unable to participate in the grand parade, but was not present at any subsequent meeting of the Grand Lodge during the week. Deputy Grand Sire Busbee presided in the able manner which distinguished him during his subsequent term as Grand Sire.

The Order had been established in France and Japan during the year. The floor-work in use by the Rebekah lodges was so beautiful and attractive that other branches of the Order wanted something similar, and a committee was appointed to prepare it.

The ravages of the disastrous flood at Johnstown, Pennsylvania, were graphically described by Past Grand Sire Nicholson, who had gone there in person to superintend the distribution of the supplies sent, in all conceivable shapes, by the Order everywhere. It was a narrative of thrilling interest, and it was the writer's good fortune to hear the story of destruction on the one hand, and most liberal and effective help on the other, as it fell from the lips of the Past Grand Sire.

National Rebekah Convention. — In 1889 the first national convention of delegates from Rebekah lodges was held. Their suggestions, petitions, and complaints were "dumped" upon the shoulders of a special committee on the Degree of Rebekah appointed by the Grand Sire. The Patriarchal Circle having fallen out of sight,— having been completely obscured by the ever-increasing grandeur of the gorgeous Patriarchs Militant,— the Grand Lodge withdrew even the small attention it had formerly bestowed upon that obnoxious periphery, by repealing all the enactments relating to it.

The Patriarchs Militant claimed and received a lion's share of attention and legislation. It had army headquarters now, and was becoming as military, and as stylish, and as expensive as heart could wish; and

[1] *Note by the Editor-in-Chief.* — The subject of the Foreign ritual, not only of the German but also of other languages, will be treated in the Ritual Division of this work.

its credit was so good that it was able, later, to borrow $2000 from the Grand Lodge, without surety of any sort, or even an obligation to pay interest. This last mark of lenity, as it eventuated in a few years, was wasted on empty air, for the principal was never paid. The Patriarchs Militant headquarters were getting into debt, and the borrowing of the money, above, was the beginning of a very expensive ending, — an expense which bore most heavily upon the treasury of the Grand Lodge. The decoration of chivalry was lavishly and almost indiscriminately bestowed, thereby cheapening its value as a distinctive charm.

Forms of Prayer. — The matter contained in various forms of prayer, heretofore approved, having met with some adverse criticism, the Rev. J. W. Venable of Kentucky, Grand Chaplain, at the request of the Grand Lodge, prepared two forms, one to be used at the opening, and the other at the closing of lodges; these met and satisfied all the objections of the critics, and they were adopted by the Grand Lodge.

The second Tuesday in June of each year was fixed as memorial day, instead of October 20th, that date having been found to be too late in the season in several jurisdictions.

The special committee on the terrible German ritual gave up the undertaking, and the book was left alone to its imperfections. The puzzle remains unsolved to this day.

The Grand Lodge undertook to define whom, of a deceased Odd Fellow's family, are the beneficiaries entitled to be paid the funeral benefits. The word "benefit" was a most unfortunate term in that connection. The Grand Lodge found out how absurd it was one day, and then it substituted the word "expenses," and the trouble was at an end.

CHAPTER VIII.

THE TWELFTH PERIOD: 1890–1897.

"Whether we shall meet again, I know not,
Therefore our everlasting farewell take;
If we do meet again, why we shall smile:
If not, why then this parting was well made."

The Session of 1890. — The enthusiasm of the fraternity in Kansas in welcoming the Grand Lodge to its session in Topeka, in 1890, knew no bounds; and the participation of the body in all the entertainment set lavishly before it, almost consumed the first two days of the meeting. Then the pressure of business was so unusually heavy, that it was necessary to remain in almost continuous session, both day and night, during the week. The voluminous journal of the session so far overtaxed the

hitherto untried capacity of the printing offices in Topeka, that the daily journals were first delayed, and finally presented fearfully and wonderfully printed, on long, unbound slips of flimsy paper. The Grand Lodge paid dearly for its fun in long hours of hard work.

Changes in the Patriarchs Militant. — The loan of the $2000 to the Patriarchs Militant army headquarters, the condition of its affairs as shown by the report of Grand Sire and Generalissimo Underwood, the vast expenditure of money, and the ever-increasing indebtedness of the military headquarters, and the dawn of the conviction that the collection of the revenue in the military branch could not be or was not being enforced, sounded a note of general alarm in the Grand Lodge.

A special committee on the army branch was appointed to report at next session upon several points of vital importance referred to it. To concentrate, in a few lines, the general effect and wholesome results of the close investigation of a special committee which met in New York City in February, 1892, and reported to the Grand Lodge at its session in Portland, Oregon, in the following September, will, in a measure, complete the history of this peacefully troublesome army to the year 1896.

Upon the report of the special committee, the Sovereign Grand Lodge decided that it was responsible for the debts incurred by, or on account of, this new, full-grown, and very "white elephant," and paid them; abolished military headquarters, with all their pomp and glory and expensiveness; put the Patriarchs Militant in charge and under the supervision of the various Grand Encampments; prepared an entirely new code of laws for its government, modulated to harmonize with its humbler, but far more secure estate; and enjoyed the great satisfaction of placing our peaceful warriors upon a safe financial basis, without seriously interfering with the military plan; and raised an effectual bar to the accumulation of an indebtedness which could look to the treasury of the Grand Lodge for payment. The newly inaugurated system seems to have produced as nearly perfect content among the Patriarchs Militant as is possible to be attained among a warlike people.

Rebekah National Conventions: State Assemblies. — The law permitting the holding of national conventions by the Daughters of Rebekah was repealed in 1890, although the right to hold state assemblies of that branch was not withdrawn. The prosperity of this degree continued, and its interests were closely guarded and jealously watched. The rendition of ritualistic work in elaborate style and in ornate dress, in this degree, greatly heightened its popularity. The subordinate lodges promptly followed the example, and "staff-work," and "beautified floor-work," were all the rage. It had a fine effect, and was speedily followed by almost universally good results, though in some instances the "staff" found itself so very comely in its own conceit, that photographs *en*

costume were on public exhibition, and offered for sale indiscriminately. Beyond the prohibition of this pernicious practice, and the enactment of a law defining the extent of a "staff-captain's" powers, the Grand Lodge, seeing the value of the work done by the staffs, allowed them a wide range of fancy, limited only by the ritual, upon the sacred precincts of which no innovations were permitted.

Charles M. Busbee, of North Carolina, was elected Grand Sire; Doctor Cl. T. Campbell, of Ontario, Deputy Grand Sire; Ross and Sheppard were reëlected; the installation took place, and the Grand Lodge adjourned to hold its next session in St. Louis.

The Session of 1891. — Besides a magnificent street parade and an illumination which for brilliancy, extent, and beauty quite took away the breath of the astonished beholders, there was little else to divert the attention of the Grand Lodge from the business before it in 1891. Grand Sire Busbee was detained at home by illness, and Deputy Grand Sire Campbell presided.

The Minimum Benefit Law. — The "*minimum* benefit law" was enacted, providing for the payment of not less than two dollars per week, with the exception that after benefits had been paid to a member for one year, the rate might be reduced to one dollar per week thereafter, during his illness. The Grand Sire was authorized to approve the constitutions of subordinate bodies during a recess of the Grand Lodge, and the use of the gavel, as prescribed in the ritual, was prohibited on occasions of public installations.

The Session of 1892. — The session of 1892 was held in Portland, Oregon. It cost, in mileage and *per diem*, the enormous sum of $50,264.72, an expenditure of the Grand Lodge funds almost criminal. It was a great excursion, but the good accomplished was small compared with the heavy expenditure of money.

Grand Sire Busbee, restored to health, was gladly welcomed. His magnificent report, and the remarkable ability with which he presided, sealed for all time his popularity with the Grand Lodge. A committee to revise and collate the existing laws, and suggest new ones for the Rebekah degree, was appointed; and the Grand Lodge testified to its admiration of this institution, which had increased its membership more than 22,000 in one year.

Cl. T. Campbell, of Ontario, succeeded to the office of Grand Sire; John W. Stebbins, of New York, was chosen Deputy Grand Sire; Ross and Sheppard were retained in their positions of responsibility and trust.

Grand Sires had fallen into the habit of making comparisons in their reports, contrasting the growth of Odd Fellowship with that of other organizations. The Grand Lodge, believing with Shakspeare that "comparisons are odorous," adopted a resolution requesting Grand Sires to omit such comparisons in future reports.

Special mention was made by the Grand Sire of the work done by Special Deputy Grand Sire Herman Block, of Iowa, in Germany and other European countries in behalf of the Order. It prospered like magic under the hand of this modest and most efficient representative, who had given his time and energies, and spent his money freely in labors of love. His reports each year are deeply interesting; and without expectation of, or desire for, remuneration, other than that which he receives in witnessing the great and good results of his efforts, he still persists in carrying on the work so well begun.

The Session of 1893. — In view of the importance of the occasion, great preparations were set on foot looking to a proper display by the Order at the Columbian Exposition, or World's Fair, in Chicago in 1893, and the Grand Lodge decided to hold its session at Milwaukee that year. The great plan of establishing "homes" for the dependent of all ages, connected with the Order, received an additional impetus in the form of liberal legislation.

The report of Grand Sire Campbell to the Grand Lodge at Milwaukee, in 1893, showed an increase in the rank and file of Odd Fellowship, during the year, of over 50,000,— and the Rebekah branch had added over 26,000 to its long list of members. A meeting of delegates, in the interest of this degree, was to be held in Chicago the following week, and the Grand Lodge requested the delivery of all resolutions adopted by the meeting, to the special committee on the Degree of Rebekah, thus informing itself, through the report of that committee, of the things hoped for and desired, to strengthen, dignify, and perpetuate this prospering scion of Odd Fellowship. That special committee was directed to meet one week prior to the next annual session and prepare its report.

An "honorable veteran jewel," signifying fifty years of active membership, was adopted, but there are few among the living to claim it; our dead, let it be reverently hoped and believed, wear one brighter, more honorable, and as enduring as eternity.

Grand Chaplain Venable received from some of his friends, through Past Grand Sire Nicholson, a veteran jewel as a token of their love for him, and appreciation of his long service in his holy office.

The Session of 1894. — The meeting of the Grand Lodge at Chattanooga, Tennessee, in September, 1894, will be ever a memorable one from the fact that it was held on the top of Lookout Mountain.

The Patriarchs Militant, and Rebekah Codes. — The revised code for the Patriarchs Militant, adopted in 1893, was so far satisfactory as to leave little to be added, except to give it self-government; and but for the report of the special committee on the Degree of Rebekah there would have been no important business to come before the session. This committee presented its report, embodying a new code of laws for the government of Rebekah lodges, which was adopted, and in it was con-

tained a provision that all the officers of a Rebekah assembly shall be of the female sex. A ceremony for "memorial day services," and one for the "decoration of graves," were adopted.

John W. Stebbins, of New York, was elected Grand Sire; Fred Carleton, of Texas, Deputy Grand Sire; and, as usual, Ross and Sheppard were reëlected Grand Secretary and Grand Treasurer, respectively. The installation followed, and the Grand Lodge adjourned to meet in Atlantic City, New Jersey, in 1895.

The Session of 1895: the Saloon Amendment. — This session will long remain famous as the one at which that remarkable addition was made as an amendment to article xvi. of the constitution of the Sovereign Grand Lodge, which is: "No saloon-keeper, bar-tender, or professional gambler shall be eligible to membership in this Order." This was adopted by the overwhelming vote of 147 yeas to 32 nays.

Baltimore, the Permanent Home. — The Grand Lodge authorized the purchase of an office and Grand Lodge building in Baltimore; it further defined the powers of Rebekah assemblies, and by some unimportant legislation, disposed of a few perplexities and ambiguities in the Rebekah code adopted last year. It also adopted a "telegraphic cipher and key"[1] to be used in the detection of those seeking to defraud the Order. The success of the first few venturers in this field of robbery and scoundrelism had encouraged other sharpers to essay the same easy road to obtain the comforts of life, by imposing upon the generosity of the unwary. This cipher and key, if properly used, will soon land a few of those impostors behind the bars of a penitentiary, and their occupation will be gone.

The session of 1895 was held in a large building so far out upon a tall dock built upon piling that the beautiful waves of the grand Atlantic broke in ever-changing, but unremitting tones of melody beneath us, as

[1] **Telegraph Cipher and Key.** —

HOUSE. — Is in our city, holding a visiting card from your lodge, and asking of us financial assistance.
FUNDS. — Shall we aid him, and draw on you to the extent of . . .
CASH. — Is in our city asking financial assistance, and claims membership in your lodge in good standing.
RIVER. — Has your lodge a member in good standing by the name of . . .
BOAT. — He is an expelled member and has not been in good standing for . . .
WHITE. — We don't know any such party, and he does not belong to our lodge.
GRIP. — Draw on us for the amount of expenses incurred.
CAUTION. — Look out for a fraud named . . .
SECRETARY. — He has a fraudulent card.
FINAL. — A member of your lodge died here.
BLOCK. — He is a fraud, and if he has a card or other papers from this lodge they are forgeries.
RED. — Holding a visiting card from your lodge, died here.
GREEN. — Wire instructions to us at once as to the disposition of his remains.
YELLOW. — Is in our city and very sick. Claims membership in your lodge. Shall we give him attendance on your account?
PURPLE. — We think best to bury him there.
LODGE. — Forward remains to this place by . . .
REGALIA. — Assist him and we will honor draft to the extent of . . .
HELP. — Will your lodge pay nurse hire, and how much per day?

we sat in solemn council. The welfare of our beloved Order was the first and chief care with all, and the great buoy of hope lifted the minds of the representatives high above the rocks and shoals of the pessimist, as they listened to the reports of the Grand Sire and Grand Secretary. Nine hundred thousand members engaged in the noble deeds of Friendship, Love, and Truth,— $3,000,000 laid down upon the altar of Odd Fellowship in a single year. The figures are astounding, and in view of their truthful accuracy the stir of pride at their recital is pardonable.

Homes and Real Estate. — Add to this the Homes, and the other real estate of the Order, owned in *fee simple;* statistics gathered by the sleepless energy of Grand Sire Stebbins during the year. Sixteen and one-half millions of dollars,— and the reports from all jurisdictions on the continent of North America, were not received,— clearly showing how strongly the Order is anchored to the land of its birth.

The Session of 1896. — The enthusiasm with which the invitation to hold the session of 1896 in Dallas, Texas, was presented in Atlantic City by the representatives from Texas, had become epidemic in the course of the year, extending over and infecting every Odd Fellow within the "Lone Star" commonwealth. The southern portion of Missouri as far northward as St. Louis, and the entire state of Arkansas, were likewise involved. Committees of reception, with pockets overflowing with large bundles of elaborate programmes for our entertainment, met us on every hand. The Texans had not forgot the alacrity and readiness with which our engagement to meet in Austin, in 1878, had been cancelled on account of the "yellow fever scare," and they balanced the old account by sending us to Hot Springs on our way to the south. Many baths and a general fumigation at that famous resort, administered to the representatives, brought them to Dallas in such an excellent physical condition as to dissipate all fear of any sort of contagion.

The Odd Fellows, the civil officers of the Lone Star state and of the city of Dallas, gave us a welcome and entertainment which left nothing to be desired. Even the weather, which to almost the moment of our arrival had been disagreeable to the last degree, suddenly became delightfully pleasant. Compliments for the Odd Fellows and the climate of Texas were outspoken and unlimited.

The usual demand for legislation came from all branches of the Order, the Rebekah and military branches leading the others, and in the order mentioned. Some of the prayers from the woman's department were unanswered, but the Patriarchs Militant received all they asked, and some important changes were made in the organic laws governing the subordinate lodge and encampment branches.

Rebekah Assemblies: Revised Rituals. — Elaborate ceremonies for Rebekah assemblies, and a new ritual for Rebekah lodges, embodying

many beautiful and much-desired changes, were adopted. The phenomenal growth in this degree, — nearly 28,000 members being added in 1895, — far exceeding the other departments, continues to attract the attention and enlist the coöperation of a greater number of the representatives each year.

The past official title of "Past Noble Grand" in Rebekah lodges was not abbreviated by striking therefrom the word "Noble." This would have been a hasty and unwise act, for the clear distinction between a past grand of a subordinate lodge, and the same past officer of a Rebekah lodge, is a distinction which should be preserved, since the rights and privileges of past grands in a subordinate lodge differ widely from those in a Rebekah lodge.

Sign of Recognition. — A general sign for the recognition of brother Odd Fellows by a sister of the degree of Rebekah was provided.

The ceremonies used in the degree for the decoration of chivalry were revised, and a regulation badge was adopted, to be sold as supplies.

Change in Encampment Regalia. — The encampment regalia was changed, abolishing the apron and gloves. The regalia for this branch now is a plain black collar for the Patriarchal degree; the same trimmed with yellow for the Golden Rule, and a purple collar trimmed with yellow lace or fringe for the Royal Purple. The latter collar, with crossed crooks on the right, and the letters "P.C.P." on the left side, was prescribed for past chief patriarchs, — no collar to exceed four inches in width. It was also decided to permit the encampment branch to range itself upon the high plane of the festive and ornamental. To accomplish this, Grand Encampments were empowered to permit subordinates, at their option, to confer the three degrees for one dollar each, to fix the annual dues at not less than one dollar, and to provide for the entire removal of the requirement that weekly benefits shall be paid by subordinate encampments.

Official Receipts. — An "official receipt for dues" was provided, which may be used *in lieu* of the visiting card, with the single exception that financial benefits may not be drawn upon the sole evidence of an official receipt, until the lodge from which it is issued authorizes such payment. The general law regulating the payment of benefits was so changed as to permit a subordinate lodge to provide by a by-law that no benefits shall be paid for the "first one week" or the "first two weeks" of any sickness or disability.

It was enacted that grand officers' reports shall be sent to the Grand Representatives two weeks prior to the session of the Sovereign Grand Lodge; that in voting by ball ballot, cubes or hard ballots of other shapes may be used; that Grand jurisdictions may, at their discretion, create, maintain, and disburse an Ancient Odd Fellows' fund, under certain restrictions, too numerous to be quoted here. This is a most excellent

provision of law, and the credit for its enactment is mainly due to the persistent efforts of the representatives from New York.

It was decided that taking a withdrawal card for any purpose, suspended membership in the lodge from whence it issued, but did not sever all connection with the Order unless the holder thereof failed to unite with some lodge within one year from the date of the card. This was done to remove all question of the right to wear the "veteran jewel" by those who had, for any reason, held withdrawal cards during the twenty-five years of continuous membership prescribed in the law, and is a most righteous decision. A revised form of ceremony for anniversary celebrations was adopted.

Fred Carleton, of Texas, was elected Grand Sire; A. S. Pinkerton, of Massachusetts, Deputy Grand Sire; J. Frank Grant, of Kentucky, Grand Secretary; and M. Richards Muckle, of Pennsylvania, Grand Treasurer. The officers were installed in public on Saturday, by James B. Nicholson, Past Grand Sire, and the Sovereign Grand Lodge adjourned to hold its next communication in Springfield, Illinois.

Reflections. — The Grand Lodge, at the age of seventy-six, seems just budding from youth to manhood. Wisely and cautiously does it hold the reins of government. With what tender solicitude does it watch the first steps, then the growth and development of each tender offshoot from the parent stem of Odd Fellowship, as it branches from the home to make its way alone. First the Encampment, then the Degree of Rebekah, then the Patriarchs Militant. The tender hand of a loving parent has guided and sustained them all as they took their first tottering steps; the strong arm of the wise and careful father has interposed to hold them in check, when, in the arrogance and self-confidence of vigorous adolescence, they have essayed to go too fast or too far. We can but admire and applaud that virtue of wisdom in the Grand Lodge which has made it almost invariably look well to its footing before it has advanced. Out of this has come a state of stability, a feeling of security, and a most positive assurance of increasing greatness and glory in the coming years.

It is curious to observe the effect of climate upon the Order. The North temperate zone would seem to be exactly adapted to its development and growth, for it is within the lines of that belt the highest degree of prosperity is attained. Even in the southern portion of the United States the enervating influences of the scorching summers, the bark of the alligator, and the bite of the mosquito, seem inimical to the health and life of the tender infant, while the fierce fires of the sun in the torrid zone destroys its life, even before it has cut its teeth or learned to walk.

There is one virtue in human life which is conducive in the highest degree to purest happiness, and which, more nearly than anything else, answers loudly in the affirmative the question: "Is life worth living?"

It is confined, with rare exceptions, to the middle classes. The name of this virtue is Friendship. Beginning in low estate our Order has improved and elevated the character and the condition of mankind, until it bears upon its rolls of membership the names of both the wise and the great, while others of the same high quality without its borders are its sworn and trustworthy friends.

To the restlessness of the human mind; to the disposition of man, who, like a child in that he is ever discarding something old and crying for some new thing in its stead, must be attributed, in a great measure, the urgent necessity for, and utility of, a governing head. This is as true in Odd Fellowship as in the management and control of any and all other civilizing movements. The constantly recurring demands for change; for the arbitration and final adjustment of grievances; for the continual reproduction of that cement which unites in one harmonious whole the great body of Odd Fellows, and perpetuates its existence,— these demands make necessary the Sovereign Grand Lodge, and require its frequent sessions. That it has been guided by love and wisdom in the past, the superb condition of the brotherhood to-day attests. The great command of our laws: "To visit the sick, to relieve the distressed, to bury the dead, and to educate the orphan," has been obeyed in the broadest sense of its literal interpretation.

In a little more than half a century this Order has helped nearly 2,000,000 of its members in time of need; relieved more than 200,000 widowed families; buried nearly an equal number of its honored dead, with all the honors and ceremonies, and at the expense of Odd Fellowship; and to do this has involved the outlay of nearly $68,000,000 which has been cheerfully contributed to the noble work. Deeds of charity are ennobling and elevating, and those who have performed this great work are the better for the deeds done in the great name of charity.

Looking to the future, while the past lingers in our memory, it is not difficult to imagine that the intricate machinery of Odd Fellowship, like the "deacon's wonderful one horse shay," is perfect, and that no part of it can possibly get out of order. The Patriarchs Militant have a code of their own choosing; one which seems to satisfy the cravings of the military man who does not want to go to war; the Encampment, ever doubtful of its hold on longevity, confesses the inability, while it acknowledges the willingness, of the Sovereign Grand Lodge to discover and give to it freely the elixir of life; the omnipotent and omnipresent Subordinate Lodge,— let its name be written in fair, bold type,— goes sturdily and resolutely, yea, and hopefully, about its great work, radiantly confident of the future; the Rebekahs,— may Heaven's choicest blessings ever be theirs,— true to the new ideas and ambition of woman in her enlarged and liberated sphere of usefulness,— will always be wanting

something, but as it will be for the benefit of Odd Fellowship, their requests will be carefully considered, and they will receive all that it is wise to bestow, and good for that prospering offshoot to possess.

The regulations established by the laws, in all these branches, have brought order and content into the ranks. The adjustment of a proper ratio of dues charged, to benefits paid, will come some day, and with its coming will disappear from the channel, ever broadening and growing deeper before our advance, the rock most threatening to our progress. Those birds of prey who steal, print, and sell our supplies, will soon be brought to grief, and stopped in their unlawful business. The opposition of the Roman Catholic Church, which operated only to call attention to the worth and work of Odd Fellowship, was brushed aside and made as nothing by a single stroke of the pen in the delicate hand of Doctor Cl. T. Campbell, when he said in his report as Grand Sire in 1893: —

"If the Catholic Church forbids its adherents to seek admission to our Order, the loss is theirs, not ours. Odd Fellowship occupies a position which renders it unnecessary for us to seek the recognition of any sect or party."

This is as true now as when he said it, and the dangers of persecution from such a source are not ours to fear.

We have regulated our insurance companies upon as safe and conservative a basis as it is possible to build assessment plans of insurance, and failures among them will cast no reflection upon the intelligence of the Sovereign Grand Lodge. We have adopted an elaborate floor-work, and beautified the ritual to suit the demands of all who desire to embroider upon its beautiful simplicity. We have enough: let us apply ourselves to the mastery of its mysteries; to the practise of its teachings; and happiness, content, and prosperity will settle in our lodge-rooms, and perch upon our banners wheresoever they may be unfurled. We need no more degrees. As John H. White said, in his report as Grand Sire in 1888, "It is time to call a halt. Let us perfect ourselves in what we have."

Other and grander monuments than those to Wildey and Ridgely are springing up in the form of "homes" for our dependents who need such protection, and this work, only fairly begun and rapidly spreading to all lands where Odd Fellowship has a foothold, is telling in deeds of simple, unostentatious charity, the story of Friendship, Love, and Truth to an admiring world.

Watching over all this, as a loving mother her tender babes, stands the Sovereign Grand Lodge, proclaiming the gospel of brotherly love, unselfishness for the individual, coöperation for mankind, as the sole remedy for humanity's ills. Its praise has been sounded in all lands and in many tongues, but its influence for good can never be overesti-

mated. With wise and prudent conservatism, the Sovereign Grand Lodge clings to the ancient and revered landmarks of the Order, preferring to rely upon the outgrowth, development, and spread of its inherent, fundamental principles, to maintain, increase, and perpetuate its usefulness, rather than, for the mere sake of change and experiment, to indulge in new and untried departures not warranted by the profitable experience of the past, nor the pretended requirements of the present.

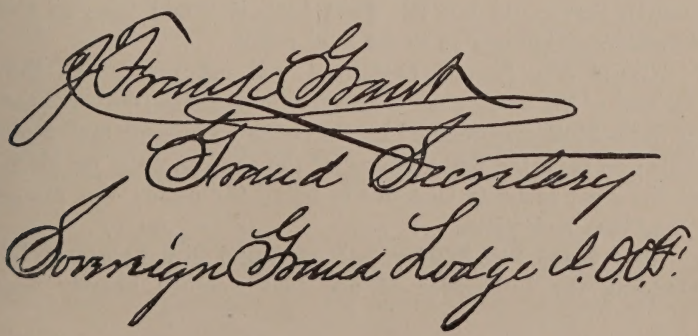
We are wise in our generation, but not too wise. We have in our wisdom all the fruits produced by the experience of our forefathers in Odd Fellowship. Let us not boast ourselves unseemly,

> "Nor think our fathers fools, so wise we grow;
> Our wiser sons, no doubt, will think us so."

Postscript in Lieu of a Preface. — The writer has sought in these pages to give a connected history of the rise, development, and progress of Odd Fellowship, through the guidance of the Sovereign Grand Lodge in its unchanged capacity, under its various names.

No work of human hand can be flawless, — imperfections will surely be found in this. An honest effort to follow the record accurately has attended the writer of these pages. The lighter vein in which parts of this history are written is for the double purpose of getting out of the *rut*, invariably followed by former writers on this and kindred subjects, and of presenting cold, familiar facts in a new dress, thus commending the work to a more extensive class of readers.

With malice toward none, but with love for all, the pen has been guided, as well as the thoughts of him who wielded it, from first to last. In laying the former down as this task is ended, the latter run on, looking hopefully to the future, and dwelling fondly upon the memory of many friends, who, in my thoughts of them, have stood about me as I wrote; and to them, — to those great and noble leaders in Odd Fellowship, to all my brethren, and lastly, even to myself, — I write my hearty congratulations, that opposite the name of our loved Fraternity, can not be written the word with which these memoirs are closed, — the end.



SECTION IV.

THE STORY OF '65; OR, THE HISTORY OF THE GRAND LODGE OF THE UNITED STATES (NOW THE SOVEREIGN GRAND LODGE), DURING THE WAR.

By James B. Nicholson, *Past Grand Sire.*

CHAPTER I.

THE NASHVILLE SESSION: 1860.

Prelude to the History, and Visit to Mammoth Cave. — The session of the Sovereign Grand Lodge at Nashville, September 17, 1860, is a proper prelude to the history of that body during the great civil war.

Prior to the session, arrangements had been made by Representative Hills, of Wisconsin, with the Northern and Northwestern representatives, to assemble at Louisville for the purpose of visiting the Mammoth Cave. There were some thirty representatives assembled, and they sent a committee in advance to make the necessary arrangements for conveyance to the Mammoth Cave, from the railroad; and after two days spent at the cave the representatives proceeded to Nashville. As these representatives were all from the North, there was a very free interchange of opinion on the subjects of the day. The opinion was very general that the Southern states would not secede. Some thought that the threat was simply used for political purposes, and in defiance of the action of the abolitionists of the North, but still there were others who felt apprehensive of trouble, though they could not tell what form it would take, so that there was considerable anxiety as to the final result.

Grand Sire Samuel Craighead was not present at the session, on account of his being a candidate for Congress in Ohio, and the importance of the contest overweighed his desire to be present and preside at Nashville; so from the first opening of the session, until its close, the feeling of the great calamity that was to befall the nation was marked in everything that took place.

Past Grand Sire Wildey. — Past Grand Sire Thomas Wildey, notwithstanding the infirmities of age that weighed heavily upon him, had

travelled from Baltimore, and was present at the session. As Ridgely remarked: "His heart was still true to its youthful instincts."

Deputy Grand Sire Edward H. Fitzhugh, of Virginia, presided. Unfortunately for him, he had to appoint the committees of the session, some of the appointments were not satisfactory to the appointees, and the result was that Brother Fitzhugh was not elected Grand Sire. Brother Robert E. Boylston, of South Carolina, was elected Grand Sire by a majority of one.

I remember meeting Grand Representative N. P. Iglehart, of Illinois, on my way to the desk to vote. He stopped and whispered to me: "I never let politics influence my vote in this body, but I cannot vote for a secessionist." This incident is mentioned merely to show what was in the air or in every one's mind during the session.

Brother Boylston was a finished gentleman, an able lawyer, and a ripe scholar, and no doubt would have proved one of the ablest Grand Sires that ever filled the chair if things had turned out differently.

Visit to Mrs. James K. Polk. — On Wednesday, during the session, the Grand Lodge visited, in a body, and paid its respects to Mrs. James K. Polk, and the members all felt that it was an occasion that would require them to be particularly guarded in the remarks they made. We found that Mrs. Polk lived in a large mansion, that stood back some distance from the street; and in the front yard, on the right of the entrance-way leading into the house, we passed a large tomb, containing the remains of her husband, the late President, James K. Polk. We had a pleasant interview with the lady, and she seemed to be delighted with the fact that there were representatives of every state and territory of the United States then present before her. She dwelt very pleasantly upon that circumstance, and upon her life in Washington. At the afternoon session, the Sovereign Grand Lodge adopted the following resolution: —

"*Resolved, unanimously*, That this Grand Lodge hereby express the great pleasure derived from our visit to Mrs. James K. Polk, and tender that estimable lady our unfeigned thanks for her very elegant, courteous, and hospitable reception."

Pending the question upon the resolution, Representative Walker, of Tennessee, said: —

"MOST WORTHY GRAND SIRE: — On behalf of Mrs. Polk I am requested to return her sincere thanks to the members of this lodge for what she is pleased to consider the distinguished honor paid her by them in their visit to her mansion this morning, and to assure them that she will cherish the recollection of the event as one of the pleasantest and most agreeable of her life."

So this visit passed off very pleasantly, and while what was in every mind and every heart found no utterance, the state of feeling could be imagined, but scarcely described; for the country was just on the eve

of the presidential election, and in the Southern states, in Tennessee especially, they were running candidates in opposition to both of the great parties. By the talk of the people and the public meetings, the "Bell and Everett ticket" was destined to sweep that part of the country.

The Hermitage, and Tomb of General Jackson. — The committee of arrangements invited the Grand Lodge to participate in an excursion to the Hermitage, and tomb of General Andrew Jackson, on Thursday, the 20th of September, and it is well to note the invitation was accepted on motion of Representative Conley, of Georgia, an able and efficient representative, who never sat again in that body, owing to the disruption of the country. It was generally felt that a visit to the former home of the patriot could not fail to evoke sentiments that were applicable to the present condition of the country. The way the old hero of New Orleans had met the first attempt at secession by South Carolina, with the memorable declaration: "The Federal Union, it must be preserved!" had crushed it. It was noticed on the way out, and on arriving at the Hermitage, that Brother Boylston, who was a representative from South Carolina, and some others from the South, were not present. After wandering about the grounds and standing opposite the grave of Jackson, every one seemed to be filled with admiration for this great patriot, and the speeches that were made were full, and strong, and hearty responses to his patriotic life and utterances.

The Historic Hickory Arm-chair. — A collation was prepared on the grounds in front of the mansion. A hickory arm-chair, made of withes grown upon the Hermitage estate, was presented to the Grand Lodge by Grand Representative Walker, of Tennessee, in behalf of Doctor John M. Lawrence, the then occupant of the Hermitage property. The presentation addresses spoke of the services that the late hero had rendered to his country, and, as a matter of course, embodied his sentiments. The response was made by Deputy Grand Sire Fitzhugh, in a few fitting words, and Doctor Lawrence was then called upon, who responded as follows: —

"GENTLEMEN: — You have called upon me for a sentiment. I am no speaker, but I highly appreciate the honor. I am informed that there are representatives of your Order here from every state and territory of the Union, who have come to the home and sepulchre of the illustrious hero. I think the motto of 'Old Hickory' the most appropriate sentiment that I can offer. I therefore give you: 'The Federal Union, it *must* be preserved!'"

The sentiment was warmly received, and then Marshal Glascock proposed "three cheers for the Union," which were given with great heartiness. Representative John W. Dwinelle, of Northern New York, was then called upon, and responded in a neat and appropriate address, steering clear of the great questions of the day.

The Feeling of Doubt and Gloom. — Although the session was held in

the magnificent Senate chamber of the capitol building, the feeling was one of doubt and gloom: secession was in the very air we breathed.

Robert Boylston was installed as Grand Sire, and Doctor Milton Herndon, of Indiana, was installed as Deputy Grand Sire, and the Grand Lodge adjourned.

I was putting up at the Old City hotel, memorable for many historic incidents. That evening my room was filled, principally, with Southern representatives, all anxious to hear how Pennsylvania intended to go in the approaching election for President. I told them I had no doubt that Pennsylvania would cast her electoral vote for Abraham Lincoln. This seemed to surprise them very much. We talked over the matter for some time. Gradually one after another departed, until there was but one brother left in the room, — Brother William J. Hoke, of North Carolina, a large, stalwart, fine-looking man, who came up to me, and, taking both of my hands in his, while his eyes were moistened with approaching tears, said: "Brother Nicholson, let come what may, I want you to think of me, no matter what you hear, that I am a Union man"; and then we parted.

CHAPTER II.

THE BALTIMORE SESSION: 1861.

The Civil War and the Order. — Before the time arrived for the next session of the Grand Lodge of the United States, great events had taken place. The thunderbolt had fallen! Sumter had been fired on! Several of the Southern states had seceded from the Union. An army was raised. The young men were, everywhere, rushing to the standard, and intense excitement universally prevailed. The battle of Bull Run had been fought and lost, which caused a call for a still larger number of men. Amid all this excitement, Brother James L. Ridgely, the Grand Secretary, in a letter written to Brother Nicholson, on July 9, 1861, said: —

"I regret very much that I am wholly unable as yet to say anything satisfactory touching the approaching annual communication of the Grand Lodge of the United States. I have not ceased my efforts to impress upon the Grand Sire my views as to the propriety of deferring the session. . . . He hesitates to assume the power, and indeed expresses the opinion that if the Union goes down in blood, that the Order will fall with it."

Suspension recommended. — Grand Sire Boylston, who was understood to be at Fairfax Court-House, serving as an aid upon the staff of the commanding Confederate General, issued a proclamation, dated July 15, 1861, recommending "that all meetings of the legislative head of the Order be suspended during the present autumn as impracticable, unnecessary, and inexpedient."

The idea of deferring the session was felt by many, throughout the North, to be a great mistake; that the Grand Lodge should continue its sessions, preserving its historic connections, without regard to what was taking place in the Nation at large.

Events in the South. — The circular, containing the preamble and resolutions offered by Past Grand Master W. B. Harris, emanating from the office of the Grand Secretary of Georgia, proved conclusively that an effort was being made in the so-called Southern Confederacy to have a meeting at Montgomery, and the committee stated that they

"Feel at a great loss in attempting to present properly this subject, without a seeming betrayal into its consideration as a sectional one, but, when the fact is unmistakable, that war, with all its horrors, pervades the land; that a disruption of the United States government has arrayed in hostile attitude different sections of the country; that the inhabitants of each section are, in a great measure, interdicted communication with one another, and the intercourse of the brotherhood, to that extent, broken up; that the archives of our National Odd Fellows' government, her legislative hall, her treasury, and all that pertains to our general head, from the results of these troubles, have fallen into the opposing section of the country; and, above all, our inability, under this deplorable condition of things, to confer in annual grand communication together, we are forced, involuntarily, to present it as such."

The committee offered, among other things, the following: —

"*Resolved*, That it is the sense of the Grand Lodge of the state of Georgia, that the Grand Lodge of the United States cannot, under the present state of the country, preserve and keep up its present organization.

"*Resolved*, That the Grand Lodges and Grand Encampments in the Southern Confederacy be invited to send representatives to meet at such time and place as may be designated by a majority of said Grand Lodges and Grand Encampments, for the purpose of readjusting the relations now existing between the Grand Lodge of the United States and the Grand Lodges and Grand Encampments of the Confederate states, and of considering such other matters as may necessarily grow out of the proposed change in said relation.

"*Resolved*, That this Grand Lodge designates Montgomery, in the state of Alabama, and the first Wednesday in August, as a suitable point and time for the meeting of the representatives from the several Grand Lodges and Grand Encampments.

"*Resolved*, That the Grand Representatives from this Grand Lodge (then in office), shall be the representatives at such meeting of Grand Lodges and Grand Encampments."

The committee consisted of Walton B. Harris, B. Conley, William H. Barnes, C. C. Millar, and E. C. Granniss. The circular was, also, signed and sealed by the officers of the Grand Lodge of the state of Georgia, attested by George R. Barker, Grand Secretary.

The Proposed Grand Lodge of the Southern Confederacy. — This shows clearly that there was an intention to hold a meeting and form a Grand Lodge of the Southern Confederacy, prior to the session of the Grand Lodge of the United States, of which the Northern representatives and the whole Order in the North were left in ignorance.

In a letter written by George R. Barker, on July 13, 1861, he said: —

"For my part I do not think that the author of the preamble and resolutions had the remotest idea that the meeting would ever be held. It was sufficient for him to know that he was the first man that introduced the secession movement into any Grand Lodge

of the Southern Confederacy. Different people have a different way to make themselves conspicuous."

A letter written by B. Conley, of Georgia, on the 3d of July, 1861, to Brother E. D. Farnsworth, becomes interesting in view of the condition of affairs that prevailed. He said: —

"When I went to the meeting of our Grand Lodge, it was with the determination not to touch the subject of our relations to the Grand Lodge of the United States, inasmuch as the Order of the Southern states had no cause of complaint against the 'supreme head' of the Order, such as existed between the states and the general government. And further, from the fact that we had the Grand Sire in our section of the country, in whose hands I felt that our interests were perfectly safe; but when I reached Macon, where the Grand Lodge met, I found that a number of the representatives had come 'full charged' with the secession spirit, and were for cutting loose at once from the Order at the North, whether or no. They would scarcely listen to a suggestion which looked like a continuance of our connection with the Grand Lodge of the United States.

"The subject was referred to a committee, upon which I was placed, and the result was the report and resolutions, a copy of which you have received. I labored on the committee to produce conciliation, and succeeded in staving off action which proposed immediate dissolution, and severance between the Grand Lodge of Georgia and the Grand Lodge of the United States, by referring it to a convention to be held as designated by one of the resolutions on the first Wednesday of August.

"We named Montgomery, Alabama, as being about as central a point as any, and about the easiest of access to the Order in the Southern states, but we were not wedded to that point particularly, and will meet our brethren at any point that may be named, should it be determined to hold said meeting.

"The fact is, Farnsworth, there is really no necessity for any such convention, but it was the best move that could be made to avoid harsher proceedings. Before September the whole state of things may be changed, Maryland may be with the Southern Confederacy, and then we have the whole matter in our own hands. And why, under existing circumstances, we should sever our connection with the Order at the North, unless for greater cause than yet exists, I am at a loss to conceive.

"It has been the boast of the Order that amid all the convulsions of Church and State, she has stood firm and not mixed up with the various questions that have distracted the country. Why cannot we still live without separation?

"I hardly expected when our Grand Lodge made the recommendation for the meeting at Montgomery that it would be responded to by a sufficient number to warrant its being held. I have not heard from our Grand Master as to what response he has had from the various jurisdictions in the Southern Confederacy. It was understood that if a respectable number did not respond favorably that the meeting would not be held.

"I do not know what the views of the Grand Sire are upon the subject. He will probably respond to the Grand Master of our State, on receipt of the resolutions that have been forwarded to him at Richmond, Virginia, where he now is with the army.

"I received a letter a day or two ago from Representative I. H. Robinson, of Virginia, and from its tenor I do not think that jurisdiction will go to Montgomery. He writes that the Grand Master of the Grand Lodge of Virginia is a resident of the western part of the state, and he does not think he will concur in the proposed meeting at Montgomery. Robinson concurs fully in the general objects of the proposed meeting, but thinks that the time named is too early, so far as Virginia is concerned.

"I have yet a lingering hope that peace may be proclaimed, and that an early settlement may be effected. God grant that it may be so, and that we may yet meet as brothers of an undivided brotherhood, amid all the distractions which now divide the country."

Tennessee is entitled to credit. There was a mass meeting of the Odd Fellows called at Nashville, over which Past Grand Master E. D. Farns-

worth presided (he living at that time in Nashville). The matter of forming a Grand Lodge of the Southern Confederacy was presented, and while there was general sympathy with the South, there was no disposition manifested to secede from the Grand Lodge of the United States. Past Grand Master Joseph L. Weakley, Brother H. C. Hensley, Grand Master, and Brother R. B. Barry, Grand Secretary, were present. After the communication had been read, Past Grand Master Weakley arose, and spoke in opposition to the proposition; Grand Master Hensley followed in the same strain, and then Brother R. B. Barry, Grand Secretary, made the closing argument against secession from the Grand Lodge of the United States. The speeches were strong and powerful, and the speakers made an eloquent appeal for unity and fraternity, and for preserving unbroken their fealty to the Grand Lodge of the United States. The result was that the meeting voted unanimously against the proposed division of the Order.

The Action taken at the North. — While all this was going on in the South, letters were flying through the North from one Grand Representative to another. Brother Lamberton, of Pennsylvania, wrote that the session ought to be held. Brother Herndon, the Deputy Grand Sire, wrote, on the 23d of August, that he would be present at Baltimore with the delegation from Indiana. Meanwhile, a circular was issued by the executive council, formed by the Grand Officers of the Grand bodies of Connecticut, in which they thought that the representatives should not go to Baltimore, but let the session go by default. This created quite a stir and very earnest discussion, and the day of its arrival in Philadelphia I was informed thereof by Grand Secretary Curtis. I urged him to call a meeting of the grand officers, to which he promptly responded that he would have them present at his office that afternoon. I met with them and urged the great danger that threatened the Order, and the existence of the Grand Lodge of the United States. With Brother Boylston, of South Carolina, as Grand Sire of the Order, I saw how easy it would be for him to call a session in the South, over which he would preside, and appoint others to fill the chairs, and then claim to be the successor and lineal inheritor of all the powers and prerogatives of the Grand Lodge of the United States.

The Circular to Northern Representatives. — I urged that a circular be immediately sent out to all the representatives of the Northern states, urging them to be at Baltimore at the constitutional time fixed for the session of the Grand Lodge of the United States, suggesting that they take their representative tax with them, but not pay it over to the Grand Secretary until they were satisfied that we would have a quorum. I had not the slightest idea, at that time, that a movement was on foot for a meeting of the representatives of the jurisdictions in the Southern Confederacy at Montgomery.

The circular was accordingly sent out. When the time for the session was near at hand, I procured from the mayor of Philadelphia, the Hon. Alexander Henry, the following pass, which entitled me to go to Baltimore: —

The Baltimore Pass. —

"OFFICE OF THE MAYOR OF THE CITY OF PHILADELPHIA,
"September 9, 1861.

"This will certify that James B. Nicholson is well and personally known to me as a highly reputable citizen of Philadelphia, of approved zeal and loyalty, and worthily entitled to the confidence and protection of all good citizens.

"In testimony whereof, I have hereto set my hand, and caused to be affixed the Seal of the City of Philadelphia.

"ALEXANDER HENRY, *Mayor of Philadelphia.*"

War Times in Baltimore. — Even at that day it seemed very singular that such a document was necessary to enable a person to go from Philadelphia to Baltimore, as much so as it would seem now were a permit required to be enabled to visit a neighboring city, — but those were war times. When the Pennsylvania delegation went to Baltimore, the railroads were under military supervision. Soldiers were stationed and cannon planted at Port Deposit; and officers went through the train, followed by a guard with fixed bayonets, examining the passes, or making inquiries of the passengers in the cars.

When we got to Barnum's hotel, we found a number of representatives already assembled, but they could not tell whether there would be a quorum on the morrow or not.

On Monday morning, September 16, 1861, Brother Lamberton and myself walked from Barnum's hotel, and as we reached the corner at Gay street, we turned our eyes at once toward the Odd Fellows' hall and there saw, with an unspeakable feeling of joy, that the "Stars and Stripes" were waving from the top thereof.

The Session. — When we first met there was not a quorum present. After the committee on credentials presented their report on the representatives who were reëlected and of the new representatives, it was acknowledged that there was a quorum. The Deputy Grand Sire, Milton Herndon, presided. Frederick D. Stuart, of the District of Columbia, was appointed Deputy Grand Sire, *pro tempore*, and W. H. H. Prall, of Northern New York, as Grand Marshal, *pro tempore*. The roll was called as if every state was represented, and Pennsylvania, New York, Massachusetts, the Northern and Northwestern states, all responded "here!" When Virginia, South Carolina, and Texas were called, then silence fell, — there was no one present to answer for any of the Southern states.

In addition to the absence of the Grand Representatives from the Southern jurisdictions, and the calling of the roll, day after day, of all the jurisdictions (no reply being made to those from the South), there was little occurred to show that civil war was raging throughout the land.

A War Communication. — One of the exceptions was a communication from J. H. Chase, lieutenant and regimental quartermaster of the Third New York Volunteers, and Past Grand of Fireman's Lodge, No. 19, Albany, New York, which was as follows: —

"FORT MCHENRY, MD., September 16, 1861.

"To the Most Worthy Grand Lodge of the I. O. O. F. of the United States:

"The undersigned takes great pleasure in transmitting to your care the working books of St. Patrick's Lodge, No. 15, located at Hampton, Virginia, with a set of Degree and Camp books.

"I will take the liberty of briefly explaining how these books came into my possession. The regiment to which I am attached, — the Third New York, — encamped at Camp Hamilton, in June last, about two miles from Fortress Monroe, and one mile from the village of Hampton. I ascertained through a boatman that there was an Odd Fellows' hall, as well as a Masonic hall, at Hampton, and knowing that the village was entirely deserted on the part of the inhabitants, and exposed to the pillage and plunder of the hordes of negroes who had gathered there, and who had already committed many depredations upon the furniture and property left in the village, and at the same time feeling a deep interest in the welfare of the two Orders, I applied for and obtained, from Major-General Benjamin F. Butler, a special order, directing me to take a 'sufficient detachment, proceed to the village of Hampton, take possession of such property as belonged to either Order, as I thought proper, and report to him.' In accordance with this I secured the services of Captain John E. Mulford of this regiment, with his company, proceeded to Hampton, and visited the hall belonging to St. Patrick's Lodge, No. 15, as I ascertained from the books. I found that nearly all the lodge property remained in the hall. The warrants, secretary's books, regalia, and other property I left with B. M. Johnson, who lived near the village, and a member of the lodge, also of Hampton Encampment, No. 27. The working books, however, I thought best to retain in my possession, until an opportunity presented itself of transferring them to proper parties for safety; such an opportunity has now presented itself, and I take great pleasure in delivering them into your custody, at the same time I sincerely hope your honorable body will transmit the books to said lodge and encampment whenever the proper authorities may apply for the same.

"Before closing I will state that since the time of taking the books, the village has been destroyed by fire, by order of Colonel Magruder, of the Confederate army. The hall was consumed with the other buildings."

Official Declaration of the Spirit of Odd Fellowship. — Representative Escavaille, of Maryland, offered the following preamble and resolutions, which were unanimously adopted: —

"WHEREAS, The very spirit of Odd Fellowship, — the life it would breathe over all the world, — the profession it makes everywhere, and at all times recognizing but one nation, — the earth; but one family, — the race of man: this is one of its boasts, — one pillar of its strength; and whereas, its universal adaptation to the wants of man is the demonstration that its principles are inspired, — its doctrines divine; and whereas, the trouble, discord, and faction, that so open and so fiercely prevail in and between the various associations of the day, enter not the portals of Odd Fellowship; and whereas, the bickerings, the jealousies, the strifes for place and power, the spirit of aggrandizement, the thoughts of self, the contests of sections and party, which pervade society, imbitter friendships, and occasionally even desecrate the sanctuary, have cast no shadow within our lodges; and whereas, to cement more strongly the ties that bind us together, and to renew our vows and devotions upon the sacred altar of Odd Fellowship, be it therefore

"*Resolved*, That the perpetuity of Odd Fellowship, and its beneficial influence, can only be maintained and exercised by a rigid adherence to its ritual and fundamental laws.

"*Resolved*, That the members of this Grand Lodge will employ every means, and will

endeavor to impress upon the minds of their constituents the necessity of so doing, to cultivate and practise these sentiments and principles, which will be best calculated to preserve our beloved Order intact, wherever its benign influence has spread, wherever the banner of Odd Fellowship has been unfurled.

"*Resolved*, That it is the duty of every good Odd Fellow, at all times, so to act and so to speak, that their words and deeds may give no just cause of offence to those whom circumstances have, for the time being, cut off from social and friendly intercourse with us.

"*Resolved*, That this Grand Lodge hopes, and will continue to hope, that the trying difficulties now existing, and which have shaken our common country to its very foundation, — causing distrust and estrangement between brothers and friends, — may be speedily and amicably settled, and that the storm which is now raging in the hearts of the people of this once peaceful and happy land, may be assuaged, and the clouds, which have darkened the hopes and blighted the prospects of a whole nation, may be swept away, giving place to a cloudless sky, a bright and genial sunshine, shedding peace, harmony, and joy over and throughout this wide-spread land."

The above represented the spirit and the feelings of the Grand Representatives that were present at that session.

Loyalty: Ways and Means. — The Grand Lodge moved on in its prescribed course, and, animated by the spirit of loyalty to the government and faithful to its own laws, believed that it would thereby preserve the unity of Odd Fellowship, promote its prosperity, and preserve its usefulness.

The Grand Corresponding and Recording Secretary, in his report, showed that there would be a deficiency of nearly four thousand dollars in the treasury, and went on to say that

"The deficiency can only be overcome by a liberal and magnanimous act of personal sacrifice on the part of the representatives themselves, which doubtless will, under the circumstances in which the Grand Lodge is placed, be promptly met. A reduction of the rate of mileage from five to three cents will provide for the entire deficiency, which it is believed will not oppress a single individual, however distant his home from the place of meeting. No other mode of relief appears available."

But the committee on finance, to whom the matter was referred, did not appear to possess the liberality that the Grand Secretary supposed, for in their report they offered a resolution: "That the *per diem* be three dollars and the mileage four cents for the Grand Officers and Grand Representatives at the present session of this Grand Lodge." The resolution was adopted. The finance committee claimed that this would be sufficient to relieve the treasury of the deficiency. The amount of *per diem* and mileage for the session was $4760.16.

Wildey's Last Appearance in the Grand Lodge of the United States. — One event cannot be passed by: it was the fact that Past Grand Sire Wildey was present, and it was the last time he was seen in the Grand Lodge of the United States. Grand Representative Lamberton, in concluding his annual report to the Grand Lodge of Pennsylvania, November 19, 1861, speaks of the presence of Past Grand Sire Wildey, and of what shortly followed the session, in the following eloquent terms: —

Grand Representative Lamberton's Eulogy. — "We would, brethren, that here we might pause. But we cannot close this report without inviting special action on your part in relation to a subject which has touched sadly the great heart of our Order throughout our whole land. On the morning of the first day of our late session, at Baltimore, when many familiar faces were absent, and we could not clasp in fraternal feelings the hands of those who ought to have been with us, there came among us the venerable founder of our Order, and its first Grand Sire in the United States. Though his steps were slow and trembling, and the hand of age was pressing heavily upon him, his love was unabated, his interest unshaken, and his devotion to the brotherhood warm and undying. But his days were then nigh full. Once more, and for the last time, there gathered about him, with affection and reverence, the representatives from many powerful jurisdictions.

"He had lived to see the little handful of earnest men, who trustfully helped him to lay the corner-stone of our temple, so increase and multiply that, spreading from city to village, following the axe and the Bible of the pioneer into and through the wilderness, they had grown to be the mighty host, whose works of mercy were numberless and whose evening songs follow the setting sun from ocean to ocean. A month had just gone, after the representatives had separated to their homes, and he had reached the verge of eternity, when suddenly, on the 19th of October, surrounded by those whom he loved, and to whom the foot-fall of death was noiseless, he heard the whispered message: 'The Master is come, He calleth for thee,' and, without a murmur, he yielded up his life to Him who gave it. And now at Green Mount, — fit resting-place, — the dust of Thomas Wildey mingles with its kindred dust. The hand is still and cold that flung out our broad banner and wrote upon its ample folds, in living letters, the noble motto of our grand brotherhood.

"Shall we mark with sculptured stone the narrow hill of earth which covers the mortal? Aye, let the enduring shaft tell of that humble yet great worker who, 'after life's fitful fever, sleeps well.' Withal, his monument is more imperishable than marble; for his memory will continue green while there remains a brother to speak the word of comfort to the broken-hearted, or to outstretch a hand to relieve the suffering, to lead the orphan, or wipe away the widow's tears. May his sleep be peaceful, and his awakening glorious to life eternal, in that wondrous land where there is no night or sorrow, in the presence of Him who is our God and our Father."

It is wonderful to contemplate, amid the fierce passions that were agitating the whole country, that the Odd Fellows met and transacted their business, and returned to their homes, without the expression of anything like disrespect for their brethren who were absent. It certainly was a remarkable exhibition of the power and influence of brotherly love.

CHAPTER III.

THE BALTIMORE SESSION: 1862.

Odd Fellows meet in Peace: Battle of Antietam on Maryland Soil. — The Grand Lodge of the United States met in the city of Baltimore, September 15, 1862. The war was still going on, and very intense feelings pervaded the country, and probably in no place more than in the city of Baltimore. The provost marshal, with his guards and soldiers, had the control of the city, and it was really amusing to notice how very careful the Baltimore men were in giving utterance to their views and opinions.

I presume that they all had them, but they gave no indication for one even to guess that they had any particular ideas in regard to the things that were going on. One Grand Representative was very outspoken in his utterances about the timidity of the people. He said he could not find out what their feelings were in relation to the war. Grand Treasurer Joshua Vansant, an eminent and distinguished citizen of Baltimore, afterward its mayor, and a man who was always outspoken in his utterances, really had nothing to say. It was reported that ladies were arrested, by the provost marshal's guards, for using their handkerchiefs in a peculiar way as a sign of sympathy to Confederate prisoners when being marched through the city.

It was a session of intense anxiety, for Lee had crossed the Potomac into Maryland, and while the Grand Lodge was in session, the battle of Antietam was fought on Maryland soil.

The Grand Lodge assembled, and there were seventy-two representatives present. The event of the session was the announcement of the death of Past Grand Sire Wildey, who departed this life October 19, 1861. An appropriate eulogy was delivered on the life and character of Brother Wildey, by invitation of the Grand Lodge of Maryland, by James L. Ridgely, Past Grand Master, and Grand Secretary of the Grand Lodge of the United States.

The Wildey Monument. — There was inaugurated during the session a movement for the erection of a monument, not only to his memory, but to celebrate the establishment of the Order in this country in the city of Baltimore; and a committee was appointed to collect contributions from the brotherhood, and to get specifications and a plan for the monument that would be worthy of the subject.

A review of the session was made, and the feelings and hopes that were then growing very deeply in the minds of all were rehearsed by James B. Nicholson, the Grand Sire, at his installation, as follows: —

Grand Sire Nicholson's Eloquent Résumé of the Situation. — "This has been an interesting and harmonious session; in some respects it commands more than usual attention. It will be remembered in after days that while 'grim-visaged war shook its horrid front' in your very faces, almost in the sight of armed legions, the sound of whose conflicts reverberated through the surrounding valleys, you met to perform a solemn duty, to honor the memory of the man before whose enduring fame that of destroyers 'pale their ineffectual fires'; to lay broad and deep the foundations upon which will rest a monument of grateful affection, that will tower above and outlast the stars. Religion and music, learning and eloquence, have poured forth their rich treasures at the foot of the shrine that commemorates the services to humanity of the humble hero, THOMAS WILDEY.

"Surely, peace hath victories more glorious than those of war. None weep that Wildey lived, but thousands rejoice; and if we are but faithful to our duties, millions will have cause to bless his name, and that of the early pioneers of Odd Fellowship in America. We are the inheritors of the fruits of their labors; let us, whilst we cherish their memory, determine that so far as in us lies, the Order shall be perpetual. When the historian of the present shall hereafter write up the record of events, we trust that he will not be constrained

to say that, through our indifference, we suffered the noble edifice that Wildey reared to perish and crumble at our feet. If the spirit of the venerable patriarch is permitted to hover over the scenes that he loved so well, and now looks beamingly down upon us, I invoke the strength and perseverance of his own great heart, and may we all carry from hence a moral power that will give an impetus to the progress of the Order all over the land!

"Our work is not done: we are still stumbling with uneven pace over the broken arches of the bridge of time; the wails of the fallen and sinking reach our ears at every step, and we must help them, or they perish. There is a mighty sorrow in the land: the widowed, the orphaned, and distressed demand our care, our sympathy, and our relief. Here is a work worthy of you, — a work in which Wildey, in his younger days, would have led you. Go from hence to your respective jurisdictions, thrust your sickles into the great harvest of human benefaction, and reap flowers perennial, that will bloom in immortal fragrance when the things of earth shall have passed away.

"Permit me to express the hope, that the time may soon come when matrons and maidens shall so rejoice, that the lisping infant in its mother's arms will gleefully repeat the gladsome words: 'Peace, peace, war no more!' when the banners of our Order, still high advanced, shall gather under their peaceful folds all of America's sons; when the Grand Lodge of the United States shall be filled with representatives not only from Canada to Louisiana, from New Jersey to Oregon, but from the Islands of the Sea, all uniting their energies and exertions for the triumph of the principles of humanity, and for the spread of the Order around the globe."

CHAPTER IV.

THE BALTIMORE SESSION: 1863.

The Order's Ordeal. — The Grand Lodge of the United States met in the city of Baltimore, September 21, 1863. The war was still raging, and there was a general feeling of depression on account of its long continuance. This was felt very deeply in the Order. There had been a large loss in the membership, and a number of lodges had become defunct. The active men in the lodges had enlisted and gone to the war, and left in many places so little material that the lodges could not be kept in existence. When the Grand Lodge met, this depression was increased by the conversation of the Grand Representatives with one another. Each began to tell of the loss in his state, and how the Order was going behind. There are reasons for believing that there were some present who did not believe that the Order could survive the ordeal. Among those who thought something ought to be done to save the Order was Grand Representative J. Fletcher Williams, of Minnesota. He was talking with the representatives, and made a convert, or at least found a sympathizer, in Grand Representative George W. Cassedy, of New Jersey. They had no remedy to present, but thought one could be found if the Grand Lodge would go into committee of the whole on the state of the Order, where the opinions of the representatives could be freely expressed, and no doubt various remedies would be proposed.

Representatives of Tennessee arrive. — On the Sunday before the session commenced, there arrived at Barnum's hotel Brothers Thomas T. Smiley and E. D. Farnsworth, Grand Representatives from Nashville, Tennessee. These were the first representatives that arrived at Baltimore from the so-called Confederate States, although Tennessee was regarded as a border state because there were so many Union men residing in East Tennessee.

Learning of their arrival, but finding that they were keeping themselves very closely confined in their rooms, I sent word to them that I would very much like to see them in my room. They accordingly came, and after a lengthy and free conversation about the condition of affairs, Brother Farnsworth told me what he had done to prevent the meeting at Montgomery of delegates to a so-called Grand Lodge of the Confederate States, and gave me some letters that he had received, a portion of which are now for the first time published.

The representatives were in doubt about their reception by the Grand Lodge of the United States, because Tennessee was indebted for its grand representative tax, and they had no money to pay it. I greeted them very cordially, assured them that their presence in the Grand Lodge was welcome, and that they would be recognized and appointed upon important committees. Therefore, on Monday morning, Representative Smiley was appointed on the legislative committee and Brother Farnsworth on the committee on finance. The Grand Lodge at the proper time adopted the following report from the committee on finance: —

Sympathy: the Olive Branch. — "The committee on finance, to whom were referred the preamble and resolutions presented by Representative Cassedy, of New Jersey, touching the affairs of the Order in Tennessee, have had the same under consideration, and submit the result of their deliberations.

"The Order in Tennessee, in consequence of the local position of the state in the Union, has literally passed through a baptism of blood, in which they have lost almost everything but the sublime principles of the Order, which were too deeply impressed upon the hearts of the brotherhood to be imperilled by the bloody tramp of war, or the convulsions of the commercial world. We have not time to recite the sufferings, dangers, and sacrifices incident to the history of this devoted jurisdiction during the past two or three years. Suffice it to say, that nowhere in all the land have the burdens and sufferings of civil war been laid upon our Order with a heavier hand, than in Tennessee. And yet, to the honor of our brethren there, be it said, they have borne them all with a heroic fortitude and a cheerful, self-sacrificing spirit, that make our hearts swell with gratitude to the great God for their unbending faithfulness to our principles, during so critical a period of distress and gloom, and for 'their unwearied attentions bestowed upon sick and disabled brethren temporarily in their midst.'

Liabilities cancelled. — "In view of the facts and the peculiar circumstances which now surround our brethren in Tennessee, the committee recommend the passage of the following resolutions: —

"*Resolved*, That the Grand Lodge of the United States hereby remits the representative tax of the Grand Encampment and Grand Lodge of Tennessee for the years 1861 and 1862.

"*Resolved*, That the Grand Secretary be, and is hereby, authorized and directed to furnish to the representatives from the state, present at this session, whatever supplies he may deem necessary, to enable the subordinates to resume work, and that the same be furnished them without charge and free from cost."

The Key to Unity. — This action was highly important, for it proved to be the key, in 1865, for unlocking the troubles in relation to the admission of all the Southern states.

The Gloom deepens, and is dispelled. — The Grand Lodge went into the committee of the whole on the state of the Order, with Grand Representative Veitch in the chair. Grand Representative Cassedy, of New Jersey, led off with a despondent account of how matters stood in his state, followed by Grand Representative Williams, of Minnesota, in the same strain.

Speaker after speaker arose, and each one added to the general dejection, by statements of dismembered and crippled lodges, and predictions of coming ruin. I confess that I was becoming anxious to hear some remedy proposed, after the doleful remarks that had been made, and also somewhat dispirited, when, suddenly, to my left there arose the form of Brother John W. Stokes, of Pennsylvania. The thought instantly flashed through my mind, — What will he say? Will he predict disaster and defeat? The first sentence left no room for doubt. His voice rang out like a bugle-call to advance along the line. Every word was full of energy, and every sentence filled with encouragement and hope, and on he went, in a torrent of true eloquence, recalling the dark days in the history of the Order in Philadelphia, and the final result; of the flux and reflux in the growth of the Order; of the fact that the then existing condition of affairs was not the outgrowth of the legislation, or of the principles of the Order, but the very reverse; that no legislation on the part of the Grand Lodge could change it; that we had simply to "Stand still, and see the salvation of the Lord." That if we could not command success, we could at least deserve it, by gathering under our banners, around our altars, to stand or fall together. He spoke as a man of strong and decided convictions, and of unwavering and undying faith in Odd Fellowship, and the effect was irresistible. It created a sense of relief. It was like the effect of the sun, striking with its golden beams the fogs that were lowering in the valleys; and the clouds that were clinging to the hillsides began to roll away, and soon disappeared, and in their place there came out the clear, blue sky, the cheering sunshine, and the warbling of birds.

There were other speeches made, notably one by Grand Representative Kidder, of New Hampshire, who had made the report of the committee on finance, absolving the Grand Lodge and Grand Encampment of Tennessee from the representative tax for the years 1861 and 1862. Representative Kidder seized the occasion to unburden himself of the gloom that had pervaded the session, and declared his abiding faith in the principles of Odd Fellowship and its grand mission in the world. He spoke in a cheerful tone and carried his hearers with him, and when he closed he was greeted with applause. It was the last speech made in the committee of the whole that day, and he received the hearty congratulations of nearly all the

members. The tide was turned, and the gloom and doubt of the session were at an end. The committee arose, reported progress, and asked leave to sit again, but it did not again consider this subject. Its gloomy discussions were ended.

The Wildey monument fund was reported, the committee was increased, and another appeal made to the Order to solicit funds for the completion of the monument in a style worthy of the occasion.

The Genius of Odd Fellowship. — Representative Smiley, of Tennessee, just prior to the close of the Grand Lodge, addressed it as follows: —

"A complimentary resolution is often a mere custom. In presenting this it is not merely formal, but offered in the deepest sincerity and truth, as a just tribute to the presiding officer of this Grand Lodge.

"It would be injustice to the members of this body if I failed to say, that at every step of the proceedings they have manifested a disposition to aid the officer in the discharge of his duties. There has been displayed a beauty, sympathy, harmony in their whole deportment, which won respect and commanded admiration. What a spectacle here presents itself in this day of turmoil and strife! Representatives from nearly every portion of this Republic, and from Canada, are assembled, not to mingle in the political or religious dissensions of the times, to take part in the contests of ambition or the strifes of avarice, but animated only by a desire to counsel together, and do something to alleviate the sorrows and sufferings of their fellow-man.

"Allow me to say that the Order in Tennessee was encompassed with difficulties that prevented the ordinary intercourse in business relations, and that the representatives came here with some apprehension that they might meet with reproof; but the cordial and sincere manner in which they were received, both in a social and official manner, banished all fear and excited their warmest gratitude.

"Their report to the Order in Tennessee of the result of their mission will inspire joy and new courage.

"The Order in our jurisdiction has been desolated, but is yet hopeful; the white banner of peace, which is our emblem, seemed to hang listless, but now gentle winds are rustling through its folds, giving life and animation. That banner has never yet been soiled by dissensions, divisions, dishonor, and God grant the day may never come when its purity shall be stained. It will continue to wave, inviting every one to unite with a great brotherhood, whose only object is to bind up bleeding wounds, and soothe sorrowing hearts."

CHAPTER V.

THE BOSTON SESSION: 1864.

Encouraging Events. — The Grand Lodge of the United States met in the city of Boston, September 19, 1864. Not only were the members distant from the scenes of conflict, but there was a much better feeling prevailing, generally, throughout the country, in which the members of the Grand Lodge also participated. It was felt that the war was drawing to a close. The South, it was very evident, was growing weaker, and less able to carry on the struggle.

The reports made by the grand officers showed that the Order was prospering more than it had been doing for the past few years, and there was a better feeling pervading the minds of the members in relation to the continuance of the Order and its fidelity to its mission. Grand Secretary Ridgely, in his annual report, spoke as follows: —

Peace, Harmony, Brotherly-Love, Unity. — "In closing this report, it is again the good fortune of the Corresponding Secretary to rejoice with the brotherhood at large at the continued prosperity of our Order. From every quarter of our vast jurisdiction, within the Federal lines, there comes up to the supreme Grand Lodge a common voice, eloquently sublime, proclaiming in gentle tones, peace, harmony, brotherly-love, and unity predominant, cheering and soul-stirring; the fruit of this gospel is increased strength and power for good, and its high moral is an active incentive to yet nobler efforts in the path of duty. May that incentive awaken a cordial response in the honest heart of every true Odd Fellow everywhere, and may it nerve his arm with a stalwart purpose 'to weary not in well-doing!'

"It is true that without these lines, this picture, bright as it is with us, has its shade; that there hangs cloud and gloom in the far distance, and that amid the sad and desolating work which has been and is now enacting, Odd Fellowship has, by the pressure around it, been whelmed beneath conflicting elements; yet, although prostrate and inanimate to the natural eye, it is not dead, it but slumbers; the spirit survives in its shattered but precious casket; the undying principle has not, will not perish, but will again, when halcyon peace, with healing upon its wings, shall descend in mercy among the children of men, lift its eternal voice to awaken a kindred and sympathetic pulse in the heart of the Order. This shade may not, therefore, though deep and sombre and sad as its contemplation now is, detract from the present moral grandeur of our Order, but it lends the more sublimity and eloquence to its mission, in the fact that it illustrates its tenacity of life, and its capability of endurance, amid trials and conflicts such as the world has heretofore never known.

"The past and present of our history, however the latter may be in part under severe trial, invoke us to a higher and holier struggle within our proper sphere. Let us continue to be true hereafter, as we have been heretofore, to our principles; and under their guidance, with our trust in God, we may await the future with a faith as firm and unshaken as the rock of truth."

The representatives from Tennessee were again present, but there were no other representatives from any of the Southern states.

New Rule for Succession of Officers. — The election took place for officers, which resulted in the election of Isaac M. Veitch as Most Worthy Grand Sire, and James P. Sanders as Right Worthy Deputy Grand Sire, with the understanding that the old rule should not be followed, but that the Deputy then elected should be elected Grand Sire when the time came to do so.

Wildey Monument Committee. — The Wildey monument committee reported their organization, and their proceedings in detail; also, the design of the monument was adopted, accompanied with explanations. They had issued proposals for the work and awarded the contract, but had not yet entered into it, by reason of the deficiency of funds. The committee were authorized to issue a circular for further subscriptions, and to enter into a contract for the work.

The committee on the Wildey monument, as reconstructed at this session, consisted of the following: Most Worthy Grand Sire James B.

Nicholson, Right Worthy Deputy Grand Sire Richard Marley, *pro tempore;* Right Worthy Grand Secretary James L. Ridgely, Right Worthy Grand Treasurer Joshua Vansant; and Representatives Escavaille, of Maryland; Stokes, of Pennsylvania; Ross, of New Jersey; Havenner, of the District of Columbia; Ransom, of Kentucky.

West Virginia petitions for a Grand Lodge. — The application, at this session, of West Virginia for admission into the Grand Lodge of the United States as a separate jurisdiction, was a subject that had to be treated with great delicacy. Virginia, as a matter of course, was in the Confederacy, and it was felt that nothing should be done to disturb the relations of the jurisdiction until the war had closed, and yet there was a desire to gratify West Virginia and keep her lodges in working order during the war. Accordingly, the Grand Sire had visited West Virginia, which resulted in the appointment of Brother Thomas G. Steele as special grand commissioner for West Virginia, to communicate the passwords and give the lodges proper instructions. This met with the entire satisfaction of the Order in West Virginia, and the action of the Grand Sire was approved at this session.

Report and Action on Grand Bodies not represented. — Another important matter was presented by the committee on Grand bodies not represented. The tone of the communication of the committee was characteristic of the Grand Lodge of the United States during the whole of the war; not a word appears upon its journal to which any of our Southern brethren could object at the close of the war, but the utmost generosity was manifested by the Grand Lodge. The report is as follows: —

"The committee on Grand bodies not represented submit that they find nothing new in the subject-matter referred to them, nor anything requiring an extended report. At the last session of this Grand body the hope was expressed by the committee that at this annual communication we might have the pleasure of greeting representatives from every jurisdiction under the care of the Right Worthy Grand Lodge. But that hope has not been realized. The stern fate of war still decrees otherwise, and we are again deprived of the pleasure of taking by the hand representatives from many jurisdictions whom we would most gladly meet. But, although we have not the pleasure of their presence, it affords the committee great satisfaction to learn, as they do from the reports of the Most Worthy Grand Sire and Right Worthy Grand Corresponding and Recording Secretary, that they have, with some of the unrepresented jurisdictions, been enabled to hold a correspondence of the most satisfactory character, the brethren expressing their great love for the glorious principles of our beloved Order, and their hope to meet with us soon in Grand Lodge.

"No representatives appear at this session from the jurisdictions of North Carolina, Georgia, Mississippi, Alabama, Texas, Arkansas, Florida, South Carolina, Virginia, Louisiana, Vermont, and the British Lower Provinces.

"From a statement made to the Grand Lodge by District Deputy Grand Sire Mitchell, it appears that the Grand Lodge of Vermont had elected a representative, but for some reason not known to the committee the credentials have not been presented, and Vermont still remains unrepresented.

"The Committee offer the following resolution: —

"*Resolved*, That the Right Worthy Grand Corresponding and Recording Secretary forward to the representatives of Grand bodies subordinate to this Grand Lodge, who are

absent from this session, the same number of copies of the proceedings of this Right Worthy Grand Lodge, and other documents furnished to the representatives of this Right Worthy Grand body, and shall also furnish the Grand Secretary of such Grand bodies not here represented the same number of copies of proceedings and other documents as are furnished to the Grand Secretaries of those Grand bodies represented here this day, whenever he shall be satisfied that they will reach the persons and bodies to whom sent."

The resolution was unanimously adopted.

Correspondence with the South. — The Grand Sire also, as stated, had been in correspondence with the authorities of the Order in New Orleans, and the committee on correspondence reported that they deemed it a privilege to recognize, gratefully, the efforts of the Grand Sire to sustain, encourage, and strengthen the Order in that disturbed portion of our country, and gave copies of some of the correspondence.

Courtesies. — The Grand Lodge of the United States was the recipient of many attentions, not only from the Grand Lodge and Grand Encampment of Massachusetts, but from the civic authorities, and quite a number of private houses were open to them during the week, and they were invited to a number of receptions ; so it caused a very pleasant feeling after the hours of gloom that they had spent in Baltimore.

CHAPTER VI.

THE BALTIMORE SESSION: 1865.

The Day appears. — A great change had transpired during the past year. Notwithstanding the losses and the sorrows that were experienced in so many homes, the people, generally, in the North were buoyant and exultant; the war had ended and peace had been lisped by mothers and babes all over the land. Sherman had "marched to the sea." Richmond had fallen. Lee had surrendered on the ninth day of April.

The Call to Union. — On the 24th of May Brother Veitch had issued a proclamation which was sent to all the Southern jurisdictions and published in the newspapers, and every effort was made that it should reach the authorities of the Order in the Southern states. It was as follows: —

"*Whereas*, Owing to causes which no longer prevail, several jurisdictions, subordinate to the Right Worthy Grand Lodge of the United States, have been unrepresented, during the past four years, in the parent body; and,

"*Whereas*, Some difficulty is supposed to exist, as to the manner of returning representatives to the Grand Lodge of the United States from such jurisdictions; therefore, to the end that all difficulty may be removed, and the way be made open and free for a prompt restoration to entire affiliation, with the brotherhood, under the supreme head of the Order:

"I, Isaac M. Veitch, Most Worthy Grand Sire of the Grand Lodge of the United States, and of the jurisdictions of the Order thereunto belonging, do hereby, by this my proclamation to the fraternity at large, declare the unbroken unity of the Order, and, by virtue of the sovereignty residing in the Grand Lodge of the United States, proclaim and make known that there exists no hindrance to the reëstablishment of the fraternal relations that formerly existed between all the jurisdictions subordinate to the Grand Lodge of the United States; and that every act or declaration of any kind whatsoever, if any should have been made, intended to impair the supreme authority of the Grand Lodge of the United States over the whole fraternity, is hereby declared to be null and void, and of no force or effect.

"And I do hereby earnestly and fraternally invite and exhort all Grand Lodges or Grand Encampments, in such jurisdictions in which the Order may have become disorganized, to reassemble, according to the forms prescribed by their respective charters and constitutions, and proceed with the work of organization, and the election of duly qualified representatives to the Grand Lodge of the United States, which will convene in the city of Baltimore, in the State of Maryland, on the third Monday of September, 1865.

"In the hope that our brotherhood may come forth from the severe ordeal to which it has been subjected unscathed and reinvigorated by its trials, and that its great heart may ever vibrate in unison with the teaching of charity, I await with confidence a prompt and cordial response from every jurisdiction, assuring all who accept this affectionate invitation that a fraternal greeting awaits them upon the occasion of our grand annual communication.

"Done at the City of St. Louis, in the State of Missouri, on the twenty-fourth day of May, *Anno Domini* eighteen hundred and sixty-five, of the Republic the eighty-ninth, and of our beloved Order the forty-seventh."

The Reunion. — It was known that the Wildey monument would be completed by September, and it was determined to have it dedicated at that time, accompanied by suitable demonstrations. Baltimore was fully awake to the importance of the occasion, and various committees were created, having in view a monster demonstration, not only of the Order but of the popular feeling in Maryland toward the Order, and in relation to the cessation of war between the North and the South.

When September rolled around, the Grand Representatives "went up" to Baltimore, quite elated with the condition of affairs. They began to gather in Barnum's hotel on Saturday and Sunday, and the greetings and handshakings that took place were joyful and most cordial, yet subdued in outward expression, because there were many of our brethren, who came from the South, that were very much depressed in feeling; some had lost almost everything and were very poor indeed. Among those from the South, who assembled at that time, was Brother Edward H. Fitzhugh, of Virginia, whom we had not seen since the Nashville session, and others.

It was learned that Past Grand Sire Boylston, of South Carolina, had died on the 4th of September, 1865, so that he never saw a session of the Grand Lodge of the United States after his installation at Nashville.

An item of news from South Carolina gave great satisfaction. From the report of Brother Edward Mitchell, Grand Secretary, it appeared worthy of special notice that the Grand Lodge of South Carolina had continued true in her fealty to the Order, although efforts were made to induce a contrary action. To her honor is placed upon record the open avowal that "She had no cause of grievance against the Grand Lodge of

the United States; that she has always held a high and influential position in that body; and had ever received all the rights and immunities accorded by the laws." This from a jurisdiction which was supposed to be so overwhelmed with secessionism that not a single green plant of loyalty survived; but the principle of fraternity was not extinct in South Carolina.

The Grand Lodge of the United States met on the 18th of September, 1865, with every jurisdiction represented except Florida and North Carolina; the latter was not represented owing to the sudden death of Grand Representative Clark.

The Roll-Call. — The venerable Grand Secretary Ridgely called the roll as of old. The hall was well filled, nearly every seat being occupied, presenting a different appearance from what it had done during the war. There was indicated in the countenances of the Grand Representatives the feeling of rejoicing and of exultation, but everything was quiet as state after state was called and the response "here" came up from every member in the hall; and every seat seemed to echo, as of old, when the Grand Lodge was assembled to legislate for the interest of our common humanity. When the roll was finished, there was a suppressed exclamation running through the hall, showing the universal gratification that prevailed among the members.

Grand Sire Veitch, in his report, among other subjects, spoke as follows: —

"It is a source of the highest gratification and rejoicing that we are permitted to meet again the representatives of nearly all the jurisdictions, who have been precluded from fellowship and communion with us for the last four years. Prompted by the cherished memories of the past, and their undiminished love for a common cause, they are once more with us, occupying their accustomed seats, participating in our legislation, and coöperating with us in our efforts in behalf of the cause of humanity. Their absence from our annual councils we have long deplored and regretted, ever entertaining for them an affectionate regard, which has been heightened and intensified by their sufferings. Our hearts are this day gladdened by their presence, and, acknowledging them as brethren of the same household, we cordially welcome them to the renewal of those relations which unite us in fraternal sympathy, which knows no distinction of country, party, or sect, and which seeks to embrace within the scope of its influence the entire family of man.

"As access could be had to the various Southern jurisdictions, I employed all available opportunities to open a correspondence with them, by writing to all the grand officers, past grand officers, and representatives whose addresses could be obtained, in which an affectionate regard for them was expressed; inquiry as to the condition of the Order among them instituted; advice and encouragement suitable to their several necessities imparted; an exhortation to diligence in resuscitating their Grand Lodges and Encampments given, with the hope of securing a representative from every jurisdiction at this session. From all these jurisdictions favorable responses were received, eliciting much valuable information in reference to the Order therein, among the items of which may be noticed the gratifying fact, that the Grand Lodge and Grand Encampment of South Carolina had regularly convened in annual sessions and formally elected their representatives, thereby testifying their allegiance to the Grand Lodge of the United States.

"For the purpose of giving an authoritative expression of our fraternal regard for those

jurisdictions, which for the past four years have been unrepresented in the parent body, and with the view of removing all obstacles in the way to a prompt and entire restoration of affiliation with the brotherhood, it was deemed expedient to issue a proclamation, declaring the unbroken unity of the Order; that the authority of the supreme Grand Lodge over the whole Fraternity was unimpaired; that there existed no hindrance to the reëstablishment of fraternal relations between all the jurisdictions; and enjoining on all Grand Lodges and Grand Encampments, where the Order has become disorganized, to proceed to the work of reorganization and the election of duly qualified representatives, assuring all who accepted the invitation that a cordial and fraternal greeting awaited them. Publicity was immediately given to this proclamation, through the medium of the press and by circulars, which were transmitted to the jurisdictions interested, and accepted by them as a pledge of the sincerity of our regard for them."

The Terms of Reunion. — The main interest of the session centred around the action that must necessarily be taken to entitle the Grand Representatives from the Southern states to their seats. Accordingly, on Tuesday, the committee on finance presented the following report: —

"To the Right Worthy Grand Lodge of the United States: —

"The committee on finance recommend the adoption of the following resolutions: —

"*Resolved*, That the Grand Lodge of the United States hereby remits the tax of the Grand Lodges and Grand Encampments of Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas, and of the Grand Lodges of Florida, Arkansas, and Vermont for the years 1861, '62, '63, '64.

"*Resolved*, That the notes of Grand Lodge of Vermont, for representative tax for said four years, and notes of the Grand Encampment of North Carolina given for taxes and supplies previous to 1861, be, and hereby are, cancelled.

"*Resolved*, That the Grand Secretary be, and hereby is, authorized to furnish, upon reasonable credit, to such institutions whatever supplies he may deem necessary during the current year."

The Account by another Eye-Witness. — Upon the presentation of the report, the Rev. William H. Hill, who had been appointed Grand Representative, *vice* Nathan Porter, that grand Odd Fellow, of California, and who, doubtless, had occupied some of his time on the steamship coming *via* the Panama route (for there was no railroad to California in those days), in reading the constitution and by-laws of the Grand Lodge of the United States, arose to a point of order and referred to article ii., of the by-laws of the Grand Lodge, that no representative could be admitted to a seat whose jurisdiction was in arrears. We (the older members) thought that we had settled that question upon the admission of the representatives from Tennessee, in 1863, and we were somewhat alarmed by the question being sprung at this time. I instantly spoke to Brother Lamberton to answer Brother Hill. But as Grand Representative Hill has published his account of the matter in a leading fraternal journal, published in San Francisco, we will let him tell the story in his own words: —

One of the Glorious Epochs. — "Is it not well, in the history of events, sometimes to look back upon facts that have helped to shape the present, as well as to entertain joyful and sanguine anticipations of a possible and hopeful future? I have so thought. And while, doubtless, many of your correspondents will indulge in glowing pictures of the present of

Odd Fellowship, — of what it is doing for the brethren and the world, and what may and should be its future, — I will turn the mirror around, and give you a faint glimpse of what I have always considered to have been one of the most glorious epochs in the history of American Odd Fellowship. I refer to the session of the Sovereign Grand Lodge (then the Grand Lodge of the United States) in Baltimore, in September, 1865, when there was the first reunion of brethren after the sad separation of the four years' civil war. Daniel Norcross and myself are the only survivors of the California representation of that year. We have, however, brethren from other states, now living here, who were then present, and partakers, and who I know will endorse all that I may here write. I now call to mind Past Grand Sire E. D. Farnsworth, and Past Grand Master William H. Barnes, who were then members of that Grand Lodge.

"It was an eventful period in our history. For four years the roll of Grand Lodges had been called annually, but with no response from those south of Mason and Dixon's line. Peace was now restored. Our country was again one. War had done its worst to estrange brethren. Would the blessings of peace be equally extensive in their operation? How many anxiously asked that question as, in 1865, they wended their way to Baltimore, the home of American Odd Fellowship. The statue of Thomas Wildey, its founder, was to be unveiled and dedicated. Would all take part, and from thenceforth there be no North, no South, no East, no West, in Odd Fellowship?

"Who could answer that question in advance? We all hoped, some believed, but many feared. At the roll-call all the Grand Lodges answered, from Oregon and Maine to South Carolina and Texas. So far, so good. There was the cordial grip as of old. Still there was, or seemed to be, a 'skeleton in the closet.' Would the representatives of those Grand Lodges that had met regularly the past four years demand terms of reunion that the then absentees would and could not accept? What action should be taken? Should the past be wholly ignored, and all go on as before the *interregnum*, without a word of explanation, or of welcome on the one side, and acceptance on the other? I think such a course would have been pleasing to all, if it could have been done. I speak at least for myself, but it was soon seen that this was akin to the impossible. And while we were wondering how it all could be brought about, amicably and satisfactorily, the whole matter settled itself in a most unexpected way.

"And what do my readers think was the harmless agency? Money, and nothing else! 'What!' methinks, I hear some exclaim, 'were the Southern representatives bought?' No, good brother, and yet money did it. How, I will now tell. As I have said, the roll of all the Grand Lodges was called annually, the Grand Lodge of the United States ever considering and treating itself as one and undivided. Of course, when the question of the payment of the dues to the Sovereign Grand Lodge came up, there was no response; for there could be none from the absent Grand bodies. The dues were annually charged, and now came the practical question, which could not be dodged, What action shall be taken relative to those back dues? The Southern Lodges, impoverished by the war, could not have paid them, if they would. The Northern representatives were, unanimously, agreed not to ask for such payment, but how could the result be brought about, and no sensitive mind be wounded?

"I will here state that we now learned authoritatively, for the first time, that no Southern Grand Lodge, — or to speak more definitely, of the Confederate States, — had ever been formed. Each State body had maintained its existence, and an informal proposition to form a separate Grand Lodge was so decidedly negatived by South Carolina, and other States, that it was strangled in its birth. Secession from the Federal Union, in the opinion of these zealous and ever-faithful brethren, did not necessarily carry with it separation from brother Odd Fellows, and the latter, therefore, never took place, save in the informal way of a non-representation, in the Grand Lodge of the United States, which was impracticable.

"The finance committee reported in favor of the remittance of all past dues, on which the vote would have been, as it was eventually, unanimous, and heartily so. But in a moment, and as if by magic, there sprang up a discussion, — all one-sided, however, and only participated in by Northern representatives, — which for eloquence and pathos, I venture to say, has never been exceeded in the Sovereign Grand Lodge. The writer of this article was the innocent cause of this gratifying outburst of eloquence and Odd Fellows' patriotism.

"For some reason, — what, I do not now remember, — Vermont was in arrears, and the committee included that jurisdiction, also, in their favorable report. Wishing the vote to be unmistakably, as well as unanimously on the Southern Grand Lodges only, I asked for an explanation as to why Vermont was included, intending to follow the question with a motion to take the vote separately on the two portions. Past Grand Sire Nicholson, of Pennsylvania, an eloquent speaker, jumped to the conclusion that I was opposed to the proposition to remit the dues of the Southern Grand Lodges, and in a burst of eloquence fairly electrified the Grand Lodge with his appeal that 'by-gones might be by-gones,' and that the welcome might be unanimous as well as hearty. He was followed by Representative Lamberton, also of Pennsylvania, on the same side. He made one of the best speeches of the session, and before I could get the eye and ear of the Grand Sire, still another representative had followed in the same strain. Of course, as soon as possible, I explained my object in the inquiry made, which had started this flood of eloquence, and as heartily and ably as I could endorsed all that the previous speakers had said. I need not tell your readers that the vote was unanimous, but you should have heard it. The roof was not lifted, but it rang with the 'sound of many voices.'

"The end was not yet. All the Southern representatives had thus far kept their seats in silence; but after the vote had been taken, and thus the last possible obstacle to reunion removed, Representative Fitzhugh, of Virginia, arose and, in a voice almost choked with emotion, returned thanks for himself, and his associates from the Southern Grand Lodges, for the vote just taken, and especially for the words of good cheer that had preceded it. He said this had been the test question. If the remittance had been refused, or grudgingly granted, they would have felt that they were not wanted, and would have withdrawn. He was followed by others in like strain, and many an eye was bedewed with tears, as these words of thanks and appreciation fell from their lips. All felt that Odd Fellowship in the United States was again an Unity, and the prayer went up from many a heart that so it might be, world without end.

"I shall never forget the scenes of that day while life and memory last, and I thought that perhaps some of your readers would be pleased to read, even at this late day, this very imperfect account of what neither pen nor pencil can fully depict. From that day the progress of Odd Fellowship has been onward and upward. The ordeal of war tried her as in a refiner's fire, but she came forth as the pure gold."

The Vote and the Response. — We might make some minor objection to this account, but it is hardly worth while to do so. Suffice it to say that Brother Hill arose and said that he was glad that he had made the objections that he did, because it had elicited the replies that had been made. He now begged leave to withdraw his point of order.

The resolution of the committee was unanimously adopted.

Representative Henry B. Andrews, of Galveston, Texas, arose to return thanks to the Northern representatives for the adoption of the report, and in a speech that was filled with natural eloquence, and in the most feeling and touching manner, he thrilled every heart that was present. So affecting were his remarks that some of the elderly representatives who were present, could not refrain from shedding tears of joy. Past Deputy Grand Sire E. H. Fitzhugh, of Virginia, followed in an appropriate and beautiful speech. Brother Fitzhugh was a well-known and honored brother, and his remarks were very gratefully received by the members present. The scene upon that occasion will live forever in the minds of those who were present. It really was the most complete and thorough vindication

of the principles of Odd Fellowship that the Order has ever given, or that the world has ever seen.

President Johnson, and Cabinet, invited to the Wildey Monument Dedication. — On the first day of the session Representative Stokes, of Pennsylvania, moved the following resolution, which was unanimously adopted: —

"*Resolved*, That a committee of five be appointed to bear to the President of the United States a duplicate of the letter of invitation forwarded by the Wildey monument committee, asking his presence at the unveiling of the statue of charity, on Wednesday next, in order that he may encourage this convocation of brethren from all parts of the Union, who have met to cement the ties of brotherhood and diffuse feelings of amity throughout the land."

Grand Sire Veitch appointed the following committee: Past Grand Sire Nicholson, of Pennsylvania; Representatives Page, of Wisconsin; Campbell, of Indiana; Farnsworth, of Tennessee; and Ellis, of Maryland.

The committee went to Washington. They were met by Senator Fowler, of Tennessee, and Mayor Wallach, of Washington, and proceeded to the White House. They were there introduced to and cordially received by Andrew Johnson, the President of the United States.

The chairman of the committee delivered a brief address to the President, extending to him the invitation. He mentioned that all parts of the country were represented in the Grand Lodge, and that the Southern brethren, who had resumed the seats which had been vacant for four years, had expressed the most fervent friendship for their Northern brethren. They knew, he said, that the President was deeply interested in everything which had a tendency to restore amicable feelings throughout the entire land, and they believed that his presence, at the celebration, would have a happy effect in furtherance of the desirable end. They, therefore, extended to him a cordial invitation to witness the ceremonies.

The President, in reply, returned thanks for the visit, and said he should endeavor to accept the invitation; but if he should be prevented from visiting Baltimore, he would be with them in spirit. He appreciated the benevolent designs of the Order, and was glad to hear of the reunion of those who had been separated during the late civil war. Baltimore he regarded as the proper geographical position for the convocation of their Grand Lodge, and he had no doubt that it would exert a patriotic influence on all sections of the country.

The committee spent some time in conversation with the President. He gave them reason to believe that he accepted the invitation.

Wm. H. Seward's Prejudices. — They then called upon the members of the Cabinet. They responded very heartily to the invitation, and said they would certainly go with the President if he went. The last one the committee called upon was Mr. Seward, and he received them, when he learned the object of their visit, quite coldly. He inquired as to

THE WILDEY MONUMENT, BALTIMORE, MARYLAND.

Dedicated September 20, 1865.

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whether the President had really promised or not, and said he would see the President that evening before he would give a reply. It was apparent to the members of the committee that the old anti-Masonic prejudices and feelings were still rampant in his mind, and the committee then began to doubt about the presidential party appearing in Baltimore. It was apparent that they would not do so if Mr. Seward, with his anti-secret society prejudices, could prevail with the Cabinet and the President.

The President sends Regrets. — The committee accordingly returned to Baltimore, and they received the next morning the following: —

"EXECUTIVE MANSION,
"WASHINGTON, D.C., September 19, 1865.

"GENTLEMEN: I had hoped to be able to accept your kind invitation for to-morrow, but I find upon a careful survey that it would be incompatible with existing arrangements.

"I pray you to believe that I rejoice in the reunion of your Order, throughout the United States, as an auspicious presage of the restoration of order and complete political harmony throughout the Union. I need hardly say, that in my judgment, this is at the present moment the proper aim of true patriotism.

"I have the honor to be,
"Very respectfully,
"Your obedient servant,
"ANDREW JOHNSON."

The Wildey Monument Dedication. — The parade came off on Wednesday, the 20th of September, and the dedication of the monument took place at that time. The following is a description of the monument: —

Description. — "The monument is a most beautiful work of art, chaste in its character and design, and reflects much credit upon those originating and perfecting it. It has been located at a most commanding point, being at the apex of the hill on Broadway as it rises from Baltimore street, in a wide, open space, in one of the squares in the centre of the street, with a good view on all sides. The monument is fifty-two feet seven inches high, and stands upon a base of rough granite, ten feet six inches square. All except the base is marble. Immediately above the base is a solid marble block, facing the cardinal points, and in it have been placed tablets, with inscriptions encircled by a wreath; on the north side of the base are the words: 'He who realizes that the true mission of man on earth is to rise above the level of individual influence, and to recognize the Fatherhood of God over all, and the Brotherhood of Man, is nature's true nobleman.' The rest of the base is plain. The north tablet has the words: 'This column, erected by the joint contributions of the lodges, encampments, and individual members of the Independent Order of Odd Fellows of the United States of America, and jurisdictions thereunto belonging, commemorates the founding of the Order in the city of Baltimore, on the 26th of April, 1819, by Thomas Wildey.' The south tablet has this: 'We command you to visit the sick, relieve the distressed, bury the dead, and educate the orphan.' The east tablet represents a female, the embodiment of Faith, with her right hand lying across her bosom, and the left upon the tables of the Ten Commandments. The west tablet has a figure of Hope, with the anchor, etc. All of the tablets are encircled with a scroll wreath, beautifully worked in the marble. Above these rises a single fluted column, of beautiful proportions, and upon it rests the cap. Here are sculptured the globe, the three links, — Friendship, Love, and Truth, — with other emblems of the Order. The whole is surmounted by a full life-sized statue of a female, representing Charity, with two infants, to whom she is supposed to be exercising the greatest of the virtues, — charity."

The Procession. — The procession was formed under the supervision of the Grand Marshal of the Grand Lodge of the United States, Brother Joseph Kidder, of New Hampshire, and Brother John Q. A. Herring, Grand Marshal of the Grand Lodge of Maryland. The lodges and encampments, not only of Maryland, but of the adjacent states (Philadelphia being well represented), in full regalia, formed, and proceeded according to the programme through the principal streets of the city of Baltimore to the monument. Along the whole line a glad and eager throng, from housetop to curbstone, greeted and welcomed the vast procession, and it was a noticeable feature that young ladies, richly attired, were on the sidewalks with buckets of cold water and lemonade, attended by their colored servants, to wait upon and serve all who desired these refreshments.

The procession was over an hour in passing any given point. It was a magnificent outpouring of the people as well as of the Order. It was truly a gala day, with a spirit of rejoicing manifested on every side and in every direction. When the procession reached the stand, the presentation of the monument, by Past Grand Sire Nicholson to the Sovereign Grand Lodge, took place. An address was delivered by Isaac M. Veitch, M.W.G.S., and brief remarks were, also, made by Lieutenant-Governor Cox, of Maryland; ex-Governor Fisk, of Kentucky; H. B. Andrews, Esq., of Texas; Colonel Doniphan, of Missouri; Judge Fitzhugh, of Virginia, and others, after which the parade was dismissed.

The celebration was very successful. The weather was admirably suited to the outdoor display. The day was observed as a holiday to a very large extent; and the city was gay with flags, and the streets were thronged by an immense concourse of people. The procession attracted great attention, and was much more imposing than was expected. The waving flags and splendid banners carried in the line, the showy regalia of the members, the presence of the orphans supported by the beneficence of the Order, and the fine music of the bands, made the display one of the most attractive that has ever taken place in Baltimore. The ceremonies at the monument drew together a great multitude, and the scene was an imposing one.

First Fraternization of "the Blue and the Gray." — This was really the first fraternization of "the Blue and the Gray." Men who had been engaged in the conflict, on both sides, marched side by side as brethren, wearing the regalia of the Order. As an illustration of the general feeling that pervaded the city, Brother Veitch and myself took a walk in the evening, and in the best part of the city; the houses were generally lighted, and they were filled with gay and joyous groups. We stopped in front of a beautiful mansion, where dancing was going on; and while looking for a moment into the windows, which were open, a gentleman came out and invited us in, and would hear no refusal, but

insisted that we should come inside. I introduced Brother Veitch, of Missouri, to him, and Brother Veitch introduced me. We went in, were introduced to the party assembled, and they all seemed pleased with our presence, and spoke of the procession and of the spirit that was manifested in the day's doings. It turned out, upon inquiry, that none of the gentlemen were members of the Order, but they commended it very highly as an organization, and for the great good that it had done.

Among the People. — In further attestation of the feeling that prevailed among the people of Baltimore, it is proper to notice that a banquet was given by the corporation of Baltimore, in honor of the Grand Lodge of the United States, at Druid Hill park, on Thursday, September 21, 1865. It was largely attended, and speeches were made by the officers and prominent members of the Grand Lodge, and by the mayor and other distinguished citizens.

Complimentary Banquet and Post-prandials. — On Friday evening a complimentary banquet, by the merchants and business men of Baltimore, was given to the Representatives of the Grand Lodge of the United States, at the new Assembly rooms, where addresses were delivered by the officers and representatives, and by John W. Garrett and other prominent citizens. A very able and interesting address was made by Major-General Hancock, then commander of the Middle Department, and among his remarks were the following: —

"The Odd Fellows of the United States, when all other bonds were cut asunder, yet had a thread of charity binding the states together. In this respect let the people of all sections follow their example. Let them in legislation legislate for the whole country. Let the North forget that the South has been burdened with slavery, and let the South recollect that Mason and Dixon's line is no longer a boundary of interest or prejudice. And let the churches, whose highest duty is to inculcate charity and good-will among men, forget that there is a North or a South, but worship in fellowship as they worship one God."

West Virginia chartered. — During the session, Representative Fitzhugh, of Virginia, asked for leave to withdraw from the files the petition of the subordinate lodges in West Virginia for a Grand Lodge, made at the session of 1863. Permission was given, when he presented the petition again, and it was referred to the committee on petitions. The committee reported favorably to granting charters for a Grand Lodge and Grand Encampment of West Virginia. The report of the committee was adopted; and thus "Old Virginia" was divided into two jurisdictions, in Odd Fellowship, as it had been by Congress into two states. The course pursued by Representative Fitzhugh reflected the highest honor and credit upon him, showing that he was willing to accept the results of the war. It was an act of magnanimity.

The New York Reunion. — Another event occurred during the session which was of only secondary importance to the reunion of the Northern

and Southern jurisdictions. New York, on account of internal dissensions, had been divided into two jurisdictions, the members in which, both combined, only amounted to 12,672. As the result of the visits of Grand Sire Nicholson to the Grand Lodge of Southern New York and the Grand Lodge of Northern New York, each had appointed a committee, which had met as a joint committee, and adopted a series of resolutions and programme for action, which was presented to the Grand Lodge of the United States at this session. The legislative committee presented a series of resolutions consolidating the two into one Grand Lodge, — that of New York jurisdiction. The report of the legislative committee was adopted, and this grand jurisdiction began anew its career of prosperity.

A Typical Incident. — Among those present, in 1865, was Brother Hoke, of North Carolina, with whom I had parted, in 1860, at Nashville. I was very glad to see him, indeed, and he reminded me of what he had said when we parted. I had, for my part, not forgotten it. "Well," he said, "I went home with my determination fixed not to take any part in the civil war that I felt was coming on. When the call 'to arms' was made and the recruiting began, I resolutely stayed at home, until at length my neighbors and friends were all gone into the army, and I was comparatively left alone. I received several packages of woman's wearing apparel, and among the rest a hoop-skirt, with a note advising me if I intended to stay at home that I should put them on and wear them, instead of going about dressed up as a man. Finally I went into the war, and I never went into an engagement and saw the old flag waving in front of me, but what I prayed in my heart that before I would strike a blow against the flag I loved so well a bullet might reach my heart." This illustrates very fully the temper and feeling that drove many men into the bloody combat.

Résumé. — The "Session of 1865" was, indeed, in many respects the most memorable one that had ever been held. Our country had been engaged in a civil war. Battles had been fought, in which many had been killed, while many more were left to make their way through life as cripples. A million of men had been in arms, engaged in fratricidal strife, and it seemed as if there was not a relic of fraternity existing among the people. Antagonism seemed to be rampant, and ruled the hour; but no sooner had the conflict ended, and the sword was sheathed in its scabbard, and the smoke had died away from the mouth of the cannon, and the Union was preserved, than there came together from every State and Territory representative men who proved that Fraternity (Love's other name) still existed, and had triumphed over the agony that had prevailed, showing conclusively that "God governs in the affairs of men"; and, with all due reverence, it is scarcely possible that the angels ever looked down upon a more gratifying spectacle among the sons of men, and never could men and angels unite more lovingly in that grand anthem which was first

MEMBERS OF THE GRAND LODGE OF THE UNITED STATES: "SESSION OF 'SIXTY-FIVE."

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heard by the shepherds upon Galilee's shore: "Glory to God in the highest, and on earth peace, good-will to men."

Members of 1865. — The faces of the men comprising the Grand Lodge of the United States, at this memorable session, are reproduced in the illustration. Those marked thus (*), below, were not present: —

OFFICERS. — Isaac M. Veitch, M.W. Grand Sire, St. Louis, Missouri; James P. Sanders, R.W. Deputy Grand Sire, Yonkers, New York; James L. Ridgely, R.W. Grand Corresponding and Recording Secretary, Baltimore, Maryland; Joshua Vansant, R.W. Grand Treasurer, Baltimore, Maryland; Rev. I. D. Williamson, R.W. Grand Chaplain, Delhi, Ohio; Joseph Kidder, R.W. Grand Marshal, Manchester, New Hampshire; Augustus Pfaff, R.W. Grand Guardian, Philadelphia, Pennsylvania; John E. Chamberlain, R.W. Grand Messenger, Baltimore, Maryland.

PAST GRAND SIRE. — James B. Nicholson, Philadelphia, Pennsylvania.

REPRESENTATIVES. — Henry B. Andrews, P.G.M., Galveston, Texas; Henry Armington, P.G.M., North Providence, Rhode Island; Charles H. Babcock, P.G.M., Brooklyn, Ohio; L. K. Barber,* P.G.P., ——, Mississippi; F. J. Barnard, P.G.P., Mobile, Alabama; William H. Barnes, P.G.M., Macon, Georgia; E. H. Barry, P.G.P., Indianapolis, Indiana; W. P. Buell, P.G.M., Nashua, New Hampshire; E. P. Burnham, P.G.M., Saco, Maine; David E. Burwell, P.G.M., Westville, Connecticut; L. M. Campbell, P.G.P., Danville, Indiana; William Chidsey, P.G.M., Springfield, Ohio; Thomas C. Coleman, P.G., Nashville, Tennessee; M. H. Cooley, P.G.M., Farmington, Iowa; George W. Dame, P.G.P., Danville, Virginia; John J. Davies, P.G.P., Brooklyn, New York; B. W. Dennis, P.G.M., Byron, Michigan; Ira C. Doe, P.G.P., Saco, Maine; John Doniphan, P.G.M., Weston, Missouri; Walter G. Dye, P.G., Winona, Minnesota; F. A. Ellis, P.G., Elkton, Maryland; S. A. Enholm, P.G.M., Mobile, Alabama; Joseph B. Escavaille, P.G.P., Baltimore, Maryland; E. D. Farnsworth, P.G.M., Nashville, Tennessee; John F. Fisk, P.G., Covington, Kentucky; E. H. Fitzhugh, P.D.G. Sire, Richmond, Virginia; F. P. Flemming, P.G., Atlanta, Georgia; William E. Ford, P.G.M., Boston, Massachusetts; F. M. Foster, P.G.M., Jackson, Michigan; John P. Foss, P.G., Chicago, Illinois; Henry F. Garey, P.G.M., Baltimore, Maryland; St. John Goodrich, P.G., Omaha, Nebraska; E. C. Grannis, P.G., Macon, Georgia; Dennis Greggs,* P.G.M., ——, Indiana; Jeremiah Griswold, P.G.M., Mound City, Illinois; Jonathan Harvey, P.G.M., Indianapolis, Indiana; John F. Havenner, P.G., Washington, District of Columbia; William H. Hill, P.G., Sacramento, California; Luther Homes, P.G.M., New Orleans, Louisiana; William H. Hopkins, P.G., Minersville, Pennsylvania; Enos H. Jefferson, P.G., Wilmington, Delaware; Joseph S. Jones, P.G.M., Boston, Massachusetts; B. Kingsbury, Jr., P.G.M., Portland, Maine; Joseph Kirkup, P.G., Cincinnati, Ohio; R. A. Lamberton, P.G.M., Harrisburg, Pennsylvania; Robert D. Landers, P.G.P., Jacksonville, Illinois; Hugh Latham, P.G.M., Alexandria, Virginia; Robert Lebby,* P.G.M., ——, South Carolina; Erie J. Leech, P.G.M., Keokuk, Iowa; Allen C. Lewis, P.G.P., Chicago, Illinois; C. A. Logan, P.G.M., Leavenworth, Kansas; Amzi E. Love,* P.G.M., ——, Mississippi; David McDonald, P.G.M., Racine, Wisconsin; John L. McFarland, P.G., Concord, New Hampshire; William R. McLean, P.G.M., Washington, District of Columbia; A. K. Mantz, P.G.M., Baltimore, Maryland; Charles Marsh, P.G., Nevada, California; C. A. Marvin, P.G.M., Brooklyn, New York; R. B. Mayes, P.G.M., Yazoo City, Mississippi; B. S. Merriam, P.G.P., Keokuk, Iowa; George J. Miller, P.G.P., Burlington, New Jersey; Howard Millspaugh, P.G.M., New Orleans, Louisiana; Edward Mitchell, P.G.P., Charleston, South Carolina; Sewell Morse, P.G.M., Brattleboro, Vermont; J. F. Munroe, P.G.P., Detroit, Michigan; Daniel Norcross, P.G.P., San Francisco, California; H. L. Page, P.D.G. Sire, Milwaukee, Wisconsin; J. D. Pollard, P.G.P., Frankfort, Kentucky; Daniel Pulsifer, P.G.P., Manchester, New Hampshire; A. H. Ransom, P.G., Covington, Kentucky; James D. Riggs, P.G.M., Evansville, Indiana; Theodore A. Ross, P.G.P., Newark, New Jersey; Jacob F. Schieffer, P.G.M., St. Louis, Missouri; Leonidas Sexton,* P.G.P., ——, Indiana; J. W. Sharp, P.G., Camden, Delaware; J. Alexander Simpson, P.G.M., West Philadelphia,

Pennsylvania; William F. Slater, P.G.M., Columbus, Ohio; Thomas T. Smiley,* P.G., Nashville, Tennessee; J. W. Smith, P.G., Waterbury, Connecticut; James Smith, P.G.M., London, Canada West; Meyer Stern, P.G.M., New York City; John W. Stokes, P.G.M., Philadelphia, Pennsylvania; James Stratton, P.G., Bordentown, New Jersey; Frederick D. Stuart, P.G.M., Washington, District of Columbia; Edwin Swanton, P.G.M., New York City; James Terwilleger, P.G.M., Syracuse, New York; William Thayer,* P.G.M., ——, South Carolina; John L. Thompson, P.G., Wilmington, Delaware; William H. Thompson, P.G.P., St. Louis, Missouri; L. F. Tower, P.G., New Orleans, Louisiana; James C. Tucker, P.G.P., Boston, Massachusetts; Origin Utley, P.G.M., Middletown, Connecticut; John H. White, P.G., Albion, New York; James Wood, P.G.M., Providence, Rhode Island.

James B. Nicholson.

Part III.

THE GRAND LODGES OF THE UNITED STATES OF AMERICA (IN THREE MERIDIANS), AND OTHER COUNTRIES, CONSIDERED IN RELATION TO THE GOLDEN AGE OF ODD FELLOWSHIP.

DIVISION III.

FIRST MERIDIAN.

THE EARLY LODGES, GRAND LODGES, AND THOSE OF THE ATLANTIC SLOPE: THE GRAND LODGES OF MARYLAND, FORMER NEW YORK AND NORTHERN AND SOUTHERN NEW YORK AND PRESENT NEW YORK, MASSACHUSETTS, PENNSYLVANIA; MAINE, NEW HAMPSHIRE, VERMONT, RHODE ISLAND, CONNECTICUT; NEW JERSEY, DELAWARE, FORMER VIRGINIA AND PRESENT VIRGINIA, AND WEST VIRGINIA, DISTRICT OF COLUMBIA, NORTH CAROLINA, SOUTH CAROLINA, GEORGIA, AND FLORIDA.

INTRODUCTION.

The Parent Lodge. — In the winter of 1818, Thomas Wildey and John Welch, Englishmen lately arrived in the United States, discovered that each was an Odd Fellow; a society then struggling for recognition, as stated in detail in another part of this work. These men were humble mechanics, and little thought of the consequences of the action they determined to take in order to find others of their brethren of the same fraternity. The Baltimore *American*, under date of February 13, 1819, contained the following notice, as a result of their conclusions: —

"NOTICE TO ALL ODD FELLOWS: — A few members of the society of Odd Fellows will be glad to meet their brethren for consultation upon the subject of forming a lodge. The meeting will be held on Friday evening, the 2nd of March, 1819."

This called together John Duncan and John Cheatham as associates and promoters of the proposed lodge; but *one* was lacking of "five," the

least number of Odd Fellows who could form a lodge, according to "ancient usage."

The same periodical in Maryland, in its issue of March 27, 1819, printed the notice again, this time stating the date of the meeting to be: "On Friday evening, 2nd April, at the 'Seven Stars,' Second street, at 7 P.M." Richard Rushworth responded to this call; the five brothers, herein named, met on Monday, April 26, 1819, and constituted themselves "Washington Lodge of Odd Fellows." The "Seven Stars" is one of the illustrations of this volume.

The preceding Part gives, in detail, the growth of Odd Fellowship: from the five brothers of that historic Monday evening in April, 1819, until the present membership of nearly 1,000,000 brothers (and sisters) in round numbers; from the *poverty* and *insignificance* of that day, to the munificent proportions of its annual beneficence (shown in "The Tables of Relief," in Part VII.), and its high rank among the honored institutions of the world.

How these results have been accomplished, by Grand jurisdictions, is told in narrative form in the following pages of this book,— in space greatly enlarged from the original design, and scarcely adequate, even now, to tell the story.

Explanation. — As the "mother jurisdiction" of Maryland is "bound up," so to speak, and has had a part in the general history of the Order everywhere, many details of interest are not repeated under its localized heading,— the history of Maryland, as a brother expressed it (in one sense), is the history of the Order. From the fact that this Grand jurisdiction has been (with one minor exception) and is, the home or headquarters of this great brotherhood, the reader will find continual references to it, in all branches; and that Maryland has maintained an influential position in the Order is not surprising.

It is well known that the late Past Grand Sire Stokes, at a great expenditure of time and labor, wrote a sketch of Odd Fellowship in Pennsylvania, and his researches, now in the archives of the Sovereign Grand Lodge, have been utilized in the preparation of Chapter IV. (following), together with other and original sources of inquiry. It is hoped that the plan of grouping the Grand Lodges in the pages ensuing of this Part, will meet the approval of the members of the Order. Notwithstanding the arduous care exercised, the writers feel that the Order owes a debt of gratitude to the collectors of the *data* (Additional Contributors), without whose assistance it would have been found impossible to complete the work. Due acknowledgment is made in various places,— and to Grand Lodges as well; for which grateful thanks are hereby returned.

THE EDITOR-IN-CHIEF.

BIRTHPLACE OF AMERICAN ODD FELLOWSHIP: THE "SEVEN STARS," BALTIMORE, MARYLAND, 1819.

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SECTION I.

THE PIONEER LODGES: THE GRAND LODGES OF MARYLAND, NEW YORK, MASSACHUSETTS, AND PENNSYLVANIA.

By Charles M. Busbee, *Past Grand Sire.*
By John Medole, *Past Grand Master.*
By Russell G. Dyer, *Past Grand Master.*

CHAPTER I.

THE GRAND JURISDICTION OF MARYLAND.

Introductory. — The first lodge, Washington, No. 1, experienced the vicissitudes attendant upon the early days of the Order. Its disturbing element, finally, withdrew and formed Franklin, No. 2, but the latter's legal existence was not established until the session of the Grand Lodge, August 22, 1821. The dispensation was dated September 5th, following.

Columbia Lodge, No. 3, was instituted December 17, 1823, and among the four candidates admitted that evening appears the name of Joshua Vansant, so long Grand Treasurer of the Sovereign Grand body. It was in this lodge that James L. Ridgely was admitted, May 27, 1829. The petitioners were: Thomas Scotchburn, Past Grand; Samuel Bickley, Past Vice Grand; and Brothers Saunders, Steward, Turnbull, Moore, and Winn, — members of Franklin Lodge, No. 2. Four eventful years elapsed before another lodge was formed.

Surrender of the Premiership. — The final change which resulted in the present representative system of subordinate lodge, Grand Lodge of the state, and sovereign Grand Lodge of the United States, was effected at the November session of 1824, when that duplex body, "The Grand Lodge of Maryland and of the United States," resolved itself into two distinct bodies, the one having only local authority as a state Grand Lodge, the other supreme jurisdiction over the several Grand Lodges of the country.

At first Washington Lodge was everything. It was both a subordinate lodge and a Grand Lodge, exercising its jurisdiction through its past grands over the subordinate lodges of Maryland; and, also, over the Grand Lodges of the other jurisdictions. It was due to the superior and

practical discernment of the first Deputy Grand Master, John Pawson Entwisle (subsequently Grand Secretary), who realized the impracticability of the "Committee of Past Grands," adopted by the Manchester Unity, and its especial unfitness for this country, that the change was made. He and Welch found their model in the political framework of the United States. About six years were required for the evolution. The first step was taken February 22, 1821, when Washington Lodge surrendered its grand warrant, — which Wildey had obtained from England, — to the newly organized "Grand Lodge of Maryland and of the United States," and took from it a charter as a mere subordinate lodge. The final division, whereby the Grand Lodge of Maryland abdicated its sole suzerainty over the several Grand Lodges in the United States, and subsided into a mere local Grand Lodge, and the representatives of each state Grand Lodge were admitted to an equal participation with the past grands of the Grand Lodge of Maryland in the supreme government of the Order, left the autonomy of the Order purely American. "A glance," says Ridgely, "discovers the magnitude of the undertaking; its delicate nature is apparent. We who live after the event find it all very easy and natural; but the solution was a discovery; its originators were full of practical genius."

The first annual session of the Grand Lodge of Maryland was held, according to the previous arrangement, January 15, 1825, at the hall on the corner of Calvert and Water streets, in the city of Baltimore. There were present: Grand Master Wildey, Deputy Grand Master Welch, Grand Warden Mitchell, Assistant Grand Secretary Fennell, Grand Guardian Boyd, Grand Conductor Common; and Past Grands Leed, Nelson, Scotchburn, Williams, Roach, Gill, Freeburger, Arman, and Colt.

Short addresses were made by the officers; and, under the direction of Grand Master Wildey, the grand charter was read as follows: —

ORDER OF INDEPENDENT ODD FELLOWS.

To all whom it may concern: —

The Grand Lodge of the United States, held in the city of Baltimore, in the state of Maryland, doth hereby grant this grand charter to five past grands of the Order of Independent Odd Fellows, residing in the state of Maryland, to form a Grand Lodge for the said state, for the encouragement and support of brothers of the said Order when on travel, or otherwise. And the said Grand Lodge being duly formed, is hereby authorized to grant warrants or dispensations to true and faithful brothers to open lodges according to the laws of Odd Fellowship, and to administer to past grands all the privileges and benefits appertaining to the Grand Lodge, and to enact by-laws for the government of their lodge. Provided, always, that the said Grand Lodge do act according to the Order, in conjunction with, and obedience to, the Grand Lodge of the United States; adhering to and supporting the constitution thereof, in default whereof this charter may be suspended or taken away, at the discretion of the Grand Lodge of the United States. And, further, the Grand Lodge, in consideration of the due performance of the above, do bind themselves to repair all damages or destruction of the charter, whether by fire or other accident, provided sufficient proof be given that there is no illegal concealment or wilful destruction of the same.

In witness whereof we have displayed the colors of the Order and subscribed our names, and affixed the seal of the Grand Lodge of the United States, this twenty-second day of February, A.D. one thousand eight hundred and twenty-five.

THOMAS WILDEY, G.M. WILLIAM WILLIAMS, G.S.
JOHN WELCH, D.G.M. THOMAS MITCHELL, G.G.

{L.S.}

CHARLES COMMON, Representative of Maryland.
MAURICE FENNELL, Proxy of Massachusetts.
THOMAS SCOTCHBURN, Proxy of New York.
JOHN BOYD, Proxy of Pennsylvania.

The following officers were elected and installed for the ensuing term: Charles Common, Grand Master; Thomas Scotchburn, Deputy Grand Master; John Nelson, Grand Warden; E. C. Gill, Grand Secretary; Henry Harris, Grand Guardian; George Freeburger, Grand Conductor.

One of the notable events of this session was an address by Grand Master Wildey, preserved by Ridgely in his history, which states the situation in a few words, and is important in that it shows the intention of the actors in this event. Grand Master Wildey said: —

Grand Master Wildey's Address. — "On this highly important occasion, I have the honor to appear before you as the bearer of the legal instrument, just read in your hearing, which conveys to your respectable body all the rights and privileges of a Grand Lodge of the Order of Independent Odd Fellows. The grand charter of the 'Grand Lodge of Maryland and of the United States' having been vested solely in the Grand Lodge of the United States, a body composed of officers and representatives of the several state Grand Lodges, it has granted this charter to the officers and members of the Grand Lodge of Maryland, in consideration of the concession made by that Grand Lodge for the general welfare of the Order, in resigning all claim or title to the charter under which you have hitherto conducted your business, and in taking rank in common with other state Grand Lodges. You will find that this grand charter contains clauses to that effect, and I now deliver it into your keeping as your warrant of authority. It is a source of unfeigned gratification to me, as it is to the Grand Lodge I here represent, to find your body in so flourishing a condition; which enables me to look forward with the most cheering anticipations to a successful future; especially so, in view of the unanimity and cordiality which are so strikingly manifested among you. By this charter the power is secured to you to govern the Order in this state; it places your local affairs at your own disposal, to be acted upon according to your own sense of prudence and discretion, but requiring you always to adhere to the constitution. The grand officers having been instructed in their respective duties, will now proceed in the faithful discharge of them; and it will afford me great pleasure, at any time, to render any assistance in my power, by explanation and advice."

The Corner-stone. — Grand Master Wildey concluded with the prophetic utterance that Maryland would be "regarded as the corner-stone" of the Order, and he might well have added "the home of the institution."

It was arranged to hold three quarterly sessions of the Grand Lodge: the middle of April, July, and October, and an annual session in January, of each year. Accordingly, the first quarterly session was held April 15, 1825. Only two past grands were present besides the officers, although the membership numbered fifteen. One additional member was admitted.

The second quarterly session, held July 19th, was attended by the five officers. At the third quarterly session, with twenty members, only

thirteen were present. Here, for the first time, the titles "Grand Sire" and "Deputy Grand Sire" appear of record and were recognized. For what reason or by what authority the change was made, the records fail to show. No reason is assigned for the change, and as the constitution gave no such style, it must be presumed that they must have been assumed and worn by common consent. Ridgely makes the conjecture that the alteration was made at an unrecorded and special meeting of the Grand Lodge of the United States, and that it was therefore done by a simple resolution; and, to confirm this supposition, cites the fact that when the amended constitution, of 1829, of the Grand Lodge of the United States was adopted, the new titles were incorporated into one of its material parts. But however the new titles may have come into general usage, the names are now familiar and honored. It is, also, a fact to be noted that at this session Richard Marley, of No. 2, was duly elected and admitted a member. At this July session, the first announcement of the reception of the Patriarchal degree from England was made by the Grand Sire, and the degree was conferred upon four past grands.

The second annual meeting did not take place at the time appointed by the constitution, but met February 14, 1826. During this session Past Grand Roach was promptly fined for disrespect to the chair, and Columbia Lodge, which had never reported, was ordered to make a full statement from December 17, 1823.

Grand Sire Wildey offered the following resolution, which was adopted by a vote of eleven to nine: —

"*Resolved*, That all members of the Grand Lodge are eligible to the office of Most Worthy Grand Master."

It was immediately determined, however, by a unanimous vote, —

"That no member shall be eligible for the office of Most Worthy Grand Master unless he has served in three elective offices in a subordinate lodge."

The Grand Lodge and Washington and Franklin lodges met at this time in what was then known as Saint John's hall, at the intersection of Calvert and Water streets and Cheapside, while Columbia Lodge met in the private parlors of Wildey, at the corner of Bridge (Gay) and Jones (Front) streets. A committee was appointed to procure a hall for the use of the three subordinate lodges, the ultimate object of which was to unite all the lodges at one meeting-place. This plan finally resulted in the purchase, by the Grand Lodge, of the interest of Columbia Lodge in the hall where it was holding its sessions, and the grand charter and emblems were removed to that place a few days thereafter.

The "Mother" German Lodge. — At the session of the Grand Lodge, held January 31, 1827, a charter was granted for William Tell Lodge, No. 4, and thus was instituted the first lodge to work in the German

No. 1.

WASHINGTON'S LODGE.

Pluribus Unum.

THE GRAND

LODGE OF MARYLAND,

AND OF THE

United States of America,

OF THE

INDEPENDENT ORDER

OF

ODDFELLOWSHIP.

TO all whom it may concern this *Warrant* or *Dispensation*, is a free gift from the DUKE of YORK'S LODGE, of the Independent Order of ODDFELLOWSHIP, holden at *Preston*, in the County of Lancaster, in Old England, to a number of Brothers residing in the City of *Baltimore*, to establish a LODGE, at the House of Brother THOMAS WOODWARDS, in South Frederick Street, in the said City; Hail'd by the Title of "No. 1. WASHINGTON'S LODGE, the GRAND LODGE of *Maryland*, and of the United States of *America*," that the said LODGE being the first established in the United States, hath power to grant a *Warrant* or *Dispensation* to a number of Brothers of the Independant Order of ODDFELLOWSHIP, into any State of the Union, for the encouragement and support of Brothers of the said Order, when on Travel or otherwise.——And be it further observed that the said LODGE be not removed from the House of Brother THOMAS WOODWARD so long as five Brothers are agreeable to hold the same.——In testimony hereof we have subjoined our Names and affixed the Seal of our Lodge this the First Day of February One Thousand Eight Hundred and Twenty.

James Mawdsley	G.M	John Crowder	P.G	Ge. Ward	P.G
John Cottam	N.G	Wm. Topping	P.G	John Walton	P.G
Ge. Naylor	V.G	Saml. Pemberton	P.G	Ge. Mell	P.G
John Eccles	S--y				

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CHARTER FROM THE DUKE OF YORK LODGE, PRESTON.

language. Grand Sire Wildey and others, of Washington Lodge, were the petitioners and promoters of this advance. The preparation of a German charge and degree book began at once, and this subordinate heads the list of a long line of lodges in which our brethren of that nationality have done noble work. Pennsylvania was a good second, Hermann Lodge, No. 7, being instituted July 28, 1828.

Gratitude Lodge, No. 5, was chartered at a session of the Grand Lodge, March 18, 1830, and an adjournment was taken to the 30th of the month, for the purpose of instituting the new lodge. The project of building a temple, — the first the Order owned in America, — had been proposed, and Lodge No. 5, together with those immediately succeeding, were organized under very favorable auspices. At the quarterly session, held the 20th of the following October, Harmony, No. 6, was chartered; January 15, 1831, the dispensation for Friendship, No. 7, was granted and the 26th, of the same month, was fixed for the installation of its officers.

Two other lodges were, also, formed: Marion, No. 8, chartered February 15, 1831; and Jefferson, No. 9, March 2nd, following. These nine lodges were in existence when the first temple of Odd Fellowship was finished in 1831. Speaking of this, Ridgely said: —

The First Temple. — "One great element of success was found in the enterprise itself. The project awakened attention to the Order, and enlisted the interest of a class of persons who had hitherto looked upon it as of little importance. When the fact was made known that the hall would certainly be completed, and that it would be dedicated on the 26th of April, 1831, a rush was made to enter the lodges, and to share the glory of that day. Originally the working classes of the rougher grades constituted almost the whole body; now the case was different. Lawyers, physicians, merchants, skilled mechanics and tradesmen, farmers and retired gentlemen, were among the applicants for membership."

The Act of Incorporation. — Prior to this time it had been deemed advisable to secure a charter for the Grand Lodge from the General Assembly of the state, but the endeavor had not been successful. The reputation of the new organization, resulting from the location of its meeting-places, its secret sessions, and its more or less notoriety for hilariousness, etc., did not commend it to the members of the legislature as worthy of becoming an incorporated body.

At a special session of the Grand Lodge, held in September, 1826, a very remarkable resolution was adopted, pledging the support of the members of the Order to those candidates for the General Assembly alone, who would pledge themselves to make use of their influence and talents in behalf of this society, "so that we may obtain a charter from the General Assembly at its next session"; indorsing the candidacy of John O. Tyson and R. Purviance, "if they agree to the foregoing resolution"; and appointing a committee to write these gentlemen and put the question to them: "Will you support or not?" Notwithstanding all this, the legislature did not grant the charter until seven years afterward, it bearing the

date February 9, 1833. To us in these days, when nearly every subordinate lodge is an incorporated body, the difficulty of obtaining a charter for this Grand Lodge seems passing strange. It shows the suspicion and distrust of the community in which the Order commenced its existence, in respect to its underlying principles, and the barriers that impeded its early life. The resolutions are remarkable in another aspect, — they show that in those days the Order officially dabbled in politics. It is difficult to credit this fact.

During the sixty-four years intervening since this Grand body was recognized by the state, it has welcomed the governing body thirty-eight times. The representatives of the world of Odd Fellowship have come within its borders, have enjoyed its fraternal greetings, its hospitality, and together have mingled tears to the memory of the long line of eminent brethren called to their reward. The Odd Fellows of the "mother jurisdiction" have never faltered in the discharge of duty. The monuments to Wildey and Ridgely stand within the bounds of her capital city, and the name of Henry F. Garey, Past Grand Sire, is only one of a score whose memories are revered, and whose labors are held in grateful remembrance.

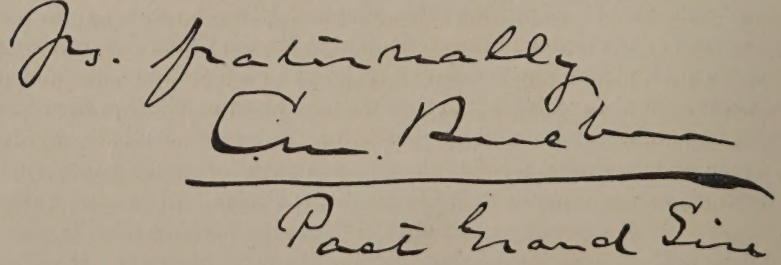
Condition of the Order. — In 1858 there were ninety lodges, with 12,360 members; amount paid for the relief of brothers, $28,852.14; widowed families, $18,793.95; education of orphans, $3133.68; burial of the dead, $8259.51; receipts, $89,676.07.

In 1870 there were ninety-three lodges, with a membership of 13,715; amount paid for relief, $73,221.64; receipts, $116,850.01.

In 1885 the lodges had increased to one hundred and four; members, 10,282; paid relief, $58,132.24; receipts, $69,457.14.

The last report to the Sovereign Grand Lodge gives Maryland one hundred and eight lodges; membership, 9023; receipts, $75,513.64; paid for relief, $38,489.96.

While Maryland has declined in point of numbers, yet these figures show a very large percentage of relief paid to total receipts, — a record of which any Grand jurisdiction might well feel proud.



CHAPTER II.

THE GRAND JURISDICTION OF NEW YORK.

Introductory. — The nineteenth century, above all other ages in the history of the world, is distinguished by the achievement of greater results, and these are not limited to any particular progress, whether in arts, sciences, industries, literature, civilization, mechanism, agriculture, or development of the mineral and metallic wealth of the earth. No greater advance has been made in the unfolding of either than in fraternal and benevolent organizations for the benefit of mankind; and among the greatest of these may be ranked the Independent Order of Odd Fellows; for it is, practically, the offspring of the present century. As a distinctive society, it was scarcely known a century ago; now it has become an absolute necessity. In the land of its independent birth there is probably not a city, town, or village, however small, in which there is not operated one or more of its great family of lodges; organizations that have given practical evidences of the good they have accomplished, and the work they are doing in the communities in which they are situated, in visiting their sick, comforting their afflicted, rendering substantial aid to their needy, and in giving decent burial to their deceased. Odd Fellowship is the realization of fraternity without the sacrifice of independence and individuality. It is a charity without cant, and does not humiliate the recipient. Its principles are scrutinized in foreign lands, its fraternal features recognized and appreciated, and its social magnetism is gaining for it a foothold in many of the principal towns of Europe. It is popular and prosperous in several of the oceanic islands, and rapidly follows in the footsteps of civilization and Christianity, keeping abreast with the progress of humane issues.

It is one of the facts of history that all great developments swing into full action on some pivotal event. No matter how long may have been the gathering of the strength of a movement, there comes a time when it must be born to the world as a concrete and recognized force. For half a century the forces which were to carry American Odd Fellowship to the front, as one of the great fraternal, social, and benevolent associations, had been quickening. At times the progress was slow and intermittent. At other times it was so rapid that it, apparently, had outgrown its own strength, and developed here and there into "booms," leaving in the path ills which time alone could remedy; but, with all the prejudice and opposition Odd Fellowship had to encounter, its progressive march has been so steadily forward as to attract the attention of the learned and enlightened everywhere, at home and abroad. In less than fifty years the Order had risen to an independent and useful place in the world, capable

of rendering efficient service to mankind, and of elevating the moral and social plane of the middle classes of society.

It is impossible to say at this time what may be the ultimate influence of the Independent Order of Odd Fellows upon the succeeding generations of the great future, or estimate its value and importance to suffering humanity. That these will be widespread and lasting no one can doubt who is familiar with what it has accomplished in the past, and is doing at present in a membership of nearly one million. If it be an object lesson for the world without our councils, it will be no less a lesson to learn ourselves within. Its true friends need have no fear of the final outcome of its efforts for recognition in foreign lands, when and where its principles become thoroughly known and its objects fully understood. It is with a benevolent organization as with an individual; eventually it will be given that place in the civil and social fabric which it wins and deserves, by an upright and consistent course of action, along those lines which tend to develop, broaden, and ennoble the intellect and the moral sense of every class.

Man is the subject of many wants not within the reach of his personal acquirements. He often needs care in sickness, assistance in distress, counsel in difficulty, sympathy in affliction, and encouragement in despair. He may frequently stand in want of the help and protection of his fellowman, and yearn for that social relation so necessary to his well-being, but so often denied or not readily acquired. These conditions are common to mankind, and render all, in a greater or less degree, dependent on one another. It is, therefore, natural that men should have recourse to societies founded for charitable and benevolent purposes, mutual advantages, and social equality.

The First Lodges in New York. — It was with these views in mind that, in the early part of the present century, a few sojourning Englishmen united in opening a lodge of Odd Fellows in New York City, where they could spend the social hour as they had been accustomed in their connection with the Order in England.

The first lodge of Odd Fellows organized in the United States was brought into existence in the city of New York, on the self-institution plan, late in the year 1806, and prior to any proceedings looking to, and subsequently resulting in, the formation of the Manchester Unity out of the several friendly societies then existing in England.

Previous to 1800 Solomon Chambers and John C. Chambers, father and son, were members of Loyal Westminster Independent Lodge of Odd Fellows, then meeting in a tavern known as the "Westminster Arms," kept by Robert Cuthbertson, in the city of Westminster, England. The elder Chambers was noble grand of the lodge in 1801, and during his incumbency of the office initiated his son William E. John C. passed through

the chairs subsequently. He had made himself very entertaining and popular in the lodge by his talent as a vocalist; in consideration of which service he was made the recipient of a silver medal, eight-pointed, bearing the inscription: "Loyal Westminster Independent Lodge of Odd Fellows," on one side; and on the reverse: "Presented to Bro. J. C. Chambers, February 10, 1800, L.I.O. of O.F."

Solomon Chambers and his two sons came to New York either late in 1805 or early in 1806, from Southward, London, and engaged in the building of rowboats, which had been their business previous to coming to this country.

Some time after their arrival the two sons agitated the subject of opening an Odd Fellows' lodge in New York, and were joined by William Twaites, comedian, and William Westphall, vocalist, two brothers of the Order, who readily united with them in their proposition. As it was the law and custom in England to institute a lodge with not less than five brothers, they induced their father to join them in organizing the lodge.

December 23, 1806, the five brothers met at Shakspeare tavern, No. 17 Fair (now No. 135 Fulton) street, kept by Thomas Hodgkinson, an old but retired actor, and organized Shakspeare Lodge of Odd Fellows, in accordance with the ancient usage of self-institution. Pursuant to the English precedent, the lodge was named after the house where the meetings were held. Thomas Hodgkinson, the proprietor of the tavern, was their first candidate for initiation, and, as usual, was made "host."

The host was an important factor in the English lodges; he furnished the meeting-room, light, and heat free of charge; and "Proposition of Harmony" was the principal feature of the meetings, during recess from lodge work, when the mug and pipe were in order, and mirth and merry-making held sway. Singing and recitations were the chief sources of amusement. It was customary at every meeting to inquire of the host: "Is there any tramp in waiting?" meaning those who were seeking employment or aid to reach the next town. Having no treasury, the warden's axe was used for the collection of the contributions.

Within a few weeks after the opening they added several to their membership. The first officers were: Solomon Chambers, N. G.; John C. Chambers, V. G.; John Meyer, Secretary; Thomas Hodgkinson, Host and R. H. S. of V. G.; Thomas William Heelas, Warden; William E. Chambers, R. H. S. of N. G.; William Twaites, L. H. S. of N. G.; Benjamin Warry, L. H. S. of V. G.; and William Westphall, Guardian. The remainder of the officers were selected later, and new offices created.

Solomon Chambers returned to London in 1808, and there died in August, of that year. The two sons, however, remained in this city, and maintained their interest in the lodge until its dissolution four years later.

The lodge meetings were held at Shakspeare tavern until May, 1809,

when they were transferred to No. 70 Wall street, at the "Ring of Bells," a house kept by Brother John Spencer. The new host died in July following, which compelled the lodge to move, this time to the Trafalgar house, No. 11 Gold street, of which Brother John Edgerly, a member of the lodge, was the host. In 1809 the roll of membership comprised thirty-six well-known citizens and business men of New York. The meetings were held regularly at Brother Edgerly's hotel, until after the declaration of war in 1812. The national prejudices of the landlord were so pronounced that the members refrained from visiting his house, who, though mostly English and Scotch, and not naturalized, were in sympathy with the Americans, and hence failed to attend lodge meetings. Indeed, Edgerly seemed to be *too English* for his own people, and the lodge was removed to the private residence of Brother William Moore, corner of Cedar and Temple streets. The last meeting of the lodge was held at his house on September 20, 1813, for the election of officers, a notice of which was given in the *Daily Columbian* of that date. Owing to the reduced membership and sparse attendance, the meetings were suspended indefinitely by formal action, — probably at that meeting.

Although Englishmen by birth, the Chambers brothers were not devoid of American sentiments and sympathies, for they entered the services of the government in the capacity of ship-builders, — John C. at New Orleans, under General Jackson, and William E. at Sackett's Harbor, Lake Ontario, under Commodore Chauncey, — and rendered efficient and trustworthy services. John C. lived to the advanced age of ninety-three years, and died in Poughkeepsie, New York, February 3, 1870; and William E. passed away at Brooklyn, New York, May 30, 1871, in the eighty-ninth year of his age. The latter reunited with the Order as an Ancient Odd Fellow August 20, 1844, and was in full membership in Gettys Lodge, No. 11, at the time of his death.

In 1816 Prince Regent's Lodge was organized, on the self-institution plan, in New York; but its existence was, evidently, very brief and of its origin nothing further is known at this date.

In 1818 Brother Moore opened a public house, the "Red Cow," at No. 46 Cedar street, and became popular with both Englishmen and Americans. It was the resort for actors, singers, literary men, printers, and of several of the former members of the old Shakspeare Lodge, and others who had been connected with the Order in England, drawn to it by its social and convivial features. A proposition to revive the lodge met with favor, and was ratified at once, the preliminaries arranged, and Shakspeare Lodge was reinstituted December 23, 1818, — its twelfth anniversary, — with Brothers William Moore (who was in possession of all the books and effects of the lodge), Thomas Hilson, Hopkins Robinson, and James Pritchard as revival members, and Brothers Robert C. Maywood

and George Singleton as adjoining members. It was claimed a charter had been received from Manchester, England, recognizing this lodge as the supreme head of the Order in the United States; but there is no attainable evidence, however, that the lodge possessed such an instrument. If it did really exist, its validity was not acknowledged by the lodges subsequently organized.

Committee of Past Grands. — In January, 1819, the first candidates for initiation were George P. Morris and Adam C. Flanagan, both printers, — Past Noble Grand Moore acting as noble grand, and also as host. Shortly after their admission the novitiates became very much interested in the work of the lodge, and, also, active participants in the business, and aspirants for official advancement. Brother Morris, by earnest and progressive efforts, attained to the principal chair, and at the close of his term was admitted to membership in the Committee of Past Grands. Conscious of his own superiority in this body, he sought at once to become the master mind, to the end that he might acquire a controlling influence and power in the Order. He was a man of good address, well educated, and ambitious, and hence was not long in reaching the chairmanship of the committee. Keen of discernment, he readily comprehended the value and influence of the Order in the community, and its admirable fitness to better the condition of the industrial classes, to raise their intellectual, social, and moral standard, to inculcate a greater respect for their personal character, and educate them in the principles of self-reliance. To this end he proposed changes in the manner of conducting lodge affairs, especially in reference to the convivial features, which he desired to have abolished. He was not slow, however, in concluding that the Committee of Past Grands, as such, could not aid him fully in his plans for the extension of the Order. Having ascertained how Lord Abercrombie Lodge, Manchester, had assumed the government of the Order in England by declaring itself a Grand Lodge, he proposed the change of his lodge to "The Shakspeare Grand Lodge of Odd Fellows," which would assure to it, as the mother and senior lodge, the power and authority to govern any and all subsequent organizations in the name of the Order. He prepared a constitution and laws in accord with his views and intents in support of these changes, — the title-page bearing the legend: "Constitution and By-laws of the Shakspeare Grand Lodge of Odd Fellows, Instituted December 23, 1806. Revived December 23, 1818. New York: Printed by G. Singleton, 1819." [1]

Brother Morris's progressive movements were viewed by the English members as aggressive schemes, and innovations on ancient usages and landmarks, and met with considerable opposition. They interposed strong

[1] The compiler received a copy from James H. Beers, the first noble grand of No. 3, in 1821, which was, subsequently, filed in the archives of the Grand Lodge of the United States.

and decided objections to any change in Odd Fellowship as they understood it, and as it was practised in England. It now occurred to him that he had erred in investing the lodge, and not the Committee of Past Grands, with the title and authority of a Grand Lodge. He at once coincided with the majority that the control and direction of the Order should be returned to the Committee of Past Grands,[1] with full Grand Lodge powers, and proposed the change of chairman to Grand Master, which was agreed to reluctantly. Finding that his popularity was waning, and his influence with the members decreasing, he began to devise other means to support his views and measures, and sustain him and his active friends.

Near the close of 1820 he headed an application for a new lodge, to be composed of personal friends only. This was presented formally to the Committee of Past Grands, thus ignoring the Shakspeare Grand Lodge intentionally. A dispensation was granted for opening Franklin Lodge, No. 2, of Independent Odd Fellows. The lodge was instituted January 27, 1821, at No. 89 (now No. 156) Nassau street, — the location of the northerly portion of the present Tribune building, — at the house of Brother Edmund Mahany.

In selecting the applicants the best element of the old lodge was drawn from those known to be friendly to Brother Morris, with the ostensible purpose of crippling it and ultimately affecting its very existence. After the institution of the new lodge, Shakspeare Lodge, which had been taken from Past Grand Moore's house in Cedar street to a house in Water street, near Peck Slip, discontinued its meetings, and none were held after the summer of 1821, — an event anticipated and devoutly desired by Grand Master Morris.

Adam Clark Flanagan left Shakspeare Lodge with Brother Morris, as they had been warm personal friends since their joint initiation; yet he did not agree with him in all of his proposed reform measures, — notably that for curtailing improper indulgence under the order of business: "Proposition of Harmony." This he looked upon as too great a change to succeed. Brother Morris's great desire was to dispense with all convivial practices in the lodge, convert the Order into a respectable benevolent institution, increase its lodges, expand its usefulness, and plant its lodges wherever a location could be secured and maintained, with a central control in New York. His plans for improving the work and usages of the Order were eminently proper and praiseworthy, but its membership were not ready to yield to such advanced propositions.

Brother Flanagan and others in Franklin Lodge, to avoid the acrimonious discussions and dissensions stimulated by Brother Morris, decided upon leaving the lodge and opening another up-town. The Committee of

[1] *Note by the Editor-in-Chief.* — The reader will readily draw a parallel with this decision and the "correspondences" noted in pp. 39–41.

Past Grands, on application, granted and issued a dispensation, signed by George P. Morris, Grand Master, and Washington Lodge, No. 3, of Independent Odd Fellows, was instituted in November, 1821, at the Westchester house, No. 21 Bowery, kept by Zachariah Mead, who was made the lodge host. James H. Beers was the first noble grand, and Adam C. Flanagan the first vice grand, who were installed in due and ancient form. An intimation as to what this form of ceremony was is not available from any known source; that there was one is evident from the fact that they sang a hymn to the air of "God save the King," the words of which were: —

"All hail! most Noble Grand,
Created to command,
Noble Grand, hail!
May you with health be crown'd,
Mirth to dispense around,
Whilst song and joy abound,
Noble Grand, hail!"

This was used in these and all other lodges on similar occasions for many years, or until the convivial practices in the lodge, under the rule "Harmony," were abolished by authority of the Grand Lodge of the United States.

As an up-town lodge, Washington, No. 3, did not succeed. It was destitute of the vocal and musical attractions that drew to the other lodges new applicants, and never failed to secure the attendance of the older members; hence, the brothers were disappointed and dissatisfied, and at the end of the first term they surrendered the dispensation, — some returning to Franklin Lodge, and others not renewing their membership in the Order.

In all these movements Brother Morris was the master-spirit and moving genius. He was untiring in his efforts to upbuild a respectable brotherhood, and root out the objectionable practices of the English system, so prevalent in these American lodges.

An application was presented to the Committee of Past Grands, soon after the institution of Franklin Lodge, by some of the former members of Shakspeare Grand Lodge, for a dispensation to open a lodge in Brooklyn, New York, which was granted and issued, signed by Grand Master Morris; and Columbia Lodge, No. 4, was instituted by the Grand Master, January 3, 1822, at the house of James Claridge (one of the applicants), at No. 49 Main street, Brooklyn. This was deemed practically an endorsement, not only of Morris's projected changes, but of the supervising powers of the Committee of Past Grands.

Grand Master Morris's plans for the expansion of the purposes of the Order, the extension of its lodges to other states, and the increase of its membership, with New York as a centre, were well known among his friends and co-workers. As a result growing out of his plan was the

organization of Pennsylvania Lodge, in Philadelphia. Brother John B. Robinson, a member of Franklin Lodge, No. 2, of New York, while on a temporary visit to Philadelphia, was instrumental in the organization of the lodge. He, with four other brothers, self-instituted Pennsylvania Lodge, No. 1, December 26, 1821. They initiated a fifth member to fill the place of Brother Robinson, who had acted only temporarily. This lodge had no knowledge of any lodges existing in Baltimore at that time, and in June, 1823, informed Brother Wildey, on his visit to the lodge, that they expected to receive a dispensation from New York. They preferred their self-instituted existence, rather than submit to the authority of a Grand Lodge over which they could not expect to exercise an influence equal to their merits. Under such views, application had already been made to Columbia Lodge, in New York, for a dispensation, with the design, ultimately, of uniting with that and other lodges in organizing a general Grand Lodge on equitable principles. It was during the pendency of this application in New York, that Grand Master Wildey appeared and offered from his Grand Lodge such terms for a general union as induced concurrence.

The members of Columbia Lodge were constantly on the alert for Odd Fellows arriving from England, and several were added soon after the lodge was organized. Among these were well-informed brothers, who readily criticised the manner of instituting and working the lodge as being totally at variance with the modes to which they were accustomed. They advised the lodge of the many changes and improvements occurring in the Order in England, looking to a more systematic and extensive organization of the lodges in every part of the Order. No lodge was recognized as legally instituted and in regular standing, not working under a dispensation granted and issued by unquestioned authority, regularly and formally endowed with such power. The ancient usage of self-institution had been repudiated, and practically abolished. Those members of Columbia Lodge who had been connected with Shakspeare Grand Lodge, knew that it was self-instituted, had not existed by warrant of any dispensation legally granted, and hence could not transmit any such power itself; therefore the dispensation granted to Franklin Lodge, No. 2, by the Committee of Past Grands, was deemed deficient of power and irregular in authority to enable the lodge to work lawfully.

The members of Columbia Lodge decided to remedy any defects in the lodge's existence under its present doubtful authority, and promptly set about obtaining a legal dispensation, and confidentially intrusted their application to a brother in Liverpool, with a request to submit it to a lodge legally authorized to issue a regular dispensation. This brother presented the petition to the Duke of Sussex Lodge, No. 2, Liverpool, which granted the following form of dispensation: —

I. O. OF O. F.

This dispensation and these presents, granted from the Loyal Beneficent Duke of Sussex Lodge, of Independent Odd Fellows, No. 2, of the Liverpool district, held at the house of Brother James Whittaker, Regent tavern, Scotland place, in the town of Liverpool, in the County Palatine, of Lancaster, in the United Kingdom of Great Britain and Ireland, to five brothers of the said Independent Order of Odd Fellows, to enable them to open and establish a lodge, under the title of the Columbia Lodge, No. —, to be held at the house of Brother James Claridge, No. 49 Main street, Brooklyn, Long Island, New York, United States; in consideration of the sum of two pounds and two shillings, to be remitted to the said Beneficent Duke of Sussex Lodge for this dispensation. This dispensation and these presents are not to be altered or amended without the consent of the officers and brothers of the Loyal Philanthropic Liverpool district Grand Lodge, No. 1, of Independent Odd Fellows, as well as of the officers and brothers of the above-mentioned Loyal Beneficent Duke of Sussex Lodge, No. 2, of the Liverpool district (the mother of the Columbia).

It is hereby enjoined that the brothers of the Columbia Lodge meet at such times and on such conditions as are expressed in the by-laws of the Independent Order of Odd Fellows; and that they do, upon oath, see that this dispensation and these presents be not altered or destroyed; that they do not initiate a person into this our Order for a less sum than the laws (presented to them with this dispensation by the said Beneficent Duke of Sussex Lodge) express, so that the lodge and Order may be kept truly respectable; that they do not open any other lodge of this Order without the consent of the aforesaid Grand Lodge; and that they do appoint officers in the said lodge to execute these presents. It is agreed that the officers and brothers of the Columbia Lodge shall not deviate from the principles of the Grand Lodge; and that should any dispute arise, so as to cause a matter in question in said Columbia Lodge, which they cannot conveniently settle, they shall refer the same to a Committee of Past Grands to settle and do justice to the parties concerned in the said matter in question; and that the officers and brothers of the said Columbia Lodge shall comply with this dispensation and these presents, and observe and conform themselves strictly to the laws of the Independent Order of Odd Fellows, according to the purport, principle, true intent, and meaning thereof. It is also agreed that the brothers of the said Columbia Lodge, by and with the consent of the Liverpool district Grand Lodge (hereby given), shall elect, appoint, and authorize (from time to time), fit and proper persons as officers, to put in execution and to enforce a due observance (as aforesaid) of the laws and regulations of the Independent Order; and should they (the brothers of the said Columbia Lodge) hereafter wish to remove the lodge, they shall show sufficient cause for such removal. Lastly, it is agreed that if at any time hereafter it should happen that the said Columbia Lodge should be destroyed by fire or otherwise, the said Beneficent Duke of Sussex Lodge, or any other lodge of the Independent Order, shall relieve their distress, in case of necessity.

Granted the fourteenth day of November, one thousand eight hundred and twenty-two, by the parties concerned in these presents, who have hereunto subscribed their names and affixed the seal of the Liverpool District as witness: —

JOHN WILLIAMSON, P.G.M.	JOHN DODGSON, N.G.
T. C. STANISTREET, P.G.M.	ROBERT BULMER, V.G.
JAMES CLARKE, G.M.	JOHN ACKERS, S.
WILL. RENSHAW, P.G.M.	JOSEPH WILKINSON, P.V.G.
JOHN EVANS, P.D.G.M.	JOSEPH CONOLLEY, P.S.
WM. SPENCER, P.G.M.	GEO. BRADGATE, C.S.

WILLIAM SMITH, P.G.
ISAAC WARBECK, P.G., pr. procuration G. B.
WILL. SPENCER, P.G.
GEORGE BRADGATE, P.G.
WILL. RENSHAW, P.G.
JOHN DAVIES, P.G.

{L.S.}

The dispensation was not received by the lodge until late in January, 1823, having been delayed in transit. In the meantime, Columbia had been removed from Brooklyn, and located at No. 279 Grand street, New York, near Eldridge street, at the "Eclipse and Sir Henry," kept by Brother James Lovett.

On receipt of the dispensation, the lodge filled the blank with No. 1, and as such claimed to possess superintending powers over the other lodges in New York, being the first lodge to have received an English dispensation in this country, as the brothers believed.

Grand Master Morris and his friends in Franklin Lodge withdrew from the Order and further contest, believing that the warrant from England conferred superior powers on Columbia Lodge, which would bring them into unpleasant relations with that lodge. He did not return to the Order until February 25, 1846, when the Grand Lodge of New York authorized Howard Lodge, No. 60, to receive him as an Ancient Odd Fellow. In 1847 he withdrew from No. 60, and was one of the petitioners for Orion Lodge, No. 278, and held membership therein until the lodge, subsequently, surrendered its charter. He was born in New York City October 10, 1801, and died there July 6, 1864.

Franklin Lodge continued the contest for supremacy with Columbia Lodge, and denied the right of No. 4, to outrank No. 2 or to exercise any authority or direction over them. Franklin Lodge had removed from Mahany's, in Nassau street, to the house of Brother John Grover, No. 147 (now No. 159) Grand street. The two lodges meeting in close proximity in the same street, their hostility and rivalry toward each other were bitter in the extreme. Benjamin Downing was noble grand of Franklin Lodge, and Russell Watts was noble grand of Columbia Lodge, — the former claiming seniority by date of institution, and the latter by charter. Brother Downing was the only member of No. 2, who acquiesced in the decision of the validity of the English dispensation held by Columbia Lodge. Benjamin Downing was born in Stamford, Connecticut, March 10, 1784. He affiliated with Franklin Lodge, No. 2, in 1821, having been initiated into the Ancient Order in the Duke of York Lodge, at Harwich, England, January 10, 1808, while on a visit.

Thomas Wildey and Subsequent Events. — Thomas Wildey was initiated in Lodge No. 17, under the authority of the Grand Lodge of London Union Odd Fellows, during the year 1804, in London. Three years later he was instrumental in the institution of Morning Star Lodge, No. 38, and was its first noble grand. The society of Odd Fellows with which he was connected was one of the many independent organizations that united in forming the Manchester Unity of Odd Fellows in 1809, the origin of the present Unity in England.

He left England July 30, 1817, and arrived in Baltimore September 2nd,

following. He and John Welch, John Duncan, John Cheatham, and Richard Rushworth opened Washington Lodge, No. 1, of Baltimore, April 26, 1819, by self-institution, — the first of what is now recognized as the *Independent* Order of Odd Fellows. In the following year the lodge obtained a charter from the Duke of York Lodge, at Preston, Lancaster, England, dated February 1, 1820, but not received until October 23, 1820, which gave it a sort of legal standing that it did not have as a self-instituted lodge.

An application had been made previously to the Abercrombie Grand Lodge of Manchester for a dispensation, which was issued January 7, 1820, but it never reached the lodge.

The Grand Lodge of Maryland and of the United States having been organized, at its session of February 22, 1822, it was

"*Ordered*, That letters be written to New York and Boston, and every endeavor be made to open a correspondence with the same."

Grand Master Wildey, on his way to Boston to institute the Grand Lodge of Massachusetts, arrived in New York June 4, 1823, and invited a general meeting to hear his plan for a national organization. The meeting was held in the room of Franklin Lodge, at No. 147 Grand street. Grand Master Wildey was obliged to preside, as neither party would remain in the room if a member of the opposite lodge should occupy the chair. He briefly explained his plan for state Grand Lodges and a representative general Grand Lodge. He offered the charter procured by Washington Lodge, No. 1, of Maryland, from the Duke of York Lodge, of Preston, England, sanctioned by the Manchester Unity and the Lord Abercrombie Grand Lodge, as the instrument under which to concentrate the Order in the United States. The question was immediately raised, whether the dispensation Columbia Lodge had received from the Loyal Beneficent Duke of Sussex Lodge, No. 2, of Liverpool district, was a valid instrument. This Grand Master Wildey was mutually required to determine before either side was willing to learn his plan. On perusal of the dispensation he found it to be a better document than that received by Washington Lodge from the Duke of York Lodge, Preston; and that it had received the sanction of the district Grand Lodge, which the other had not. Hence he ignored the Franklin Lodge claim of seniority, and recognized the validity of Columbia Lodge's dispensation. Had he known that the Philanthropic Grand Lodge of Liverpool district, including the Duke of Sussex Lodge, had been expelled by the Grand Annual Committee of the Manchester Unity on the 19th of May, preceding the issue of Columbia Lodge's dispensation, he probably would have decided otherwise. On the contrary, an adverse decision would have provoked a conflict that would have raised two rival standards of Odd Fellowship, and the defeat

of his scheme. The Duke of York Lodge's dispensation, assuming to confer the power on the authorities in Maryland, to grant a warrant or dispensation to a number of lodges in any state of the Union, was submitted for confirmation; the decision of the committee of the Manchester district, January 7, 1821, and that of the committee of the Grand Lodge, Salford, June 25, 1821, were conflicting in their views of the law.

In recognizing Columbia Lodge's dispensation legal, Brother Wildey resolved to induce the lodge to surrender to him the English dispensation, and succeeded by granting in return a free warrant for Columbia Lodge, No. 1, from the Grand Lodge of Maryland and of the United States.

The correspondence which took place during the pendency of the application is important, as showing how perfectly one portion of the Order was destitute of all knowledge of the condition of the rest. The same designs for accomplishing the extension of the beneficence of the Order as devised by John P. Entwisle in Baltimore,—the same ambition for realizing these plans throughout the country as exhibited by Thomas Wildey,—were at the precise time absorbing the soul, genius, and devoted services of George P. Morris, in New York. This, too, without Morris, Wildey, or Entwisle having the slightest knowledge of one another's designs or purposes. Indeed, it may be conceded that Morris was not aware of their existence, nor they of his.

The Grand Lodge Charter. — The charter for the Grand Lodge was duly received, June 24, 1823. The past grands convened at Brother James Lovett's, No. 279 Grand street, Grand Master Wildey presiding. There were present, Past Grands John B. Robinson, James Simister, James Claridge, John Grant, and Russell Watts.

Having read the following dispensation in the hearing of the past grands, he duly obligated them and instituted the Grand Lodge, with John B. Robinson, Most Worthy Grand Master: —

ORDER OF INDEPENDENT ODD FELLOWS.

To all whom it may concern: —

The Grand Lodge of Maryland and of the United States, by authority of a grand charter, granted by the Duke of York Lodge, held in the borough of Preston, County Palatine, of Lancaster, England,

Doth hereby grant this grand charter to five past grands of the Order of Independent Odd Fellows, residing in the state of New York, to form a Grand Lodge for the said state, for the encouragement and support of brothers of the said Order, when on travel or otherwise. And the said Grand Lodge, being duly formed, is hereby authorized and empowered to grant warrants or dispensations, to true and faithful brothers, to open lodges according to the laws of Odd Fellowship, and to administer to the past grands all the privileges and benefits appertaining to the Grand Lodge, and to enact by-laws for the government of their lodge. Provided, always, that the said Grand Lodge do act according to the order, and in conjunction with and obedience to the Grand Lodge of the United States, adhering to and supporting the constitution thereof.

In default thereof this charter may be suspended or taken away, at the decision of the Grand Lodge of the United States.

And further, the Grand Lodge (in consideration of the due performance of the above), do bind themselves to repair all damages or destruction of the charter, whether by fire or other accident; provided proof be given that there is no illegal concealment or wilful destruction of the same.

In witness whereof, we have displayed the colors of our Order, and subscribed our names and affixed the seal of the Grand Lodge of Maryland and of the United States, this fourth day of June, A.D. one thousand eight hundred and twenty-three.

{L.S.}

	PAST GRANDS.
THOMAS WILDEY, G.M.	DUNCAN McCORMACK.
JOHN WELCH, D.G.M.	JAMES LEED.
THOMAS MITCHELL, G.W.	JOHN NELSON.
JOHN PAWSON ENTWISLE, G.S.	WILLIAM TONG.
JOHN BOYD, G.G.	THOS. SCOTCHBURN.
WILLIAM LARKAM, G.C.	WILLIAM WILLIAMS.
	WILLIAM ANSTICE.

Friendship Lodge of Independent Odd Fellows was self-instituted at Pleasant Valley, Dutchess county, New York, but no date is furnished. This was the first lodge to unite with Columbia, under the Grand Lodge of New York, by formal application.

On motion, — in December, 1825, — it was

"*Resolved*, That a charter and degree books be granted to Friendship Lodge, No. 2, to be held in Pleasant Valley, Dutchess county, New York."

Hope Lodge, No. 3, was chartered April 24, 1826, to be located in Albany.

Strangers' Refuge Lodge was chartered November 24, 1826, as No. 4, but was not opened until a later date. The applicants were English members from lodges in and near Manchester, and did not find Columbia Lodge working on the same principles as the English lodges; hence their application for a dispensation. When they received their charter, they discovered the lodge was placed under restrictions that were very unsatisfactory to the members. They deemed the charges for the degrees, in addition to the initiation fee, an imposition. They opposed the past grands' "adjoining fee" to the Grand Lodge, and the collection by that body of ten *per centum* of their receipts. The Grand Lodge, in fact, was termed an innovation on the Movable Committee as established by the Manchester Unity. April 10, 1827, they made a formal complaint to Grand Master Wildey, and received for reply: —

"That communications from lodges in a state where a Grand Lodge exists will not be entertained by the authorities at Baltimore. All they have to do is to obey their Grand Lodge, be subservient to its laws, and to examine a little more carefully the structure of American Odd Fellowship, and they will soon learn that we are of the same stamp as the lodges they have lately left. The language of their complaint would jeopardize the charter of any lodge."

Not being satisfied with the result, they appealed to Mark Wardle, Corresponding Secretary of the Manchester Unity, in England, with no more success. He advised that, —

"Those who founded and conducted the Order in America are perhaps as much attached to *their system* as we are to *ours*, and that hasty and premature interference is not the way to reformation. You are requested to obey the laws of the Order as you find them in the country you have adopted."

Under date of June 29, 1827, similar complaints were made by Friendship Lodge, of Pleasant Valley. They regarded the "Independent" title as a misnomer. To be independent, they should exist without being tributary to any lodge. They understood the charter of the Grand Lodge to be such as had been given to every lodge in Europe, which allowed any lodge with a dispensation to open lodges. They claimed that the assumption of any other power or authority was unconstitutional, and inconsistent with the spirit of the institution.

The response to Friendship Lodge was similar to that made to Strangers' Refuge Lodge, with like explanations and suggestions: —

"When you have complaint to make, or dissensions to adjust, or need information, you will address your grievance to your Grand Lodge. The Grand Lodge of the United States has no direct connection with a lodge while under the jurisdiction of a state Grand Lodge."

Strangers' Refuge Lodge became so dissatisfied, ultimately, in regard to the mode of being governed, that they renounced both the Grand Lodge of the state and the Grand Lodge of the United States, and permitted the offices to be filled by men who declared they would not support a Grand Lodge of any description, in which they were sustained by a unanimous vote of the lodge; for which action the lodge was suspended from fellowship August 22, 1827.

In September, 1827, Past Grand Russell Watts and others applied for a charter for a lodge, to be located in Albany, assuming the title of Friendship Lodge, No. 4. As this was using the name of one lodge and the number of another, both in existence, the Grand Lodge decided: "That no two lodges in this jurisdiction shall be of the same name or number." The lodge was opened November 7, 1827, as Philanthropic, No. 5.

Strangers' Refuge Lodge having answered the Grand Lodge, through its committee, that they would neither acknowledge the authority of the Grand Lodge of New York, nor support the existing government of the Order in the United States, was expelled from all the rights and privileges of the Order throughout the world December 16, 1827, — the expulsion to extend to all the members of the lodge suspended August 22, 1827. This action was approved by the Grand Lodge of the United States January 15, 1828, and published in the principal papers in Baltimore, Philadelphia, New York, Albany, Boston, and Washington City.

While under expulsion, this lodge assumed the powers and prerogatives of a Grand Lodge, and issued a dispensation for, and opened, Benevolent Lodge, No. 2, at Paterson, New Jersey. Subsequently Strangers' Refuge applied to the Grand Lodge of New York for reinstatement,

under a promise to be obedient to its authority, and strictly conform to the usages and regulations of the Order. May 4, 1829, the Grand Lodge of the United States authorized and empowered the Grand Lodge of New York to reinstate the lodge on such terms as it deemed expedient, refunding the fee for opening Benevolent Lodge, in Paterson, in violation of law.

The Rise and Settlement of the New York Question. — At the annual session of the Grand Lodge, held August 15, 1828, Russell Watts was elected and installed Grand Master. This was the last session it held in New York City.

In the journal of the Grand Lodge of the United States, May 4, 1829, is found the first and only reference to this subject.

"The Grand Lodge of New York was removed from the city of New York to Albany, during the previous year. No authority or sanction on the part of the Grand Lodge of the United States, favorable to this act, appears on record."

What led to the removal is left solely to inference. No indication of such intent appears in the proceedings of the session of August 15, 1828. Brother Russell Watts was elected and installed Grand Master at that session. Whether the institution of Hope Lodge, No. 3, and Philanthropic Lodge, No. 5, was the condition precedent to the precipitate movement on the part of Grand Master Watts, is only a deduction from premises. That he did it without warrant of authority, or consent of those who elected him, is manifest.

In June, 1829, the Movable Committee (Grand Sire Wildey, and Past Grand Master Thomas Small, of Pennsylvania), visited New York, and found the Order inactive, and the Grand Lodge removed to Albany. Repairing to that city, the Grand Sire was favorably impressed with the apparent advantage the Order gained by the removal. He promised to give them a new charter, locating the Grand Lodge in Albany. On his return to New York he called for the charter of 1823, which he destroyed in the presence of its custodians, saying: "He had tried them for six years, and found they were not fit to work a Grand Lodge." In this act he exceeded his powers. He should have reclaimed the charter, if the necessity for such a proceeding existed, and, on returning to the Grand Lodge of the United States, reported accordingly; no doubt it would have been recalled by vote, a new charter issued locating the Grand Lodge in Albany, and his motives approved. Had this course been taken, the discordant acts of 1836 would probably have been averted, that led to the occurrences of 1848–49, resulting in a division of the state into two jurisdictions, which was maintained for seventeen years.

As there were not five members of the Grand Lodge available in Albany to form a quorum, immediately on his return to that city, where he resided, Grand Master Watts constituted a committee of himself and two members, who admitted six local past grands to membership in the

Grand Lodge, without consulting that body. With these, the first meeting was held in Albany, September 19, 1828, but no reference to the subject of removal was made in the proceedings. At the third monthly meeting the seats of all non-resident officers were declared vacant, and filled by Albany past grands. Their succeeding transactions presented a remarkable and disreputable contention for offices. During 1829 three formal elections were held in the Grand Lodge, and as many different candidates elected Grand Master, and to other offices, each claiming the respective positions by warrant of such elections. The subordinate lodges received little or no attention, and their neglected condition became so unsatisfactory that, at the session of June 4, 1830, Lodges Nos. 3, 5, and 7, of Albany, surrendered their charters, and were consolidated into one lodge, receiving a free charter as Union Lodge, No. 8. Friendship Lodge, No. 2, of Dutchess county, also surrendered, for like reasons. Of the eleven sessions provided by law, to be held from August, 1830, to August, 1831, through apathy or discord, only one was attended by a quorum, two held by four members, one by three, and the remaining seven failed to organize, there being no quorum. Such is the history of the lamentable situation of the Grand Lodge furnished by its own records; and very little information can be obtained from the same source as to the condition of the lodges under its control. William L. Osborn, of Albany City Philanthropic Lodge, No. 5, was elected and installed Grand Master, August 7, 1829.

The membership of the Grand Lodge of New York, from its organization, in 1823, to the time now under consideration, appears to have been, generally, illy qualified to conduct the functions of such a body, designed to govern lodges, grant charters, or revoke them for cause, hear appeals, redress grievances, and to legislate for the successful operations of the Order within its charge. The minutes show a remarkable inefficiency as a legislative body, and incompetency was apparent among the leaders. The Order was composed, mainly, of English and Scotch operatives and tavern-keepers, — plain, honest, uneducated, and unpretending men, who were better fitted to follow the lead of capable rulers than to govern and guide.

Grand Sire Wildey, in his report relative to his official visit to Albany in June, 1833, says: —

"It was with much regret, indeed, that I witnessed the lukewarmness which seems to pervade the Grand Lodge of New York. Had not my greatest exertions been used in assembling the members of that body, as your Grand Sire, I would have been compelled to leave the seat of the Grand Lodge of New York without having been welcomed to their city by them. I am sorry to make such a statement, but duty to the Order compels me; and such is the state of affairs in the once flourishing Grand Lodge of New York, — the very cradle of Odd Fellowship. By an inertness of the governing powers it is suffering the Order to become paralyzed."

Evidently the Grand Sire was not as well pleased with the Grand Lodge in Albany in 1833 as he was on his visit there in 1829. On this report the Grand Lodge of the United States expressed its regret that the Order in New York was not in the flourishing condition hoped for, and recommended the Grand Sire have a particular care for the interests of the Order in that jurisdiction during the current year, and report necessary measures, in relation thereto, at the next session.

At an adjourned session in 1833, of the Grand Lodge of the United States, held in the city of New York, August 16, 1834, Past Grand John F. Ingold, of No. 13, was seated as the regular representative from the Grand Lodge of New York, — this being the first session at which it was not represented by a proxy from another jurisdiction.

At the annual session of 1834, Past Grand Charles Mowatt was accredited as the representative from the Grand Lodge of New York. During the session he was elected Grand Treasurer, but was not installed until 1835. Past Grand Master Daniel P. Marshall, of New York, was elected Deputy Grand Sire in 1834. Failing to receive notice of his election, and hence defaulting in his acceptance, or appearance for installation, the office was filled by a new election in 1835.

In 1834 the Grand Lodge of New York was authorized to open a session of said body in the city of New York, to admit qualified past grands of the city lodges as members, and several availed themselves of the opportunity at a special meeting held July 3, 1835.

In 1835 the committee of correspondence of the Grand Lodge of the United States was directed to address a congratulatory letter to the officers and brethren of the Manchester Unity, England, on behalf of the said Grand Lodge and Odd Fellowship in America, upon the state of the Order in this country, including other subjects relating to its interests. (In the light of subsequent events, and the wonderful story in reply, this was significant.) Referring to the reform measures, adopted from time to time, the committee, among other things, said: —

"Among the first of the improvements in the Order in America, required by duty and a decent respect for the opinions of mankind, was the abolition of all social and convivial practices at lodge meetings; since when it has riveted the respect and esteem of the virtuous of all classes, and augmented our numbers almost incredibly. As uniformity and harmony in the work of the Order throughout the globe are so obviously essential to the universality of Odd Fellowship, we are confident that in so important a matter as any alteration in the work, no definite action will ever be taken by the brethren in England without our knowledge and assent. We are charged to solicit from you a detailed historical account of the origin, rise, and progress of the Order; and this part of our charge we desire complied with literally and promptly. No matter how humble or obscure may have been its beginning, — no matter for what purpose instituted, — let us have the period and circumstances of its origin, that it may be preserved in the archives of the Order in America. We are neither ashamed nor unwilling to expose to the public gaze what we have been, since we are prepared to exhibit what we are; and thus, by instituting the comparison, claim the rank among the benefactors of mankind to which our works justly entitle us."

This was signed by Representatives James L. Ridgely, of Maryland; Charles Mowatt, of New York; Howell Hopkins, of Pennsylvania; and Thomas Wildey, Past Grand Sire. The response to the request for the "origin" may be found on pages 46 and 47, and is mentioned by several other writers in this work.

By the action of the Grand Lodge of the United States in 1835, the Grand Lodge of New York was permitted to hold its meetings in the cities of Albany or New York during the pleasure of this grant.

Past Grand Sire Wildey visited the Grand Lodge of New York, in annual session, in Albany August 6, 7, 1835, installed the officers-elect, and was well pleased with his reception. He reported in October, 1835, to the Grand Sire that the brethren in New York were conforming in every particular to the general usages of the Order; that harmony and prosperity existed, presenting a very flattering prospect, the members guaranteeing a much greater increase. This was not essentially true; for the members in the Grand Lodge were ill at ease, while in the lodges they were greatly at unrest. Confidence and sincerity were waning in the former, and the turbulent spirit of opposition and defiance was manifest in the latter. Tompkins Lodge, No. 9, had been suspended for refusing to make quarterly returns and pay the percentage due the Grand Lodge; while Strangers' Refuge Lodge, No. 4, under the tutorage of the elder members, declining to make returns or pay the dues thereon, continued to confer degrees at a nominal charge, kept its records and accounts irregularly and unsatisfactorily, and set the authority of the Grand Lodge at defiance. No. 9 was suspended, and No. 4 expelled from all the privileges of the Order. Nos. 5, and 6, made no returns; No. 12, incorrect return. No. 10 made no return, but paid its percentage. It was ordered that the quarterly password be withheld from lodges not making regular returns and paying all arrearages. All these acts transpired in the presence of the Past Grand Sire, and certainly they were not in accord with his report of the harmony and prosperity existing in New York. Tompkins, No. 9, made application for a renewal of its charter, which was not granted. An extra meeting was held September 11, 1835, to receive and act upon reports and documents submitted, with the petition of twenty-five of the former members of Strangers' Refuge Lodge, who were in no way connected with the early grievances or the later unlawful acts of the lodge, for a charter for Perseverance Lodge, No. 17. This application was earnestly and respectfully indorsed by thirty-seven Grand Lodge members, representing several of the lodges in the city of New York, solicitous for the readmission to membership of those who were worthy, whose conduct in life was irreproachable and standing in society respectable, whose individual conduct as members of the Order was in no wise reprehensible. The charter was accordingly granted.

At the quarterly meeting, held February 5, 1836, a new form of constitution was submitted as a substitute for the existing code. At the annual session, August 6, 1836, this proposed constitution was considered, when all provisions therein referring to encampments were eliminated from the instrument, thus severing all control and supervision of the Grand Lodge over that branch of the Order. It, also, provided that "all sessions of the Grand Lodge shall be held in the city of New York." This was a substitute for "city of Albany, unless otherwise ordered by the Grand Lodge." As amended, the constitution was adopted as a whole, on call of yeas and nays, twenty-seven in the affirmative and eight in the negative, the latter being the Albany vote. Grand Master Liese declared it *finally* adopted and in force. Past Grand Kennedy offered the motion, that the Grand Lodge adjourn at once, to meet in New York on the 24th, which was "concurred in."

On the first day of the session, and prior to the adoption of the new constitution, August 20th, the officers were elected for the ensuing year, all resident members of Albany.

At the first session in New York, August 24, 1836, the questions were raised by Past Grand Kennedy, that the Grand Lodge had, on the 5th of August, elected a brother as Grand Master who had not been nominated at a previous meeting, as required by the constitution then in force, and when a regularly nominated candidate was before the Grand Lodge; that the brothers elected as Grand Master and Deputy Grand Master were not qualified to hold seats or visit the Grand Lodge of the United States; that the installation of the officers-elect had not taken place at the time when the constitution, in force during the election, was repealed and superseded, and before the present constitution went into effect. On the proposed action, — to declare the offices of the Grand Lodge vacant, so far as regards the election of the present August 5th, and said election null and void, — a spirited and acrimonious discussion occurred, and resulted in its concurrence, New York having a preponderance of votes present. An election was ordered to be held September 19th, all lodges in the state to be notified.

At the session of September 14th, Past Grands Kennedy, Liese, and Small were constituted a committee of inquiry, to report at the November session: (1) By what authority was the grand charter of 1828 granted to the Grand Lodge of New York? (2) Had the Grand Lodge of the United States taken any action on the subject of changing the charter of 1823 for that of 1828? (3) Is the grand charter of 1828 a legal instrument? (4) What disposition was finally made of the charter of 1823? (5) Can the original charter be restored? It will be remembered that in June, 1829, Grand Sire Wildey demanded and destroyed the charter of 1823, without any authority from the Grand Lodge of the United States.

The Grand Representative was directed to bring to the notice of the Grand Lodge of the United States the difficulties existing in this state in regard to the degrees, and the manner in which brothers from England conferred them.

At the session held September 26, 1836, Grand Master Liese was chosen Grand Representative. On the presentation of his certificate of election, at the annual session of the Grand Lodge of the United States, October 3, 1836, it was met by a protest, alleging that the Grand Lodge of New York adjourned its annual session without appointing a representative; that the assemblage from which Brother Liese claimed his authority was an unconstitutional and illegal meeting of a number of individuals belonging to the Order, and not the act of the Grand Lodge, and, therefore, the protestants remonstrated against his being accredited a representative of the Grand Lodge of New York. This was signed by Brothers Daniel P. Marshall and William L. Osborn, committee from a part of the past grands of the Grand Lodge of New York. The protest was presented by Representative Ridgely, of Maryland, and, with the certificate of election, referred to a committee. This course in regard to the certificate was somewhat irregular and unusual. The committee on credentials had reported the certificate "made out in due form, and properly authenticated." It was customary, when a seat was contested, the claimant being present and eligible, with his certificate "in due form," to admit him to the seat on organizing, and subsequently pass upon the question of his right to retain membership. The special committee, composed of Representatives Ridgely, Gettys, Wolford, and Past Grand Sire Wildey, after receiving statements, testimony, and arguments from both sides, made a lengthy and conciliatory report, from which the following is quoted, embodying its entire purport: —

"The Grand Lodge of the state of New York, having elected its officers at its regular annual meeting, adjourned *sine die*, failing to qualify the brethren entitled by the suffrage of the lodge to installation. At a subsequent period the late Grand Master, Past Grand Master Liese, convened the Grand Lodge, opened it, and as such they proceeded to adopt an entire new constitution; the Grand Lodge was declared moved to the city of New York; and this body was to take possession of the effects of the Grand Lodge of New York, and assemble in the city of New York. Among other proceedings, they elected Past Grand Master Liese their representative, who presents his credentials, claiming his seat in this body as the Grand Representative in the Grand Lodge of the United States from the Grand Lodge of New York. Nothing can be more obvious than that the adjournment of the Grand Lodge at its session in Albany, *sine die*, was an adjournment until the next stated period of meeting by the constitution; and even supposing that the emergency produced by the failure to install the officers-elect might have authorized the exercise of sound discretion in calling a special meeting of that body, its functions could not, with any propriety, have extended beyond providing for the emergency, to wit, the installation of the officers-elect; and it may well be doubted, even in such a view of the power to call a special meeting, whether the call could properly originate from an individual claiming to be Grand Master, and exercising the powers of that office, whose functions had expired by the constitutional limitation; but for so important a purpose

as the adoption of organic law and fundamental regulations, there can be no doubt of the irregularity of the meeting, and of the consequent defectiveness of all subsequent proceedings."[1]

From these conclusions, the committee formulated and rendered their decision: —

"That the certificate of election of Past Grand Master Frederick Liese, as a representative to the Grand Lodge of the United States from the Grand Lodge of New York, does not, in the opinion of this Grand Lodge, proceed from a constitutional meeting of the Grand Lodge of New York; and that Past Grand Master Frederick Liese is not entitled to a seat in this body, as the representative of the state of New York."

The report and resolution were adopted on a call of the yeas and nays.

The antagonistic nature of the dispute existing in New York, no doubt, prevented the committee from entering into the merits of the unpleasant contest, or arriving at a correct understanding of the facts. They were anxious to conciliate the strained feeling among the brethren, and adjust the difficulties to the satisfaction of both parties. Hence their views of the proceedings, upon which their conclusions were based, were not in consonance with the facts as they occurred.

The journal of the annual session of August, 1836, does not represent the Grand Lodge as having adjourned *sine die* on the 6th, the second day of the session. On that day, among other proceedings, the body decided to consider the proposed constitution, as submitted February 5th, *in lieu* of the one adopted in 1832, and "now in force." Five articles were acted upon, and "disposed of" by amendment and adoption. While the provision for charter-fee and extra expenses "for openings" were under discussion, and, before the debate was concluded, the Grand Lodge adjourned, — no day or date named.

On the 20th of August it was convened pursuant to the order of the Grand Master, to resume the business of the annual session, and was opened in the usual manner. The Grand Master and Grand Warden present, — other offices filled *pro tempore*. The remainder of the proposed articles were amended and adopted. It was then, on call of the yeas and nays, resolved to strike out all of the old constitution from and after the title of the body, and insert the articles offered February 5th, and as amended in Grand Lodge. The Grand Master announced the amended constitution *finally* adopted and in force, and the Grand Lodge adjourned, to meet in New York, August 24th. By a succession of adjournments, — to August 29th, September 14th, 21st, and 29th, — the annual session was continued.

[1] The report of the committee, with the resolutions, were mislaid, and could not be found while making up the proceedings for the press, immediately after the close of the session. The chairman of the committee, however, furnished the Grand Secretary with a report and resolutions, varying in form, but substantially the same in import, with those presented by the committee, which were published *in lieu*. — *Journal, 1836, pp. 220, 221.*

The Grand Secretary made an explanation as to the report of the committee presented at the annual communication, in 1836, on the affairs of the Order in the state of New York, and was happy to inform the Grand Lodge that he had come into possession of the original document, and that it was regularly recorded as originally reported by the committee. — *Journal, 1837, p. 230.*

On the last date the officers-elect were installed, the Grand Representative elected, and the session formally closed. In neither instance of adjournment is *sine die* mentioned in the journal.

As to the legal ability of a Grand Master to exercise the powers of office whose functions had expired by constitutional limitation, the constitution then in force, and all others since, provide that "All grand officers shall be installed to serve until the next annual session, and the installation of their successors." Such is now the law in every department of the Order; therefore, the Grand Master did not assume and exercise any doubtful power in so presiding and fulfilling all the duties of the office until his successor was installed.

However, it was commendable in the most eminent degree that the committee exercised their best efforts, by argument, persuasion, and the conciliatory tone and expression of their report, to bring about a satisfactory adjustment of all disputes and the settlement of any differences existing in the Order in New York, and to restore harmony and prosperity among the lodges and their members. In order to manifest the absence of any personal feeling, in refusing the claimed membership in the Grand body, on the same day of this action Past Grand Masters Liese, Marshall, and Osborn, by vote, were invited to seats in the Grand Lodge-room, to witness the proceedings of the body; and Past Grand Master Liese was elected Deputy Grand Sire.

A committee was appointed, consisting of Deputy Grand Sire Pearce, Past Grand Sire Gettys, and Past Grand Sire Wildey, to examine into the situation of affairs in the state of New York; to make an effort to adjust the difficulties existing in the Grand Lodge of that jurisdiction; and to proceed forthwith in the discharge of the duties assigned them, if found necessary.

November 4, 1836, past grands representing Lodges Nos. 5, 8, 12, and 16, assembled in Stanwix Hall, Albany, and held what they termed a "quarterly meeting" of the Grand Lodge of the Independent Order of Odd Fellows,—Past Grand Master Dillon, Grand Master, *pro tempore;* Samuel T. Wells, Deputy Grand Master; Daniel P. Marshall, Grand Secretary, *pro tempore.*

A committee appointed at a meeting of past grands, held September 5th, to consider the circular issued from New York, August 29, 1836, reported: —

"That the annual session was adjourned on the second day, previous to the installation of its officers-elect, and without specifying any day for its future meeting; that the Grand Master called an *extra* meeting in Albany, which was considered by the Albany members as an illegal and unauthorized meeting, and they refused to attend or take part in its proceedings; that they passed a new constitution, seized upon the property of the Grand Lodge, and clandestinely removed the same to the city of New York, where they organized what they called the Grand Lodge of the Independent Order of Odd Fellows of the state of New York. This committee issued a counter circular, signed by the officers-elect under the old

constitution, and by several past grand officers and past grands, for the purpose of putting the subordinate lodges on their guard against countenancing the usurpation of the brethren claiming to be the Grand Lodge; and, also, notifying them that the Grand Lodge would assemble at the quarterly meeting in November, in Albany, when the officers-elect would be installed; all communications to be addressed to the late Grand Secretary and Grand Master-elect, at Albany. The committee claimed that the report of the proceedings of the annual meeting, published by the New York party, had been found to be grossly incorrect, and evidently prepared to add a coloring to the proceedings of the Grand Lodge that would give the adoption of the said new constitution at the subsequent meetings an appearance of correctness."

Two members of the committee had attended the session of the Grand Lodge of the United States, and made a report of the full text of their protest to that body and the action taken thereon.

In October the chairman of the committee issued a circular of the following import:—

"On behalf of a committee appointed at a meeting of the past grands of Albany, I addressed copies of the within circular, early in September, to all the lodges under the jurisdiction of the Grand Lodge of the state of New York. The package intended for the lodges in the city of New York accidentally came into the hands of Brother Past Grand Master Liese, who destroyed them, as he has since informed me. Having understood that Brother Liese and his associates are still claiming to be the Grand Lodge of the state of New York, by virtue of proceedings adopted at the said extra meeting, I have, as chairman of the above-mentioned committee, considered it my duty to apprise you, and through you the lodge over which you preside, of the true state of affairs."

A committee was appointed to proceed to New York and demand, "of whom they may be possessed," the warrant, book of minutes, seal, papers, etc., of the Grand Lodge. A draft of a summons was submitted and approved, as follows: —

"*Brother Frederick Liese.* — In pursuance of a resolution adopted by the Grand Lodge of the Independent Order of Odd Fellows, at its quarterly session November 4, 1836, you are hereby summoned to attend an adjourned meeting of the Grand Lodge of the Independent Order of Odd Fellows of the state of New York, to be held in Albany 18th instant, to answer to the said Grand Lodge for having by misrepresentation obtained possession of the funds and other property of the said Grand Lodge; and, also, for a gross assumption of the office of Grand Master, and violation of your obligations as an Odd Fellow."

November 18, 1836, the committee were not prepared to report in writing the result of their mission to New York, and further time was accorded. Past Grand Master Daniel P. Marshall was elected representative to the Grand Lodge of the United States, at this meeting.

November 25th the committee reported that Frederick Liese admitted having the funds received from the late Grand Secretary, and declared his intention to retain their possession until the Grand Lodge of the United States determined the legality of the proceedings of the brethren in New York City, claiming to be the Grand Lodge; whereupon the committee served upon him the summons issued by the Albany Grand Master. The committee made a demand, also, upon Brother John A. Kennedy, who replied that he had no property in his possession belonging to Albany.

They applied to several lodges for their returns and percentage, and were informed that they recognized the body in New York City as the legitimate Grand Lodge, and supported the constitution adopted August 20, 1836. They visited Teutonia Lodge, which refused them admission.

As a result of this report the Albany Grand Lodge, November 25th, —

"*Resolved*, That Frederick Liese be expelled from the Independent Order of Odd Fellows, and cut off from all the rights, benefits, and privileges of the society. That Lodges Nos. 1, 10, 11, 14, and 17, all in the city of New York, are severally suspended, and prohibited from the exercise of the functions of lodges of the Order, and their members interdicted all communication therewith; notice of such suspension to be given to all lodges in the state of New York, Grand Lodge of the United States, and the Grand Lodges of the states. The Grand Representative was instructed to procure from the Grand Lodge of the United States a warrant, *in lieu* of the one clandestinely taken from the custody of this Grand Lodge; the Grand Secretary to obtain a new seal, *facsimile* of the old one."

At a meeting of the Albany Grand Lodge, February 3, 1837, a communication addressed to Daniel P. Marshall, dated Philadelphia, January 5, 1836, from John Pearce, Deputy Grand Sire, was read, inviting him to meet the committee of the Grand Lodge of the United States, at an early date, to settle the difficulties of the Grand Lodge. This letter and Brother Marshall's reply thereto were ordered on file, — the purport of the latter is not intimated.

The New York Grand Lodge held an adjourned meeting February 17, 1837, and enacted the following: —

"Any members of this Order, assembled as the Grand Lodge other than in this Grand Lodge, forfeit all claims to fellowship in this Order, and the subordinate lodges to which they may be attached are directed to expel any such, on satisfactory evidence.

"Lodges recognizing the authority of any body purporting to be the Grand Lodge, other than this Grand Lodge, or refusing to expel a member connected with, or who counsel and support such spurious lodge, shall be expelled.

"That all imputations on the character or conduct of Grand Master Frederick Liese, in his intercourse with this Order, are unfounded, and have resulted from malevolence and revengeful feeling, and that the course he has pursued is hereby approved."

At this session an address was prepared and adopted, to be submitted to the Grand Lodge of the United States and all Grand Lodges throughout the world. It was framed with great care, reviewing the status of the Grand Lodge from its chartered date, in 1823, to the "present time, when the unhappy state of disaffection existing makes it imperative on the Grand Lodge to resort to this extraordinary mode of laying before the Order at large a full view of the events and circumstances which are connected with the subject." The document being too lengthy for reproduction here, the closing paragraph and the protest only will be given: —

"The peculiar position in which this Grand Lodge was placed by the very irregular mode of proceeding in the Grand Lodge of the United States, at the October session, 1836, in regard to this Grand Lodge, has made it necessary for it to protest against the proceedings of that body, at its next session, to wit: —

"*Whereas*, The Grand Lodge of the state of New York did, on the 26th of September,

1836, elect Grand Master Frederick Liese the Grand Representative to the Grand Lodge of the United States for one year; and

"*Whereas*, The said Grand Representative presented to the said Grand Lodge of the United States his credentials, duly authenticated, together with the returns and dues from the Grand Lodge of the state of New York, as submitted and certified by the present grand officers and the renewed seal of the Grand Lodge; and

"*Whereas*, The said returns and dues were received and accepted, and the credentials of the said Grand Representative not accepted; therefore

"The Grand Lodge of New York doth hereby most respectfully, but firmly and solemnly, *protest* against the proceedings of the Grand Lodge of the United States in not admitting the Grand Representative of this Grand Lodge to his seat as a member of that body, to which he had been duly accredited as required by the constitution of the Grand Lodge of the United States.

"FREDERICK LIESE, *Grand Master.*

"Attest: CHARLES MCGOWAN, *Grand Secretary.*"

This was, also, signed by fifty-five past grands, representing Lodges Nos. 1, 10, 11, 13, 14, and 17.

At an adjourned session of the Grand Lodge of the United States, held May 16, 1837, it was ordered: —

"That the Grand Secretary deliver to the committee of correspondence all letters and documents which he has received touching the interest of the Order in New York, or the *integrity* of this body, whether addressed to him officially or individually, — provided, in his opinion, he will not be required to violate any injunction of secrecy or rule of honor in furnishing any letters addressed to him reflecting upon the *integrity* of this body."

The committee appointed October 5, 1836, reported May 17, 1837: —

"After the adjournment of the Grand Lodge, your committee addressed a letter to Daniel P. Marshall, of Albany, upon the subject of their appointment, requesting an interview with him and others concerned, in the city of New York. This interview he declined (by letter of January 9, 1837), alleging that his official duties in this matter had expired, and he referred your committee to Jacob T. B. Van Vechten, of Albany. With this gentleman your committee have had no communication.

"After having had an extensive communication with the members of the Order in the city of New York, and having seen a printed circular emanating from the members at the city of Albany, your committee have arrived at the opinion that it is not in their power to adjust the differences, and restore harmony between the members of the city of New York and those of the city of Albany.

"Your committee will close this communication by informing the Grand Lodge of the United States that the subordinate lodges of the city of New York are prosperous far beyond any former example."

Representatives Ridgely, Pearce, and Gettys were constituted a committee to inquire into the expediency of forfeiting the charter of the Grand Lodge of the state of New York. The committee submitted a lengthy preamble, setting forth the fact, among other acts, —

"That after the body in New York had been declared an unconstitutional Grand Lodge, it has declined and refused obedience to the authority thus unequivocally expressed, has protested by printed circulars against the said determination, and has assumed to exercise the functions of a state Grand Lodge in defiance of the decision of the highest department of Old Fellowship admitted and acknowledged in the United States. That the body purporting to be the Grand Lodge of New York, at a session held in Albany, did decline and refuse to adhere in good faith to the decision of the Grand Lodge of the United

States, and did hastily and unceremoniously expel Past Grand Master Liese from the Order, and suspend the functions of all the subordinate lodges meeting in the city of New York, without giving your committee, charged with the investigation and reconciliation of the differences, any opportunity to examine and report the evidence to this Grand body at an adjourned session, to be held May 15, 1837, for that purpose, thus exhibiting great insubordination and open disobedience to the authority of this body.

"*Resolved*, That the grand charter of the Grand Lodge of the Independent Order of Odd Fellows in the state of New York is hereby forfeited and annulled; and the Grand Secretary is directed to demand a surrender of the said charter, books, funds, and all documents connected with the Order in said state.

"*Resolved, further*, That a committee, to consist of five members, be appointed, whose duty it shall be to repair to the town of Poughkeepsie, in the state of New York, having given at least one month's notice to Brother Van Vechten, of Albany, and Brother Liese, of New York, informing them respectively of the purpose of said committee, by authority of this Grand Lodge, to make an effort to reorganize the fraternity in that state, and requesting, respectively, their attendance at Poughkeepsie, on a day to be designated, and the attendance of all other past grands who may feel an interest in the subject; and that Brothers Van Vechten and Liese be, also, requested by the committee to cause all the past grands in said state to be notified of the meeting of said committee at Poughkeepsie."

The lodges were to be informed by the Grand Secretary that they were under the immediate jurisdiction of the Grand Lodge of the United States, and required to report accordingly. The report of the committee on returns at the next session shows that the lodges in New York City made reports as required, while those out of that city failed to make any returns.

The committee on the situation of the Order in New York were authorized to restore the original charter on satisfactory evidence of a restoration of order in that state [marginal notation of its having been annulled this day, and restored by the committee].

In observance of the requirements of their appointment, the committee appeared at Poughkeepsie August 2, 1837, and were met by a large number of members of the Order resident in the city of New York, and Past Grands Marshall and Dillon from Albany. After fully explaining to them the object of their mission, the deep regret of the Grand Lodge of the United States at the unfraternal occurrences and acts of violations of law and utter disregard of all authority, — and a free expression of their own disposition to aid and assist them harmoniously to settle the difference existing among themselves, and were prepared to return the charter, and reinstate the Order in New York to its proper situation and standing, provided they would harmonize among themselves, — the committee urgently recommended to them that the veil of oblivion be drawn over past transactions, and that they meet together in peace, and heartily join in the exercise of those sentiments of friendship and brotherly regard so strongly inculcated by the principles of the Order, — remembering that charity directs that the faults of a brother should, if repented, be forgiven. This forcible and pathetic appeal to their better judgment, as men and Odd Fellows, had not the desired

effect; and the committee were unable to effect the object of their appointment, and failed to accomplish any satisfactory result. In order to give them an opportunity for the reconsideration of their rejection of the proffered offices of reconciliation, the committee adjourned, to meet in Baltimore September 29, 1837. In this they were also disappointed. The members in Albany persisted in demands which, in the opinion of the committee, were not made in the spirit of Odd Fellowship, and to which the brothers of New York City could not assent.

At the session of October 3, 1837, the committee reported: —

"That the members of the Order residing in Albany, notwithstanding the act of the Grand Lodge of the United States, by which the charter of the Grand Lodge of New York was annulled, still continue to refuse obedience to the decision of this Grand Lodge, and claim to act as a Grand Lodge, and as such have recently elected grand officers.

"Notwithstanding this continued act of disobedience and insubordination, your committee, earnestly desirous that all the advantages of the Order should be extended to the members thereof, wheresoever situate, and believing it would tend to the advancement of the Order in New York, if they had a legal charter for a Grand Lodge, recommend that a charter for a Grand Lodge be granted to the past grands of the state of New York, upon the terms, and in the manner following: —

"That a committee of this Grand Lodge be appointed, whose duty it shall be to meet at such place in the state of New York as may be most suitable; and after having caused notice to be given to each subordinate lodge in that state, working under a legal charter, requiring them to send their past grands to meet such committee at a time to be by them appointed, at which time and place the said committee shall open a special meeting of the Grand Lodge of the United States; and, after the past grands assembled shall have elected the requisite number of officers for a Grand Lodge, shall install the officers then elected, as the grand officers of the Grand Lodge of the state of New York, and shall deliver to them a charter for a Grand Lodge, to be styled the 'Grand Lodge of New York,' — provided they receive a constitutional application for the same, — together with a copy of the constitution and by-laws in force in the late Grand Lodge of New York, as adopted in 1832, except that part of article vi. of the constitution which fixes the location of said Grand Lodge, which shall be the constitution and by-laws of said Grand Lodge until the same be altered or amended according to the provisions contained therein."

This report was signed by Thomas Wildey, Past Grand Sire; Representatives Ridgely, Lucas, Hopkins, Glazier, and Sanderson.

On the concurrence in this report, the petitions, certificate, and other documents from sundry lodges, in the hands of the committee, were directed to be returned to the parties presenting them.

A petition was presented from Lodges Nos. 1, 10, 11, 13, 14, and 17, of the city of New York, praying for a charter for a Grand Lodge for the state of New York, and to be located in the city of New York; which was referred to the committee on affairs of the Order in New York.

This controversy, growing out of the illegal transfer of the location of the seat of the Grand Lodge from the city of New York, where its charter located it, to the city of Albany, by the Grand Master in 1828, without the authority of the Grand Lodge, or of the Grand Lodge of the United States, — which contention had greatly retarded its progress, and nearly

destroyed its usefulness, in the past few years, — was now on the eve of a gratifying termination, through the wise and conciliatory course of action of the Grand Lodge of the United States at its session of October, 1837, and the judicious and pacific execution of its orders and requirements of its missionary committees. The removal was neither beneficial in a financial view, nor satisfactory in its semblance of prosperity. From 1829 to 1834, the Albany lodges neither rendered reports nor made payments of their proportion of expenses to the Grand Lodge. While two lodges were opened in that city soon after the removal in 1829, the second was impoverished to make a third, in order to create the qualifying number of past grands to open the Grand Lodge. This accomplished, the three lodges were, subsequently, consolidated into one.

While this condition lasted, assured progress and permanent prosperity were not likely to characterize the loose and inefficient methods of government. The lodges were neglected, funds misapplied, remittances unacknowledged, the Q.P.W. unchanged for several successive terms, communications unanswered, — great lack of uniformity in the work of the Order, each lodge having a system of its own. An effective and harmonious Grand Lodge was greatly needed at that time, to suppress insubordination, allay irritation and contention, guarantee to the lodges stable and consistent government, and to infuse vigor, zeal, and activity into the membership.

When the decision of the Grand Lodge of the United States, made at its May session, 1837, was promulgated, and the lodges in New York City were brought under its immediate control and supervision, the Grand Lodge of New York ceased holding its sessions. The Albany dissentients continued their defiant course, and held a meeting July 7, 1837, at which a communication from the Grand Lodge of the District of Columbia was discussed and the resolutions attached criticised. In these were tendered the employment of all fair and honorable means to produce harmony and good feeling between the brothers in the state of New York; instructed its representative to vote for the reëstablishment of the Grand Lodge in the city of New York, when that subject should be taken up by the Grand Lodge of the United States; and expressed a dissent from the proceedings of the Grand Lodge at Albany in expelling individuals or lodges in the city of New York from the benefits of the Order; and that all well-accredited members from that city would be received into the lodges of the District of Columbia as heretofore.

To this action the Albany past grands took exception as to the assumption of the authority of one Grand Lodge to dictate to the Grand Lodge of any other state what members they should expel, or what lodges they might suspend, or how great a measure of disobedience was to be exhibited before they should be expelled or suspended. A lengthy reply had

been prepared, traversing the history of the New York controversy in a concise form, as they viewed it, which was approved and ordered to be transmitted to the Grand Lodge of the District of Columbia, with a request that said body would not erect itself into a court for the supervision of the different state Grand Lodges.

A communication, with copies of the proceedings of the May session of the Grand Lodge of the United States, was received and read. A committee was raised to prepare and report

"A manifesto setting forth the *constitutional rights of this Grand Lodge, to an uncontrolled exercise of its authority, within the bounds of its jurisdiction;* and inquiring into the right of the Grand Lodge of the United States to declare the charter forfeited without good and sufficient cause, or without a formal trial; also the right of the said Grand Lodge to assume at pleasure the supervision of the subordinate lodges in this state."

A committee was authorized to attend a meeting of the committee of the Grand Lodge of the United States at Poughkeepsie, August 2nd, and present the manifesto prepared, and such other views as might be necessary to maintain the constitutional independence, honor, and dignity of the Grand Lodge of the state of New York.

The subordinate lodges of the jurisdiction were to be informed: —

"That notwithstanding the passage of a resolution, by the Grand Lodge of the United States, declaring them under the immediate jurisdiction of that body, it will not be necessary for them to notice the passage of the said resolution until called upon in an official manner."

At an adjourned meeting July 14, 1837, the committee presented their preparation of the manifesto, to be laid before the Grand Lodge of the United States, for its consideration. The proceedings of that body on the affairs of New York, of May 17, 1837, were the introductory, followed by a solemn denial of the right for, or the justice of, such action on the part of the Supreme body. The report of the committee, of which James L. Ridgely was chairman, is given in full, and passed under review and critical criticism, claiming that the Albany Grand Lodge and its members had been unfairly and unjustly considered; had been condemned without a hearing; had *unanimously* elected the usurper, Grand Master Liese, to the second office in the Order, thereby encouraging and rewarding insubordination. After several *protests* and *demands*, the manifesto closes with this declaration: —

"The members of the Grand Lodge of the state of New York, having counted well the cost, and knowing their rights, *will defend and maintain them*, relying in full confidence on the support of an intelligent public, who will sustain them in their efforts to obtain justice. *Resistance to injustice and usurpation is the sheet anchor of justice! in the cause of justice, who would not rejoice to be a martyr?*"

It was a lengthy paper, as full of acrimony as it was possible to incorporate, — every line teeming with bitterness of feeling and sharpness of language, — and its intemperate expressions, no doubt, influenced, to some

extent, the action of the Grand Lodge of the United States at its October session in 1837.

At a meeting August 4, 1837, the committee reported having attended the session in Poughkeepsie, of the committee of the Grand Lodge of the United States, in the expectation of obtaining possession of the charter. While they were earnestly advised to cordially associate with the members of the suspended lodges in the city of New York, in conversation they represented that they could not join with those brethren except they acknowledged their error and returned to their allegiance; in which case they would be restored to their original standing in the Grand Lodge. This proposition was indignantly rejected by the brethren of New York City. All propositions failing to receive a joint acceptance, the Grand Lodge committee adjourned to meet in Baltimore, prior to the October session, to hear and consider further suggestions and plans for restoring harmony in the state of New York.

The committee held itself within the rigid lines of dispassionate deliberation in dealing with this question of vital interest to New York, and the Order at large. The committee itself was unexceptionable, inasmuch as each of the six was a brother known to possess understanding and character as an Odd Fellow. Both sides should have recognized that, as far as it was possible to guarantee, the committee would treat the matters placed in their hands for adjustment with impartiality, and freedom from prejudice or personal bias. They were to act with prudence, zeal, and integrity; to conciliate both parties, to restore harmony if possible, but under no circumstances to yield to the claims or demands of one faction, to the disadvantage or detriment of the other.

At this session Grand Lodge officers were elected and installed. The body resolved to refrain from the "exercise of such of the functions belonging to it as may interfere" with the action of the Grand Lodge of the United States, until after the annual session in October; and the subordinate lodges were informed that, when they should be officially notified of being under the immediate jurisdiction of the Grand Lodge of the United States, they were to make their returns and pay the percentage due to said Grand Lodge, until after the October session. The session was then adjourned *sine die.*

After the decision of the Grand Lodge, at the session of October, 1837, became known to the Albany brethren, they were more violent in speech and action than ever before. A meeting of the past grands was convened November 17th, at which they repudiated the powers of the Grand Lodge of the United States, denounced its authority, renounced adherence to its dominion, and constituted and declared themselves an independent state Grand Lodge, in defiance of all law and mandates. They issued to all lodges a circular, setting forth, in the name of the Grand Lodge of the

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IN THE PRESENCE OF THE KING.

Independent Order of Odd Fellows of the state of New York, their views, declarations, and determination indicated by their action, and claimed to be in legal operation as such Grand Lodge.

At the session of October, 1838, Grand Sire Perkins, in his annual report, submitted two documents from a committee of the brethren in Albany, in connection with which he said: —

"The difficulties between our brethren of New York and Albany appear not yet to be finally settled. Their feelings are so alienated, that a cordial union between them is not to be expected, at least for many years to come. Our brethren in Albany express much desire to continue in connection with the Grand Lodge of the United States; but candidly confess that they see not how it can be done, except by granting them a charter for a state Grand Lodge, to be located at Albany, and to have jurisdiction over the lodges that will now compose it, and such others as shall hereafter be formed north and west of some geographical lines."

In view of this statement, a select committee was appointed, to visit Albany, and endeavor to impress upon the brethren, in Albany and Rensselaer counties, the propriety and necessity of their submission to the jurisdiction of the Grand Lodge of New York.

In order to prevent the Albany brethren from visiting lodges in other jurisdictions, the Grand Lodge ordered that no "travelling" or "visiting card" be issued by any lodge subordinate to its jurisdiction, to a member thereof, unless countersigned by the Grand Secretary. The Grand Lodge of the United States, in 1838, adopted and promulgated a similar order for all Grand Lodges.

The committee of the Grand Lodge of the United States, appointed in October, 1837, to meet the past grands of New York, convened at Newburg, New York, November 21, 1837, and proceeded to the business of their appointment. They received a formal application: from Columbia Lodge, No. 1; New York Lodge, No. 10; Gettys Lodge, No. 11; Germania Lodge, No. 13; Teutonia Lodge, No. 14; and Perseverance Lodge, No. 17, for a grand charter for the Grand Lodge of New York. No other applications being submitted, the committee granted the charter to the petitioning lodges. Properly authenticated certificates to entitle the past grands to vote were presented: from No. 1, twenty-four past grands; No. 10, fourteen; No. 11, thirteen; No. 13, eight; No. 14, eight; No. 17, eight. Of these, forty-four were present and qualified. The officers were elected, with James Alcock, Most Worthy Grand Master.

The committee submitted the question of location, when forty-three voted for the city of New York, and one for Poughkeepsie.

The committee then ordered an adjournment to the 23d, in the city of New York, at the Masonic hall in Broadway, south of Pearl street, for the purpose of installing the officers and presenting the grand charter. At this meeting, Past Grand Sire Wildey officiated as installing officer, and delivered to the Grand Master the charter and a constitution and rules of

order (being the code adopted by the Grand Lodge at Albany, June 1, 1832), for its government, until altered or amended in a legal manner. The charter reads as follows: —

INDEPENDENT ORDER OF ODD FELLOWS.

To all whom it may concern, these come greeting: —

THE GRAND LODGE OF THE UNITED STATES OF AMERICA, the source of all true and legitimate authority in Odd Fellowship in the United States of America, on the petition of Columbia Lodge, No. 1; New York Lodge, No. 10; Gettys Lodge, No. 11; Germania Lodge, No. 13; Teutonia Lodge, No. 14; and Perseverance Lodge, No. 17, of the state of New York, they having seven past grands of the *Independent Order of Odd Fellows*, in good standing, residing in the state of New York, hereby grant this grand charter to said lodges, to form a GRAND LODGE OF THE INDEPENDENT ORDER OF ODD FELLOWS, to be located in the city of New York.

And the said Grand Lodge, being duly formed, is hereby authorized and empowered to grant warrants and dispensations to true and faithful brothers, to open lodges in the said state according to the laws and usages of Odd Fellowship, and to administer to all past grands the privileges and benefits appertaining to a Grand Lodge, and to enact by-laws for the government of the same. *Provided always*, that the said Grand Lodge be held in the city aforesaid: *And* that they pay due respect and obedience to the GRAND LODGE OF THE UNITED STATES, by acting in conjunction therewith, and in every manner supporting its constitution and by-laws. *In default thereof*, this charter may be suspended, or taken away, at the decision of the Grand Lodge of the United States. *And further*, the Grand Lodge of the United States, in consideration of the due performance of the above, do bind themselves to repair all damages or destruction of the charter, whether by fire or other accident: *Provided*, sufficient proof be given that there is no illegal concealment or wilful destruction of the same.

In witness whereof, we have displayed the colors of our Order, and subscribed our names, and affixed the seal of the Grand Lodge of the United States, this twenty-first day of November, A.D. 1837.

REPRESENTATIVES.

JAMES L. RIDGELY, { Maryland, Pennsylvania.
ANDREW E. WARNER, Dist. Columbia.
{L.S.} SAMUEL LUCAS, { Louisiana, Ohio.
ZENAS B. GLAZIER, { Delaware, New Jersey.
HENRY S. SANDERSON, Kentucky.
WILLIAM S. SMITH, { Virginia, Indiana.

SAMUEL H. PERKINS, M. W. G. Sire.
FREDERICK LIESE, R. W. D. G. Sire.
ROBERT NEILSON, R. W. G. Secy.
ANDREW E. WARNER, R. W. G. Treas.
GOTTLICH F. BUHRE, W. G. Guardian.

Granted in place of the original grand charter from the Grand Lodge of Maryland and of the United States, dated June 4, 1823.

Witness my hand, this sixth day of May, 1842.

JOHN A. KENNEDY, *Grand Sire.*

The seal, worded: "Grand Lodge of the State of New York, I.O.O.F., 1823," was adopted as the official seal of the Grand Lodge.

At a special session December 26, 1837, communications were presented from German Colonial Lodge, No. 16, and Firemen's Lodge, No. 19, —No. 16 acknowledging herself subordinate to this Grand Lodge, and No. 19 making formal application for a charter. The Grand Lodge immediately recognized German Colonial Lodge, No. 16, as subordinate

to its jurisdiction, and ordered that the lodge be instructed to report accordingly.

Firemen's Lodge was instituted March 17, 1837, by a body claiming to be a Grand Lodge, and during the period (August, 1836, to November 21, 1837) that the Grand Lodge of the United States did not recognize as regular any New York Grand Lodge proceedings, and hence, so-called Firemen's Lodge had no legal existence. The Grand Lodge, in order to manifest its sincere desire of reuniting the Order within this state, and its disposition to withdraw all impediments to an honorable adjustment of difficulties, consonant with its dignity, readily granted a charter to the petitioners and their present associates for Firemen's Lodge, No. 19, to be located in Albany; and, further, confirmed the proceedings of the brethren as a lodge, from and after March 17, 1837, so far as they "do not in any way compromise, controvert, or impugn the authority and jurisdiction of this Grand Lodge," or the rights, powers, and privileges of the Grand Lodge of the United States. In consideration of the unsettled condition of the Order at the time the brethren commenced operations and paid a charter fee to an unauthorized body, the Grand Lodge surrendered its claim to the amount of the fee.

January 5, 1838, on application of the officers and members, Lafayette (late Ward) Lodge, No. 18, at Poughkeepsie, a charter for said lodge and the confirmation of their proceedings, — from and after February 3, 1837, — were granted.

February 26, 1838, the Grand Lodge declared null and void the action of the so-called Albany Grand Lodge in October and November, 1836, and February, 1837, in suspending the lodges in the city of New York, which never went into effect; and, also, of November, 1836, declaring Past Grand Master Frederick Liese expelled, and which was not recognized by any Grand or subordinate lodge outside of Albany.

From this time may be dated a new era in the progress and prosperity of the Order in New York state. Some of the recalcitrant lodges were yielding to the new condition of affairs, and submitting to the authority of the Grand Lodge as reëstablished November 21, 1837, at Newburg; other recusant lodges in Albany and Troy were visited, by the committee of the Grand Lodge of the United States, in November, 1838, but their exertions were ineffectual for the purposes of reconciliation. These refractory lodges adhered to the hope of eventual recognition, and grant of a charter for an independent state Grand Lodge; on the ground that the Grand Sire, in his report in October, 1838, said that he "finds nothing in our constitution which directly forbids the granting of a second charter on geographical lines."

May 11, 1839, the Grand Lodge of New York formulated a remonstrance against any action by the Grand Lodge of the United States,

having for its object the division of the limits in the jurisdiction of a state Grand Lodge for any purpose.

May 15, 1839, a committee was directed to visit the recusant lodges on or before June next, and inform them that, unless they acknowledged the lawful authority of the Grand Lodge, on the first day of August, following, the charters of City Philanthropic Lodge, No. 5; Union Lodge, No. 8; and Washington Lodge, No. 12, of Albany, with their moneys and other properties, would be declared forfeited to the Grand Lodge of the state of New York, with a public notification of the illegally constituted lodges: Watervliet Lodge, of Watervliet; Franklin Lodge, of Troy; and American Lodge, of Albany.

The special committee on recusant lodges reported, August 6, 1839, that at their recent visit the Albany brethren admitted they would never acknowledge the Grand Lodge located in the city of New York; that they had the Grand Lodge in Albany, "*if not in fact, in faith*," and intended to grant charters in this and in other states, on application. In Nos. 5, and 8, the committee were refused admission officially, but invited as members, which the committee declined. The other lodges pursued the same course.

August 19, 1839, the Grand Lodge declared Nos. 5, 8, and 12, located in Albany and Troy, together with all and singular of their respective members, to be expelled from all connection with the Independent Order of Odd Fellows; their charters reclaimed, and their books, funds, and other properties forfeited to the Grand Lodge.

The bodies styled Watervliet Lodge, No. 20, in Watervliet; American Lodge, No. 21, in Albany; and Franklin Lodge, No. 22, in Troy, were declared *irregularly constituted and spurious*, and destitute of any connection, or fellowship whatever, with the Order throughout the world.

September 14, 1839, sixty-four officers and members of the spurious Franklin Lodge in Troy, having become satisfied that the charter granted to them, November 17, 1837, had been issued by a body which had no legal right to exercise the powers of a Grand Lodge, applied for a charter for Franklin Lodge, to be located in Troy; being convinced that the legal Grand Lodge was located in the city of New York, as rechartered November 21, 1837. The Grand Lodge, desirous of doing all in its power, compatible with its dignity, toward restoring erring or deluded brothers to honor and usefulness, granted a charter to Franklin Lodge, No. 24, on the same terms and conditions as applied to Firemen's Lodge, No. 19.

February 11, 1840, thirty-three officers and members of the spurious American Lodge, No. 22, in Albany, petitioned for a charter from the established Grand Lodge, which was granted (in manner and form as other spurious lodges were admitted to the Order), as No. 32.

April 21, 1840, the Grand Sire reported the pleasing intelligence that many of the brethren, and some of the lodges, who had long refused alle-

giance to the Grand Lodge of New York, had come under its jurisdiction, with every prospect of harmony being speedily restored; also, that no further action was necessary or expedient, except to interdict fraternal intercourse with members of lodges not in good standing with said Grand Lodge. The Grand Lodge of the United States decided to sustain the Grand Lodge of New York in the exercise of its authority over all the lodges and brethren in the state; also, that it was inexpedient for the Grand Lodge to take any further action on the present difficulties in the state of New York; and that a copy of these proceedings be furnished to the brethren in Albany and Troy.

June 30, 1840, the Grand Lodge of New York reported in good standing twenty-eight lodges; members, 2477; initiated in the previous three months, 676; readmitted, 49; receipts, $7105.75; relief, $4161.78.

In August, 1840, in order to effect a more prompt, efficient, prudent, and economical application of the funds of lodges appropriated for the relief of distressed travelling brothers, it was deemed advisable and expedient that general relief committees should be established in places where more than a single lodge existed, — the lodges constituent to supply the means of relief in proportion to their receipts. By authority of the Grand Lodge, district relief committees were organized, by the appointment of necessary officers and sub-committees; the lodges represented therein, respectively, to contribute the funds required for the purpose, to be applied only to the relief of distressed brethren on travel, who could prove themselves in every respect worthy. The contributing lodges in each district were to establish the *maximum* of relief to be applied to each case at one time, and to provide against a too frequent repetition of applications, or other abuse of the relieving powers of the district committee, — the amounts paid to be indorsed upon the applicant's card. The funds were surrounded with other necessary safeguards. By this mode the lodges were relieved of the duty of investigating individual cases, and immediate assistance was assured to worthy applicants, thus avoiding a tardy response by the lodges.

In September, 1841, the lodges located in the counties of New York and Kings were requested to report to the Grand Secretary the number of travelling brothers presenting English cards or "clearances," who had been relieved by each lodge within the year ending June 30, 1841, and the amount paid for such relief, — an aggregate statement, to be made from such reports, and forwarded to the Grand Lodge of the United States at its approaching session.

June 2, 1841, the Annual Movable Committee of the Manchester Unity adopted this: —

"That the board of directors communicate to the next conference of the United States, that unless arrangements be made in America previous to the next Annual Movable Com-

mittee, so as to treat members arriving from England in the true spirit of Odd Fellowship, *the directors will be under the necessity of making such arrangements, for the interest and comfort of the members of the Independent Order now in America, as to them seem most proper.*"

The difficulty complained of, in obtaining admission into our lodges, existed by reason of the changes from the ancient work, which had been made in England. Changes, however, had also been made in the work and the law in America. The previous practice as to English travelling brethren had been reënacted in this language: —

"*No individual*, claiming to visit or deposit his card *in a lodge of these United States*, shall be so admitted, unless he present a regular card signed by the Noble Grand, and attested by the Secretary, under the seal of the lodge, and the name of the individual holding said card be indorsed thereon in his own proper handwriting."

This virtually excluded the Manchester Unity members from our lodges, as no English brother, versed only in their work as then in force, could possibly *work his way* into an American lodge of Odd Fellows. Thus many were unable to visit because of their limited knowledge of the ritual. A practice was in vogue for unauthorized parties to visit departing mechanics for America, at the railway stations and large seaport towns in England, and urge them to take cards representing membership in Manchester Unity lodges, imparting to them a meagre idea of the work; alleging that by presenting these cards to an American lodge they would be admitted to membership, assisted to procure employment, or furnished relief if needed. For this card a fee of ten English shillings was exacted. Hence applications were denied, admissions refused, and the irregular cards repudiated. When this fraudulent practice was detected by the relief committees, complaints were made, and the Grand Lodge, in 1841, called for reports from the lodges as to amounts paid to English brethren during the year then ending.

At the session of the Grand Lodge of the United States, in September, 1843, all connection between the Manchester Unity and the Grand Lodge was severed, the latter body claiming and declaring exclusive authority to create lodges and encampments of Odd Fellows of the Independent Order, and holding all persons who adhered to, or acknowledged, a dependence upon the Manchester Unity as enemies to the peace and advancement of Odd Fellowship, to be refused admission until they should have renounced allegiance to, or connection with, the English Unity.

In 1863 this law was so modified as to allow American lodges to receive into membership, by initiation, members of the Manchester Unity without severance of their connection with the English Order. The two Orders have no fraternal intercourse, and are as widely separated in mode of working, in methods of finance, and in systems of law as are the Odd Fellows and Masons.

In 1841 the constitutional law of the Grand Lodge of New York was so amended as to provide for the establishment of degree lodges, to confer the five subordinate degrees of the Order. This course had been deemed advisable and expedient, in order that a better conferment of the degrees might be realized and maintained, than had been obtained from the frequent changes under the three months' terms of the noble grands of lodges, many of whom were not only indifferent, but incompetent, to an acceptable rendition of the work and lectures.

Under the provision of this amendment several of the foremost workers in the Grand Lodge were petitioners, and charters were granted for New York Degree Lodge, No. 1; and Bowery Degree Lodge, No. 2, to be located in the city of New York. No. 3, at Buffalo; and Nos. 4, and 5, at New York, soon followed.

Immediately after the promulgation of this law remonstrances against its operation were received by the Grand Lodge from several lodges, and efforts made to repeal it. The Grand Master met with strenuous opposition to his "taking up" the lecture books in the lodges, and efforts were made to file charges against him for his acts in the premises. Subsequently the Grand Lodge instructed the Grand Master to return to the lodges their degree books, as these were their property bought and paid for. The lodges in Troy continued, persistently, to violate the degree law, which prohibited them from conferring the degrees, and the District Deputy preferred charges against them. A special committee was authorized to visit the lodges and examine the complaints. Their records proved the violations alleged, and the lodges passed resolutions denying the authority of the Grand Lodge in the premises, and reassured the committee that they should confer the degrees upon their members as they had done prior to the passage of the law, and as they assumed to be their rights under their charters. On this being reported to the Grand Lodge, the charters of Franklin Lodge, No. 24; Trojan Lodge, No. 27; and Rensselaer Lodge, No. 53, were suspended during the pleasure of the Grand body. The demand for the respective charters was made by the District Deputy and compliance refused, the lodges having continued to work as usual in a lodge capacity. At the next meeting of the Grand Lodge delegates representing the refractory lodges appeared and presented petitions for their reinstatement. Agreeing to an unconditional surrender of charters and properties, Nos. 24, 27, and 53, were reinstated, on receipt of the effects by the District Deputy, pledged to comply with, and be governed by, all the laws of the Grand Lodge. This ended further controversy on the "degree question."

September 22, 1841, Past Grand Sire Wildey reported to the Grand Lodge of the United States that he had visited the Order in New York, June 2nd, next preceding, and witnessed with great pleasure the enthu-

siasm which prevailed among the brethren in advancing the cause of Odd Fellowship: —

"In company with a number of brethren, I proceeded to Albany, where great preparations were being made to celebrate the eighteenth anniversary of the Order, in that state, on the following day, June 4th. In the formation of the procession, I was assigned a distinguished position in line, and participated in the festivities of the occasion with great pleasure. From the members, to whom I paid my respects, I learned that the prospects of the Order were nowhere brighter than in that section of New York. In Troy I visited the encampment, and observed, with great satisfaction, the skill of the members in the patriarchal Order. I visited Poughkeepsie, and found the brethren in that town sedulously engaged in the correct practice of the work. Returning to New York City on the 7th, I attended the Grand Lodge, then in session, and witnessed its deliberations. As guest of the brethren, I remained three days, and visited several of the subordinate lodges, in all of which I found the work conducted after the ancient usage. The Order in New York, when its former depressed condition is considered, has within a few years past progressed most astonishingly in numbers, respectability, and harmony, and is no doubt at this time far in advance of all the other states in prosperity. This result has been brought about by untiring zeal and industry on the part of the grand officers, and by a strict attention upon lodge duties by the brethren."

The Grand Lodge fully indorsed and sustained the views of Past Grand Sire Wildey, as the quarterly report of the lodge returns to June 30, 1841, for the three months previous, exhibited a very satisfactory condition and a wonderful increase: Lodges, 41; initiation, 1643; by card, 53; rejections, 230; degrees conferred, 2514; percentage to Grand Lodge, $751.70; contributing members, 6538; lodge receipts, $17,722.96; relief, $10,834.05.

In August, 1845, fifty-two lodges were reported as having been added during the year, making one hundred and sixty-seven working, with a membership of about 16,000.

At no time during the prior fifteen years had there been less undesirable and unprofitable excitement, agitation, or division in the jurisdiction of New York than at the period under consideration. The legislative work of the Grand Lodge appeared to have been brought to a well-regulated and reliable system. The great aim and end of the brotherhood was directed to the increase and extension of the principles and benefits of the institution to every accessible part of the state. The Order was in a highly prosperous and flourishing condition wherever located, and its rapid spread bid fair, at no distant day, to be known and appreciated in every part of this continent. The wise admonition of Past Grand Sire Perkins to the Grand Lodge of New York, on the occasion of his visit, was not, however, lost to sight: "As you have got through one difficulty, you have a still greater one to encounter, and that is *prosperity*." It is too true that in times of prosperity we are apt to overstep the bounds of reason, and frequently wander from the beaten track, to find ourselves, when too late, overwhelmed with troubles and confusion, which might easily have been obviated, had the chart laid down for instruction and guidance been followed.

As early as 1840, the Grand Lodge was forcibly impressed with the absolute necessity of limiting the issue of charters for lodges in localities where further extension was not only unwarranted, but would prove injurious to the lodges already established, in order to prevent the Order in New York from outgrowing the strength needed for its healthy preservation. At the annual session of 1841, the constitution of the Grand Lodge was so amended as to require, in the city and county of New York, not less than thirty petitioners for a new lodge, ten of whom should be Scarlet degree members. This was the first restraining action to allay the solicitude for their own safety, of lodges protesting against granting charters for additional subordinates where not needed, and which could only be a drain upon the resources of those existing.

In the years immediately following, lodges were not only multiplying at a rapid rate, but the membership of the brotherhood was increasing much faster. The Order was finding its way into every department of business and employment. Every sphere of life was represented; men of every profession, — of art, science, and literature, the representatives of the monetary institutions, the leading officials of the state and municipal governments, — men of character, influence, and power were uniting with the lodges, and manifested a warm-hearted attachment to the institution, evincing a fraternal interest toward all who stood upon the common platform of the great principles of the Order. Not only so in the jurisdiction of the Grand Lodge of New York, but by its kind offices and noble examples of true friendship it was winning and commanding respect and attention in every section of the American continent.

Revision of the Work. — In 1844 it was deemed advisable to revise the written work of the Order, improve its language, and eliminate some of the objectionable features it had inherited from the Manchester Unity. An able committee, composed of some of the best minds in the Grand Lodge of the United States, was selected by ballot for the purpose. Many desirable changes were made and new features introduced in their report rendered at the session of 1845. The revision as adopted was a literary success, if not a practical reform. With further changes adopted in 1848, 1857, and at other dates, it was substantially the work that served the Order so well for thirty-five years; when, in 1880, it was superseded by the work now in force. Since then it has undergone various mutations, and at each session the desire for change is made apparent in both the written and unwritten work. If it escapes the *reforming* spirit of the age, — the bane of so many institutions of man, — and be maintained in its purity of principles and teachings, the Order may be handed down, from sire to son, to remote generations, promoting happiness, peace, and good-will among all who may be subject to its healthful influence.

June 4, 1847, the Grand Lodge celebrated its twenty-fourth anniversary by a public procession, and, also, by taking part in the ceremonies of laying the corner-stone of the contemplated Odd Fellows' hall, on Grand and Centre streets in the city of New York; and June 4, 1849, the Grand Lodge observed its twenty-sixth anniversary by dedicating to Odd Fellowship the noble temple, reared in its name and consecrated to its uses, which had been in course of erection during the previous two years.

New and Old Constitutions and Two Grand Lodges. — At the quarterly session of February, 1846, a special committee was charged with an investigation of the financial department of the Grand Lodge, and to report the condition, amount, safety, deposit, disbursement, deficiency, and security of bond, of the funds of the Grand body. This report, and the action thereon, though having no direct bearing upon any other question, were the incidents that led to other developments, portending ill results to the peace and prosperity of the Order in this state. The manner of conducting the business of the Grand Lodge fostered a growing discontent on the part of the members representing lodges distant from the seat of government. The mode of representation, the indifference of the city officers and members to attend day sessions, their overpowering presence at night meetings, the frequent adjournments, the holding of sessions in the absence of the out-of-town past grands, the time consumed by the call of votes by representation on every question, the procrastination of the business by dilatory motions and prolonged discussions, — all acted in concert to render the country members dissatisfied and restless, realizing that they and their lodges were in a great measure forced into disadvantage as to their rights and interests. As a result, several amendments to the constitution were submitted during this session, designed and tending to remove or abate the objectionable features and unjust provisions of law, and to remedy the evils complained of, — in a measure at least.

When the proposed amendments were under consideration at the annual session, a proposition to call a convention to revise the constitution and by-laws was passed by an almost unanimous vote, all sections of the state being fairly represented. This convention elaborated a code that provided for the organization of district grand committees with various powers as to local interests; for a representative system on a basis of membership; for stated sessions of the Grand Lodge; mode of nominating Grand Lodge officers in district grand committees and their election in the lodges; for an examination of appeals; raising revenue for Grand Lodge expenses; manner of amending the constitution; and other reforms deemed necessary by a large number of the intelligent and interested members of the Order. The existing constitution was admitted to be no longer adapted to the needs, or even adequate to the existence, of the Order in New York.

The incalculable increase of the Order had so enlarged the Grand Lodge that it had outgrown the provisions of its constitution, and retarded the transaction of the business of the Grand body. The amended instrument, formulated by the convention, which was neither more nor less than an enlarged committee created for the purpose, was engrossed, compared, certified, and transmitted to the Grand Secretary, to be printed and copies by him sent to the lodges for their inspection and approval or disapproval.

At the meeting of that body held in December, 1846, the consideration of the proposed amended constitution was opposed, on the ground that the Grand Lodge charter was granted to the lodges, and individually they were entitled to direct representation and participation in its proceedings; that it was proposed to constitute the Grand Lodge on principles and in a manner totally at variance with the letter and spirit of its charter, and delegate power to an organization unknown to the Order, which the Grand Lodge did not possess under the said charter, and thereby deprive lodges of rights and privileges assured by the laws of the Order. The objections were entertained by the Grand Master, and sustained by the Grand Lodge. Several efforts were made at the February quarterly session, in 1847, to reconsider or rescind the action taken in December previously, all of which were ruled out of order by the Grand Master, who refused to entertain any appeals from his decisions thereon. A numerously signed protest by representatives, on behalf of protesting lodges, was presented and ordered to be entered on the journal.

Subsequent attempts to appeal from the decisions were "ruled out" by the Grand Master, as he held that they involved constitutional questions. By unanimous consent an appeal from these decisions was permitted to be taken to the Grand Lodge of the United States.

At the annual session of that body in September, 1847, the appeal was referred to the committee on appeals. The committee rendered a very lengthy and exhaustive report, deciding that the Grand Master did not form an independent part of the governing power. While presiding, the body, and not the Grand Master, must for the time be the final judge. In order to aid the Grand Lodge of New York out of its existing difficulties, the committee recommended that the constitution in force prior to August, 1846, be declared the fundamental law of the Grand body; that article vi., section one, the amendatory clause of said constitution, which had been "stricken out," be restored and declared in full force and effect; that the form of constitution reported by the convention, except such parts as this Grand Lodge strike out, be referred to the Grand Lodge of New York, to be considered at its session in November next, and determined, with full power to adopt or reject, or amend and adopt, as if formally before it for final action in pursuance of article vi., section one, of its constitution of August, 1846.

At the annual session of the Grand Lodge in August, 1847, a committee of conference, composed of three representatives from the city lodges and three from the country lodges, was appointed, to retire and report speedily a plan of an amicable settlement of the pending difficulties relative to the constitution, — the members of the committee to be selected by the respective parties interested. The committee presented the compromise form of a constitution they had agreed upon, —

"Indulging in the confident expectation that the deliberations of the Grand Lodge, upon the form of constitution they present, will be as harmoniously and satisfactorily conducted as have been their own; and that it will meet with as cordial an approval, by all parties interested therein, as it received from the committee."

This was signed by Charles McGowan, Alfred A. Phillips, and George H. Andrews, on behalf of the city lodges; and by Theodore Dimon, John W. Dwinelle, and Daniel P. Barnard, representing the country lodges.

The Grand Lodge was asked to permit a vote to be taken on the proposition: —

"That the representatives of lodges not located in the city of New York, present at this session, do unanimously adhere to the compromise constitution offered in the Grand Lodge yesterday, on the terms and conditions of adoption agreed upon; and that such adherence is hereby tendered to the representatives of the city lodges, to remain open for a vote to be taken by said city representatives, at any meeting of this Grand Lodge, to be held on or before the 15th of September, 1847."

The past grands present, of both city and country lodges, unanimously agreed to have the proposition placed on the journal. For the purpose of fairly accomplishing the object, the compromise constitution was to be printed and copies transmitted to each lodge immediately.

At the quarterly session in November, 1847, *in lieu* of the compromise constitution, a member of the conference committee, representing the country lodges, submitted: "That the form of constitution reported by the convention held in November, 1846, be and hereby is amended and adopted and declared to be the constitution of this Grand Lodge." This was an amended form of the convention constitution, and not that instrument as referred by the Grand Lodge of the United States to be acted upon by the Grand Lodge of New York at this session. Amendments were offered, and decided in order by the Grand Master. The decision was reversed, and on call of the previous question the vote was taken on the convention constitution, as amended informally outside of the Grand Lodge, and declared adopted by two-thirds of the votes by representation of lodges. The minority voted protesting against the manner of the present proceedings of a majority of the Grand Lodge, as well as against the proceeding itself, in not considering and voting upon the convention constitution as referred by the Grand Lodge of the United States, and in amending it before, and not allowing it to be amended after, being taken up for action.

A convention of lodges, represented by delegates, was called in the city

of New York subsequent to the November session, at which a statement covering their views was reported, implying that the convention constitution, in the form referred to it, was never presented to the Grand Lodge of New York; that the instrument voted upon was not the form of constitution directed by the Grand Lodge of the United States to be submitted for action; that when the previous question was ordered, it brought the vote of the body direct upon a document that was not the constitution it purported to be; that the only proposition to amend which could legally be entertained was not before the body; and that the constitution in force prior to August, 1846, was the only one to be obeyed and respected by the lodges.

A convention of past grands, representing the district grand committees and lodges favorable to the new constitution, was held at Albany, in January, 1848, at which was presented an address setting forth its views, to be circulated among the lodges, recommending that their representatives refrain from attending or recognizing any pretended session which might be held under the old constitution, holding all its acts as invalid. A series of resolutions was adopted, declaring the status, power, and authority of the Grand Lodge under the new constitution, and the duties of its loyal officers; also, protesting against any interference on the part of the Grand Sire, and repudiating the authority of any commission to investigate and decide on matters concerning New York. An address was, also, prepared and adopted, to be transmitted to the brethren of the Order throughout the United States, inviting their attention to a history of the controversy, the legislation relative to the proposed constitution, the action of the Grand Lodge of the United States, and a summary of the position of the Order in the state of New York. It was severe in its denunciation of everybody and every act not subservient to the new constitution, and was signed by two of the members of the Grand Lodge committee of conference on a compromise constitution, and prime movers of the constitution purporting to be the amended convention constitution.

Under date of November 17, 1847, the Grand Master then in office, Joseph R. Taylor, addressed an official communication to Grand Sire Horn R. Kneass, reciting the proceedings of the Grand Lodge relative to the adoption of a constitution at its November session, and asked official advice and instruction as to the course he should pursue. He also propounded three distinct propositions: —

"*First*, Should not the constitution, referred by the Grand Lodge of the United States, have been before the Grand Lodge of New York at its November session, before amendments could be offered to the same? *Second*, That constitution not being before the Grand Lodge at its November session, could another offered *in lieu* of it be legally adopted? *Third*, Must the constitution as adopted by the lodge at its November session, if legally adopted, be immediately put in force?"

To the *first*, the Grand Sire answered: "The form of constitution reported by the con-

vention, except as corrected by the Grand Lodge of the United States, was referred by that body to the Grand Lodge of New York, to be taken up for action at its November session, with power to adopt or reject, or amend and adopt. When so taken up it might have been amended, but not sooner." To the *second:* "If this form of constitution was not taken up by the Grand Lodge of New York at its November session, but a different one, the taking up of the latter form was without authority of law, and, if adopted, its adoption is a nullity." To the *third:* "The proviso in the resolution adopted by the Grand Lodge of the United States, in which there was legislation of a very special character, points clearly to the positive necessity of having the approval of the said Grand Lodge anterior to its becoming binding and operative. I communicated these sentiments at once to the Grand Master of New York, who, in a becoming spirit, issued a proclamation to the jurisdiction of the Grand Lodge over which he presided, in conformity to my said official communication to him. From this decision it pleased some of the fraternity of New York to dissent."

December 29, 1847, the Grand Sire appointed a commission to learn the facts as they might be unfolded, and the law they believed to be applicable to the case, and report to the Grand Sire, — the ultimate decision and responsibility to continue with him. They organized in New York January 17, 1848, and made a requisition upon the Grand Master and Grand Secretary, of the Grand Lodge of New York, for authenticated copies of the manuscript journal of the Grand Lodge touching the adoption of a constitution by that body at its November session, in 1847. Grand Master Taylor, in reply, said he was ready to furnish the commission with all the information in his power relative to the matter; that he was not in possession of a manuscript copy of the proceedings of the November session, but the original minutes, taken during the session, were in the keeping of John G. Treadwell, the Grand Secretary. In his response to the commission the Grand Secretary stated that: —

"The new constitution went into effect on the adjournment of the November session, and the annual session would be held in August next; in the *interim* no business of the Grand Lodge could be transacted. As a member of the Order, and an officer of the Grand Lodge of New York, I cannot, under my obligation to that body, whose agent I am, recognize your body as meeting under sanction of law, to try either myself, the members, or the Grand Lodge of this state. Whenever a session of the Grand Lodge of this state shall be held, either annual or special (if one be called), I shall submit your communication to the said Grand Lodge, for such action as it may take in the premises."

The commission then concluded to consider the report of the proceedings, referring to the matters at issue, as they appeared in the printed journal of the Grand Lodge, bearing date November 3, 1847, and the examination of parole testimony, as the next best evidence within their reach.

The commission came to the conclusion, unanimously, that: —

(1) The form of constitution acted upon at the November session was not the form of constitution passed upon by the Grand Lodge of the United States, to be submitted to the Grand Lodge of New York. (2) The form of constitution alleged to have been adopted by the Grand Lodge of New York contains new matter at variance with the law of the particular case, and the general laws of the Grand Lodge of the United States. (3) The form of constitution prescribed, if it had been in all respects regularly submitted to and adopted,

or amended and adopted, by the Grand Lodge of New York, would have been provisionally in force.

Subsequently Joseph R. Taylor, Grand Master, reported and presented to the commission forty-one sheets of the manuscript minutes of the November session, 1847, — eighteen sheets missing, — in the handwriting of John G. Treadwell, and signed by him. On examination of the manuscript minutes, the commission discovered essential differences between the written and the printed minutes.

The commission rendered their report to the Grand Sire March 9, 1848; and, on the 28th of the same month, he officially informed the Grand Master that the constitution which was in force prior to August, 1846, was still the fundamental law of the said Grand Lodge, to which he yielded a prompt and full acquiescence. By this decision, and the action thereon, the spirit of discontent and dissatisfaction which had been aroused, instead of being subdued, was greatly increased, denying the power of the Grand Sire to interfere or direct in the premises. It was claimed by the adherents of the new constitution that there was not a single allegation of fact assumed by the grand commissioners, and satisfactorily proved before them, by such testimony as they received, which was true. The opinion of the Grand Sire, based upon the report to him of the commission, being communicated to the past grands and subordinate lodges throughout the state, was disregarded by them, with the same unanimity with which they had previously refused to obey Grand Master Taylor's proclamation.

In accordance with the principles evolved in the new constitution, the standing committee of the Grand Lodge, involved in said instrument, held a meeting in New York on January 26, 1848, and resolved: —

"That Joseph R. Taylor, Grand Master; Jacob Storms, Deputy Grand Master; and Matthew Bird, Grand Treasurer, by refusing to meet with the standing committee, or to recognize the constitution of the Grand Lodge, as adopted at the last November session, and by adhering to a constitution which has been annulled and is no longer in force, and maintaining an organization thereunder, have abandoned their respective offices, and said offices are now vacant."

The vacancies were filled by an election and installation, and the committee granted charters to nearly forty new lodges.

At the February quarterly session of the old-constitution Grand Lodge, several communications, repudiating its authority and ignoring its legal existence, were received and presented by the Grand Master, action upon which resulted in removals and incriminating charges, and counter removals and charges, each Grand Lodge claiming jurisdiction and authority under its respective constitution. All lodges deemed in contempt of authority of the old Grand Lodge were suspended during its pleasure.

The new-constitution Grand Lodge was convened August 21, 1848, in

New York City. The Grand Master's report recommended that no definite action be taken relative to those lodges refusing allegiance to this body, until after the session of the Grand Lodge of the United States in September. William L. G. Smith, Past Grand Master, presided until an election was held, at which 605 votes were cast, resulting in the choice of Daniel P. Barnard, Grand Master; Jetur Gardiner, Deputy Grand Master; Andrew Saul, Grand Warden; William H. H. Prall, Grand Secretary; Theodore A. Ward, Grand Treasurer; John W. Dwinelle and Theodore Dimon, Grand Representatives.

At the annual session of the old-constitution Grand Lodge in August, 1848, an amended constitution was adopted. While a large number of lodges were represented, it was painfully apparent that the cord of Friendship had been severed, the bonds of Love loosened, and the light of Truth dimmed; that the breach was unhealed, and many familiar forms and faces were absent, from this council of the old Grand Lodge, who had hitherto weathered the storms of prejudice, passion, and bigotry. With a sincere desire to reconcile conflicting views, and to restore harmony and unity in the jurisdiction, it was decided and recommended that all kindness and consideration, consistent with a due observance of the laws of the Order, be manifested toward those lodges that have disavowed the authority of the Grand Lodge recognized by the Grand Lodge of the United States. In order to facilitate such return, the Grand Master was requested to call special sessions in his discretion, to consider applications for such reinstatements as might be offered.

The Grand Lodge of the United States in September, 1848, created a special committee, selected by ballot, to whom all the matters in controversy in the jurisdiction of New York were referred. After a deliberate examination of the facts presented, the committee, upon their deductions from the evidence, recommended that John J. Davies and James W. Hale be admitted to seats as the legal representatives from the Grand Lodge of New York, and Joseph D. Stewart and W. W. Dibblee, as the legal representatives of the Grand Encampment of New York; that the Grand bodies by whom the foregoing representatives were elected or appointed, are thereby recognized as having a legal existence under the authority of the Grand Lodge of the United States. These recommendations were fully acquiesced in, and indorsed by affirmative action.

The testimony taken before this committee is not only a matter of history and of record, but was of extraordinary interest to the Order at large, and of the utmost importance to the fraternity in the state of New York. It included the deductions and decisions of the committee upon which depended the fate of the Grand Lodge of New York, with its three hundred and forty-eight lodges, and upward of 34,000 members. To dis-

member its jurisdiction, by either a separate Grand Lodge or a total loss to the Order of over two hundred lodges, would be fatal to the best interests of a united family. Harmony and prosperity could not possibly be maintained in a jurisdiction divided into two Grand Lodges under the existing circumstances and conditions.

The Grand Lodge of New York, having been declared by the Supreme body to be in possession of all the powers and privileges exercised or enjoyed by other state Grand Lodges, had adopted a course that was kind, conciliatory, and forbearing toward the lodges it had suspended, which induced several to apply for reinstatement, when their petitions were cheerfully received and favorably considered. This course, pursued, was the means of promoting cordial feelings between the returning and the receiving brethren, — mild, yet firm; liberal, but legal; conciliatory, yet without a compromise of dignity. While many lodges and individual members returned to their allegiance to the Grand Lodge, there were a few of the more refractory that treated the authority of that body with flagrant contempt, in defiance of all law and order. These were dealt with as the merits of their acts deserved, — expelled. There seemed to be, however, a growing indisposition, on the part of the more reasonable dissentients, to continue longer to occupy their present anomalous relations to Odd Fellowship.

At the session of the Grand Lodge of the United States, September, 1849, a special committee was ordered, to take into consideration the state of the Order in New York. To this action the representatives of New York entered a formal protest, as neither the Grand Lodge nor Grand Encampment, or their representatives, had introduced any subject before the body requiring its action, or of a committee thereof; hence such action or course, being totally at variance with all the rights of state jurisdictions, was utterly destructive of all the powers vested in state Grand Lodges, and an unwarrantable interference with the rights guaranteed by their constitutions, and valid and unreclaimed charters.

Two Grand Lodges recognized. — The committee reported a plan of adjustment of the disturbed condition of the Order in New York, which they believed would not militate against the dignity and consistency of the supreme legislature of the Order, and at the same time would restore that portion of the brotherhood in New York divorced from it, and relieve it from the existing strained relations. The organization known as the new-constitution Grand Lodge was recognized as having a legal existence, and a charter was granted giving it jurisdiction in Odd Fellowship over that part of the territory of the state included within the Northern Judicial District, as defined by Act of Congress, and to be styled the "Grand Lodge of Northern New York"; the existing Grand Lodge to have jurisdiction over that part of the state included within the Southern Judicial District, and

styled the "Grand Lodge of Southern New York." The lodges located in either district were to be permitted to elect to which Grand Lodge they should be attached. All charters previously granted to subordinate lodges by the new-constitution Grand Lodge were legalized and confirmed. The same provisions were enacted relative to the Grand and subordinate encampments of the state. The supreme law was amended by adding to the stipulation of the eighth article of its by-laws: "Except in the state of New York, which may have two Grand Lodges, and two Grand Encampments."

The credentials issued by the new-constitution bodies being informal, their representatives were not admitted to seats. The official seals were returned, to be changed to correspond with respective names, and date of charters. The constitutions presented by both bodies were returned for amendments, and submission for examination at the next annual session.

The action of the supreme tribunal was certainly not in accord with the repeated declarations and decisions of that body. In 1840 the Grand Lodge of Ohio protested against the action of the Grand Lodge of the United States in unsolicited interference with its chartered powers. In 1847 it was decided "that the Grand Lodge of the United States had no power to make any alteration in the charter of a state Grand Lodge, without the consent of said state Grand Lodge." In 1849 it refrained from considering a resolution to amend the charter of the Grand Lodge of Ohio, as the Grand Lodge had not made the application; and yet this same body found it convenient not only to alter the charter of a sovereign state, but also to reassume and dispose of a large portion of its territorial jurisdiction, without the application or assent, or even giving said state Grand Lodge an opportunity to express its views on the propositions entertained by the special committee, as furnished to them by the representatives of the new-constitution party. It was admitted by the latter in the report to their Grand Lodge, that private interviews had been solicited by the committee, to make known to them the terms upon which they wished the arrangement to be effected, and that they accepted the division of the state on the conditions reported by the committee, which embraced every proposal of importance they had submitted to the committee.

On receiving official notice, at the October session, 1850, of the action of the Grand Lodge of the United States, the old Grand Lodge, while acquiescing in the division of its jurisdiction without the application of, or even consultation with it, — an act both uncourteous and unjust, — placed upon its journal its final protest against the mode in which the result was accomplished, believing the power assumed by the supreme tribunal to be a direct violation of all law and precedent, and every right secured by its constitution and charter, and at variance with every well-defined principle and every decision of the legislative head of the Order.

Grand Sire Griffin presented to the standing committee the grand charter of the Grand Lodge of Northern New York, October 12, 1849, at No. 396 Broadway, New York City, Utica being designated therein as the seat of the Grand Lodge, — the closing act in the division of the state into two Grand jurisdictions, and the final acknowledgment of two Grand Lodges existing therein.

Subsequently a committee of conference was appointed, — representing both Grand Lodges, — to devise and report such action or measures as might be deemed expedient and necessary to an amicable adjustment of the interests of both parties, in the division of the jurisdiction. After a laborious and prolonged correspondence, resulting in no nearer approach to a mutual settlement of the financial difficulties and other differences, the conference was closed.

During the few years following, there were frequent complaints, *pro* and *con*, arising from financial differences, encroachments upon each other's territory, rights and prerogatives between lodges, — imaginary or otherwise, — which led to official correspondence, and to more or less agitation among the brethren. Nothing serious, however, resulted from these misunderstandings, which eventually righted themselves; and all causes for friction, prejudice, or passion gradually disappeared, and more friendly relations between the two Grand Lodges, their respective subordinates, and members intervened. The intercourse among the membership was largely actuated by the genuine spirit of the Order, and tended to restore harmony and confidence to both jurisdictions.

In the ten years following the reorganization, the Order in this state increased from six lodges and 558 members in 1837, to three hundred and nine lodges and 30,296 members in 1847. After the division the Order increased rapidly, both in lodges and members. In Northern New York lodges were chartered in every town, village, and hamlet where solicited, and additional lodges instituted, to the detriment of those already occupying the locality. The success was marvellous, but ephemeral. In four years there were added two hundred and six new lodges, making a total of four hundred and forty-five.

The Grand Lodge of Southern New York was less fortunate, for in the same period of time it had lost thirty-three lodges and decreased 4453 in membership; but its downward grade, later, was less rapid, serious, and disparaging.

In 1855 a reaction set in, to the great disadvantage of both jurisdictions. Decrease of lodges, large; suspension of members, numerous; initiations, few. Growing apathy and indifference, non-attendance, neglect of financial obligations, disregard of duties, and open violations of law were prevalent. The increase and growth had been too rapid to be permanent, healthy, or beneficial. Lodges had been indiscriminately

instituted wherever five members could be secured to petition for a charter. Expensive lodge-rooms and extravagant equipments involved heavy debts in organizing; and candidates were sought in every direction at low rates of fees and dues, in order to replenish the treasury, without sufficient regard to their fitness, character, or eligibility, whereby many selfish, designing, and unprincipled men, — persons who ought not to have been admitted, — were induced to petition for membership, and were readily accepted. Much bad material had been thus worked into the noble structure, to the danger of the fabric.

The disbandings, insubordinations, defalcations, and embezzlements, that were of frequent occurrence, manifested clearly that unscrupulous men, — men who disregarded every sense of honor and honesty, of moral obligation, solemn vow, and covenanted compact, — had stolen into the lodges, intent upon the pecuniary advantages only, and conspired with kindred spirits to rob the lodge fund.

In 1857 the Order was entering upon a season of depression incident to the fluctuations of trade and commerce. It, evidently, had reached the zenith of its prosperity and glory in New York state, and, like nations that rise, flourish, and fall, was now descending to the horizon. The well-wishers of the Order had devised and suggested various plans to revive interest and awaken zeal in the lodges, but none equal to the emergency.

The year 1861 opened with fair prospects for the future. The people seemed to be recovering from pecuniary embarrassments; health and plenty blessed the people and the land; industry, skill, and enterprise received their reward; the clouds of adversity seemed to be passing away, and the horizon brightening. Civil war suddenly darkened the scene, and the picture of joyful happiness and industry speedily became one of sorrow. The Order, while it decreased in lodges and members, increased in its usefulness from necessity. Thousands of its members were called to arms, and heavy drains upon lodge treasuries commenced, for the relief of members, the widows and orphans. The Order stood nobly by its sick and distressed during the four years of the civil strife. Its principles had been maintained, its professions verified, its usefulness illustrated, and its stability and permanence assured. Toward the close of the war a new spirit of devotion to the institution sprang into existence among those long-mourned as indifferent to the interests of the Order. Lodges were revived, suspended members returned to their lodges, and new accessions were made. The prospect for the future was bright and cheering indeed.

Dawn of the Reunion Day. — At the session of the Grand Lodge of Southern New York in August, 1859, a proposition was submitted for a conference committee, to effect a reunion of the Order in this state by

consolidating the two Grand Lodges, which failed to receive favorable action.

In May, 1864, a similar effort was made, with success, and a committee to confer was appointed. The Grand Master strongly recommended such a course in his report, believing its consummation generally desired, that the condition of the Order required it, and that the opportune time had arrived.

At the session of the Grand Lodge of Northern New York in August, 1863, the Grand Master suggested that measures be taken looking to the accomplishment of the same end. The committee, believing that all former differences should be laid aside, and the Order united under the jurisdiction of one Grand Lodge, recommended the appointment of five to the committee of conference. A minority reported adversely, and the subject of mergement was negatived.

At the August session in 1864, of the same body, a committee to confer with a similar committee of the Grand Lodge of Southern New York was appointed, with instructions to report the proceedings of the conference to the standing committee, and a copy to be furnished to each subordinate prior to the next session.

The Terms of the Reunion. — At the annual session of each Grand body in 1865, its respective committee of the joint committee reported that they had agreed upon, and perfected, the necessary measures to be adopted by the two Grand Lodges for the proposed union, and recommended forms of enactment, constitution, by-laws, and rules of order. Each body adopted the enactment, and approved of the code of laws as reported, subject to the action of the Grand Lodge of the United States.

At the session in 1865, of the last-named body, the representatives of their respective Grand bodies presented the proceedings of the same, by documents relative to the union, which were referred to the appropriate committees. The enactment, on report, was adopted, ratified, and confirmed; the Grand Lodges of Northern and Southern New York declared united and consolidated as the "Grand Lodge, I.O.O.F., of the state of New York," possessed of all the rights and privileges, franchises and immunities appertaining and belonging to a state Grand Lodge. The Grand Sire was directed to issue a proclamation making known to said jurisdictions, and all other jurisdictions in the Order, the changes thus ordained and established. The constitution as submitted was approved.

Immediately after the close of the session Grand Sire Veitch issued a proclamation, reciting the result so happily attained. It may be well to state, in this connection, that Past Grand Sire Nicholson contributed a no small share of labor to bring about this greatly-to-be-desired reunion.

August 21, 1866, the Grand Lodge of New York was temporarily

organized in accordance with the sixth clause of the enactment, approved by the Grand Lodge of the United States in annual session of 1865. The officers were elected, appointed, and installed thus consummating the union, and constituting the organization of the Grand Lodge of the state of New York, with a united brotherhood, a resuscitated fraternal spirit, actuated by a desire to honor the Order, promote harmony, and restore prosperity. At subsequent sessions the prejudices of the past wore away. All barriers to conciliation had been removed, and all remnants of unkindly feelings were disappearing. The representatives were animated by a commendable desire to awaken friendships that had for a while slumbered; to rekindle zeal which had been lying dormant; to infuse fresh vigor into the body of the Order in this state, that the pulse of its heart might beat with greater freedom and strength.

In September, 1867, the Grand Lodge of the United States held its annual session in the city of New York, and witnessed the good-will, harmony, and prosperity of the united Order in the jurisdiction. It was a memorable one, not only to New York, but to the Grand Representatives, who, on return to their respective jurisdictions, made favorable reports to their Grand bodies relative to the reception and entertainment by the brethren and citizens of New York, as appeared in the printed proceedings of twenty-three jurisdictions.

In 1871–72 the subordinates in New York state contributed $16,484.19 for the relief of the brotherhood who were sufferers on account of the fires in Chicago, Michigan, and Wisconsin.

The state of New York has been represented in the principal chairs of the Sovereign body by Frederick Liese, Deputy Grand Sire, 1837–40; John A. Kennedy, Grand Sire, 1841–43; James P. Sanders, Deputy Grand Sire, 1864–66, and Grand Sire, 1866–68; John H. White, Deputy Grand Sire, 1884–86, and Grand Sire, 1886–88; John W. Stebbins, Deputy Grand Sire, 1892–94, and Grand Sire, 1894–96.

Conclusion. — The history of the Order since its first introduction into this hemisphere, in 1806, has been little else than the recital of ultimate triumph over every impediment to successful results. In its onward march it has had to encounter and overcome various obstacles, none of which, however, so effectually retarded its progress, or was so disastrous to its interests, as the division in 1849 in this state, — a division that reduced the membership from 39,440 in 1849, to 23,480 in 1857; from six hundred and thirty-five lodges in 1857, to two hundred and thirteen in 1865, at the union. When the two Grand Lodges were united, the Northern Grand Lodge had 5337 members, and the Southern Grand Lodge 7335; total, 12,672. Hence the reunion, after a lapse of seventeen years, was a desirable, — yes, necessary, — consummation for the perpetuity and stability of the Order in the state of New York. The unanimity and kindly

feeling that characterized this action was worthy of all commendation, as a practical illustration of the sentiments of fraternity so prominently enjoined by the Order. In 1875 the Grand Lodge reported four hundred and forty-one lodges and 39,943 members; in 1885, four hundred and ninety-six lodges and 42,406 members; in 1895, seven hundred and forty-three lodges and 72,667 members. The present condition and position of the Order in the state of New York before the fraternal world may well fill the heart of every good Odd Fellow, who contributed to the consolidation in 1865, with pride and satisfaction. From a few detached, precarious lodges, struggling for existence amid the ignorance, prejudice, and jealousy by which they were surrounded, within three-quarters of a century the Order has become a mighty institution, in membership, in subordinates, in wealth. Odd Fellowship is no longer an experiment, but is successfully and triumphantly established as one of the leading benevolent factors of the age. In 1895 the seven hundred and forty-three lodges, under the jurisdiction of the Grand Lodge of New York, were in receipt of $616,400.56. During the same period of time they disbursed: in relief, $290,581.09; for housekeeping expenses, $282,916.13; and there were fifteen new lodges added, with an addition of 2526 to the membership; total membership, 72,667.

The few survivors of some of the stirring events and turbulent times, through which the Order has passed, now witness a fraternal union that inspires confidence in the justice of its laws, in the ready obedience to its mandates, in the influence of its principles, and guarantees stability and the future harmony and prosperity of the Order in the Empire State. Having experienced some of its various vicissitudes within the limits of a single generation, and after the close of a long and bloody civil war between the North and the South, fortunate is the Order that it can now demonstrate to the world the fact that all animosities are laid aside, and in its memories no hatred or enmity is left. After a separation of seventeen years, peace and prosperity have dominated this jurisdiction for thirty years, without the shadow of a thought of renewing the former strife, and a hearty return of genuine friendship and harmony has prevailed since the union of 1866.

Faithfully Yours,
John Meadle, P. G. M.

CHAPTER III.

THE GRAND JURISDICTION OF MASSACHUSETTS.

Introductory. — The jurisdiction of Maryland has been acknowledged as the parent of American Odd Fellowship. Washington Lodge, No. 1, of Baltimore, was self-instituted on the 26th of April, 1819, subsequently obtaining a charter from England. That jurisdiction, however, cannot claim the honor of the first lodge of Odd Fellows in this country, for New York antedates her by thirteen years, and students of our Order have now come to believe that Massachusetts, also, antedates Maryland.

It is a coincident somewhat remarkable, that the Order was introduced into Maryland and Massachusetts at about the same period of time, 1818 or 1819, by Englishmen who emigrated to this country in 1817. Whether Massachusetts can claim seniority over Maryland is a mooted question, but from the best evidence obtainable we are of that opinion.

Thomas Wildey left England in 1817, landing in Baltimore September 2nd, of the same year. James B. Barnes, also, left England in 1817, landing in New York, but immediately proceeded to Boston, subsequently obtaining employment in a glass factory in East Cambridge. Both were prominent Odd Fellows in the old country, Wildey having been initiated in 1804, nine years before Barnes. Both were past grands, and were rewarded by their brethren for distinguished services. Landing in the United States, without the knowledge of the existence of the other, each went about the task of introducing the Order into his adopted country. The deductions which follow, including the history of Massachusetts and Siloam lodges, are drawn from the carefully prepared and reliable manuscript left by Past Grand Sire William Ellison, of Massachusetts.

First Lodges. — Massachusetts Lodge, No. 1, dates from March 20, 1820, at which time it adopted a code of by-laws and commenced to keep records, but it is an established fact that the brethren for a long time prior to that date held informal meetings. The lodge was self-instituted and had as much of an existence in 1819 as it had after March, 1820. Washington Lodge, No. 1, of Baltimore, Maryland, was also self-instituted on the 26th of April, 1819, the requisite number (five) assembling for the first time on that date. Had the two men, Wildey and Barnes, exchanged places, Massachusetts would have been the acknowledged parent of American Odd Fellowship. The character of the two men decided the question. Wildey exhibited indomitable pluck and perseverance, while Barnes was more conservative. Wildey expended his money and time to perpetuate the Order in Maryland and elsewhere, while Barnes became disgusted with the Order in Massachusetts, with its petty jealousies, giving his time to his

employment in East Cambridge. When the Order was revived in Massachusetts in 1841, Barnes declined to again affiliate with it, assigning as a reason that the Order in former days had cost him so much time and money he would have nothing to do with it. He changed his mind, however, at the earnest solicitation of Hersey and Guild, and assisted them to again place the Order in this jurisdiction on its feet.

James B. Barnes, the "father" of Odd Fellowship in Massachusetts, came to Boston in 1817. He immediately began to make diligent inquiries for the purpose of ascertaining if there were any Odd Fellows residing in Boston. His plan was to watch the passenger and emigrant ships from Europe, upon each arrival to visit the taverns and places of business of the foreign parts of the population of Boston, in order to find a sufficient number of Odd Fellows to establish a lodge. His efforts in this direction, however, were quite unsuccessful until the autumn of 1818, when he ascertained that one Wilson, the town-crier, was an English Odd Fellow. Wilson, also, kept an ale-house, to which place he invited Barnes, agreeing to introduce to him three or four English Odd Fellows. The evening of the day upon which Barnes made this important discovery found him at No. 23 Cornhill, Wilson's ale-house. Here he made the acquaintance of Jacob Myers, who was of Jewish parentage; Thomas Kennedy, an Irishman; and H. D. Fregere, a Frenchman, — all foreigners, and all English Odd Fellows. These three, together with Wilson and Barnes, made five, the number necessary to open a lodge.

This meeting at Wilson's ale-house took place in the autumn of 1818, where they talked over the question of forming a lodge. These brethren met together frequently during the year 1819, but unfortunately no dates are given. Brother Barnes is authority for the statement that he and his colleagues held informal lodge-meetings at the "Bell-in-Hand," — Wilson's ale-house, — but made no record of the proceedings until the 26th of March, 1820.

Ridgely in his "History of American Odd Fellowship," said, referring to the introduction of the Order into Baltimore, that, in 1818, —

> "He [Wildey] made the acquaintance of John Welch, a house and ship painter, an Englishman, who had preceded him to this country. These two were naturally much together as fellow-countrymen, and never tired of recurring to men and scenes in the old world. A year had cemented their intimacy when a new feature was added to it. They discovered that each of them had been an Odd Fellow, and the mutual surprise was quite agreeable."

From this we are led to infer that it was some time in 1819 before Wildey had found the first member toward forming his lodge, while Barnes, with his requisite five, were meeting at Wilson's ale-house in the autumn of 1818. To our mind this fact clearly demonstrates the seniority of Massachusetts Odd Fellowship.

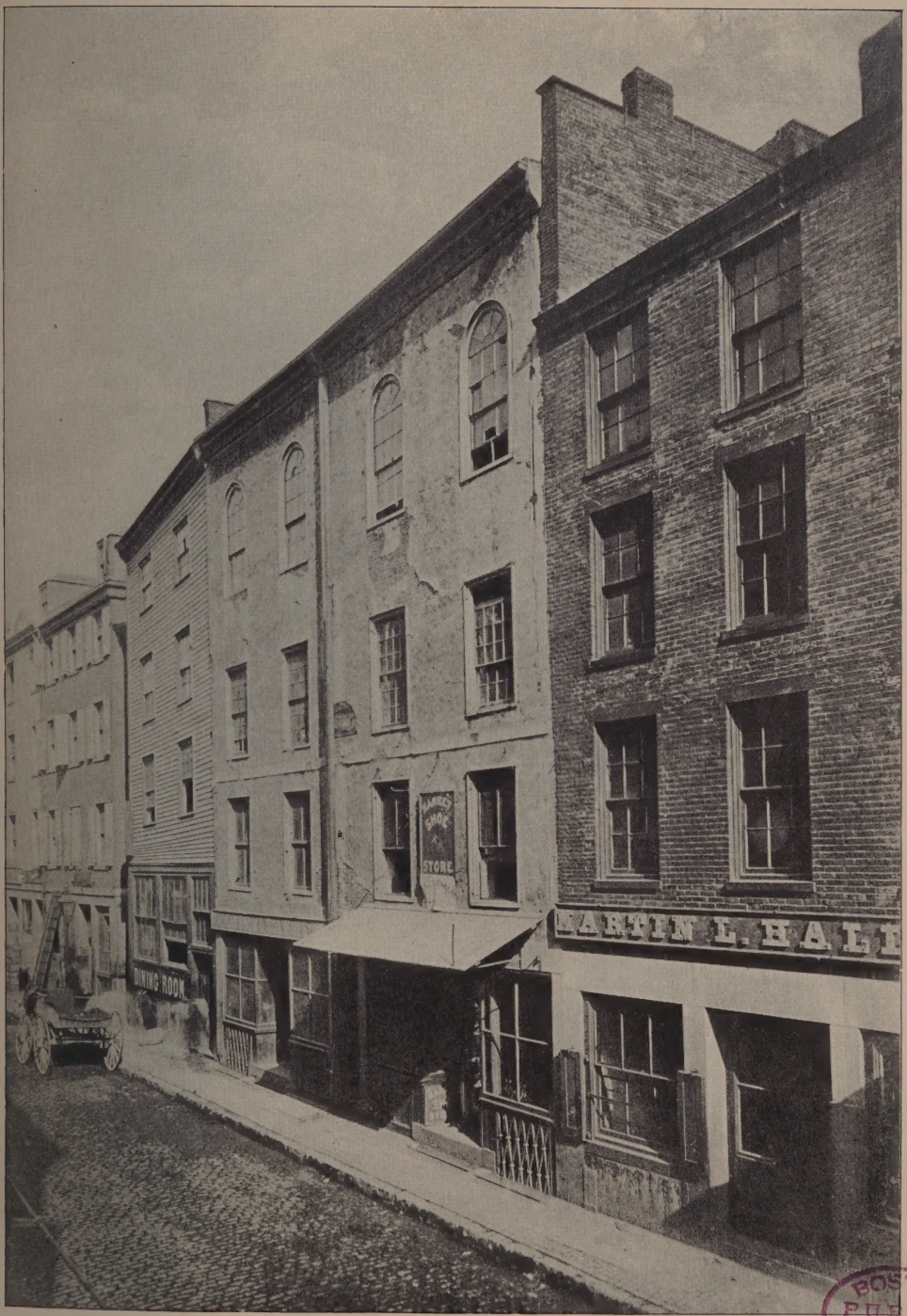
Previous to 1820 the Boston brethren had made the acquaintance of

James B. Eaton, to whom the initiatory ceremony had been communicated, and by whom they were invited to formally open a lodge of Odd Fellows at his residence on Federal street; and thus was ushered into existence, on the 20th of March, 1820, Massachusetts Lodge, No. 1, of the Independent Order of Odd Fellows. James B. Barnes was elected Noble Grand; H. D. Fregere, Vice Grand; Jacob Myers, Warden; and Thomas Kennedy, Secretary. A treasurer was not elected until some time subsequently, as, doubtless, they had no funds to deposit. At this time the founders of Massachusetts Lodge were ignorant of the existence of any other lodge of Odd Fellows in the United States, and were firm in the belief that it was the first lodge instituted in America.

The code of by-laws, adopted by this lodge, were brief and unique. The following is a synopsis: —

"It is provided that on the second trial if two black balls are found, the candidate cannot be admitted. In case of one black ball the brother so voting will be requested to state his reasons or it will be considered a mistake. That 'making fees' are to be paid on the evening of initiation, and that no brother can be answerable for the same. A brother made in the lodge and declaring his intention of becoming a member must pay upon such declaration the sum of fifty cents, and allow his name to remain on the books one year; at the expiration of which time he must pay all arrearages and he will then be admitted a member, said arrearages amounting to three dollars and twenty-five cents, after which, as a full member, he must pay seventy-five cents per quarter. All persons made, or visitors to the lodge, previous to the 26th of March, to take up their membership by paying their arrearages within three lodge nights from this date, March 26, 1821. [It was the custom of the lodge to charge visiting brethren six and a quarter cents for each visit to the lodge, and if any impecunious visitor should fail to have that amount of coin in his pouch, the sum was charged to him on the lodge books, and he was considered in arrears to the lodge until the same was liquidated, hence the provision that he could not take membership until all arrearages were paid.] A person proposing a fine against another, not substantiating his charge, shall be fined himself. No brother can be expelled before he has had the privilege of a full and impartial hearing before his lodge."

The first code of by-laws did not provide for the payment of weekly sick benefits; but, in 1821, the lodge established a "benefit fund," and each candidate, after his admission, was obliged to be proposed for membership to this fund. The fee was one dollar; its object was to secure a permanent fund for the relief of the sick and destitute. In its primitive condition the expenses of the Order in Massachusetts were comparatively small. There were no salaried officers or stipendiaries of any description. Each brother performed the duties required of him as a labor of love, and all were anxious to promote the good and welfare of the Order. The fundamental principles of the Order: "To care for the sick," etc., were always observed. Cases of sickness and distress were occasionally reported, but they were relieved by private collections *in lieu* of any appropriation from the funds of the lodge. The benefit fund was looked upon as a sacred deposit, and only in very extreme cases and with general consent was any part of it allowed to be used. The lodge was



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FIRST AMERICAN ODD FELLOWS' HALL, MARKET SQUARE, BOSTON.

"On the 22nd day of February, 1823, the Old Masonic Hall, near the head of Ann street, was dedicated to the cause of Odd Fellowship, in ancient form; prayer by the Rev. Paul Dean; address by Brother Samuel L. Knapp." — *History of Massachusetts Lodge, 1843.* Occupied by the Masonic Grand Lodge from 1807 to 1817, and again from 1818 to 1821. Demolished in May, 1895. — *By permission of the Grand Secretary of Massachusetts.*

not unmindful of its duties, however, and when such cases were presented the members went deep into their pockets, the hat being frequently passed around the lodge-room.

First Odd Fellows' Hall. — From the rapidly increasing membership of the lodge, they were obliged to move from place to place in consequence of inadequate accommodations. From Eaton's the lodge went to Brother Coffee's house, in Milk, opposite Kilby street, where meetings were held for three months, when, in consequence of Brother Coffee vacating his house, it was voted to remove to the house of Brother Thomas Hunter [or Hamber], in Ann street, where it continued to hold its meetings for six months. At the expiration of that time it was voted to remove to the house of Brother James Wilson, in Congress Square, where the lodge met until the 14th of February, 1823, and was then, by vote, removed to the old Masonic hall, near the head of Ann street (afterward designated as Market Square).

February 22, 1823, this old Masonic hall was dedicated to the purposes of Odd Fellowship in ancient form. Brother Samuel L. Knapp delivered an address. This was the first hall dedicated to Odd Fellowship in the United States.

In 1821 a most important event occurred in the initiation of Daniel Hersey, at the house of Brother Hamber, in Ann street, Brother James B. Eaton being "Most Noble Grand." Daniel Hersey was the first American-born citizen, of note, initiated into Massachusetts Lodge, becoming the most conspicuous member of it, outrivalling even the founder, Brother Barnes.

In April, 1822, a valuable acquisition was made to the membership of Massachusetts Lodge, when "Ye Boston Benevolent Society" joined it in a body, each paying the fee of three dollars. The treasury of this society contained only $22, but it was added to the lodge funds. The members of "Ye Benevolent Society," evidently, believed that the Odd Fellows could better carry out their principles, hence the mergement. To augment the funds in the treasury, as well as to discipline the members, the lodge resorted to fines. As an illustration: "Gardien" Stocker was fined fifty cents by order of the "Most Noble Grand" for being asleep at his post in lodge hours, and Brother Philpot, Most Noble Grand, *pro tempore*, was fined twenty-five cents for giving regulations not under the "cognizance of the lodge."

The little band of Odd Fellows struggled against many adversities. But little was known as to its true character outside of the immediate membership. Strong prejudices existed in the community against secret institutions. The aid of the pulpit and the press already had been invoked to suppress Freemasonry, which was characterized as an institution "dangerous to the liberties of the people." No wonder that this small,

but growing Order, did not feel strong enough to breast the tide of prejudiced public opinion, but used every effort to seek retirement from the public gaze. Such was the bigotry and fanaticism of the times that the business of the brethren would have suffered, had it been publicly known that they were members of a secret association. As late as 1845 *The Odd Fellow*, a paper published in Boston, states that a clergyman, in that city, extended an invitation to persons to come to the communion table, something like the following: —

"All those who are in good standing in the Baptist church, excepting slave-holders and Odd Fellows, are invited to partake with us at the table of the Lord."

The Odd Fellows of the period of which we are writing, — 1820–22, — were confronted with a condition of affairs unknown to the Order at this time. When any important event took place, or the bickerings and unpleasantness of the times crept into the meetings, and when it looked stormy, the lodge immediately "proceeded to harmony"; when, after a brief session, quietness was restored.

In its incipient stage the social element was a peculiar characteristic of Odd Fellowship. This feature was inherited from the old country and was ingrafted upon the new. Its pioneers in Maryland and Massachusetts were foreigners; they were accustomed to the habits of the old country where, after the day's toil had been ended, they passed from "labor to refreshment"; and the ale-houses and tap-rooms were the rostrums where, principally, were discussed the affairs of the day; and where pledges were made, the fruition of which was exhibited in acts of charity and good-will to their fellow-men. It was no easy task for our ancient brethren to divest themselves of this social custom; and, after the business of the lodge had been completed, they "proceeded to harmony" at nine o'clock, under the direction of the host, and at 10 P.M. adjourned. This evil custom was abolished under the able management of Augustus Mathiot, in Maryland, and Daniel Hersey, in Massachusetts, the first Americans of prominence to join our Order. The moral standard of Odd Fellowship, under these reformers, was raised high, and was crowned at the session of the Sovereign Grand Lodge at Atlantic City, in 1895.

In 1822 a movement was inaugurated to divide Massachusetts Lodge and establish another. This was advocated by Daniel Hersey, James B. Barnes, and others, of the more progressive element. It was opposed by William Bishop, who said: —

"A house divided against itself must fall, and as they were the only Odd Fellows' lodge in America, they should cling together until a plethoric treasury and uncomfortable numerical strength should render the step absolutely necessary."

Hersey prevailed, but it was not until March 11, 1823, that Siloam Lodge, No. 2, was instituted. Daniel Hersey was elected Noble Grand, and James B. Barnes, Vice Grand.

The most important event in the history of early Odd Fellowship in Massachusetts occurred in 1822, when a communication was received from the Right Worthy Grand Lodge of Maryland and of the United States, dated at Baltimore, February, 1822, asking information in regard to the opening of an Odd Fellows' lodge in Boston. This was the first intimation the Boston brethren had of the existence of a lodge in America outside their own. They must have been struck with amazement, for no immediate reply was made. Some months later, Brother Wilson sailed from Boston for Baltimore in one of the packets plying between the two ports. He took with him letters of recommendation to such Odd Fellows as he might find at the latter place. Brother Wilson was most cordially received by the Odd Fellows of Baltimore, and on his return he carried with him documents relating to the formation of Washington Lodge, No. 1. He gave his home lodge a glowing account of what he had seen and heard in Baltimore. So impressed were the Boston brethren with Wilson's description that they lost sight of their own importance, and without even a shadow of doubt, recognized the superiority and seniority of Maryland Odd Fellowship. Massachusetts Lodge wrote to Washington Lodge, Baltimore, under date of March 28, 1823, acknowledging them to be the head of the Order, and asked for a charter.[1]

The Grand Lodge of Maryland and of the United States voted a charter to Massachusetts Lodge, No. 1, and instructed Grand Master Wildey to convey it to Boston. June 6, 1823, Brother Wildey reached Boston on his first trip to Massachusetts. His arrival was a most important event to the little community of Odd Fellows. He was "waited upon" at his hotel by Noble Grand Hersey, and was by him escorted to the hall in Ann street, where Massachusetts and Siloam lodges held their meetings. A committee introduced the distinguished visitor to the lodge, where he was welcomed by Noble Grand William Bishop. Grand Master Wildey responded, stating the object of his visit, which was made by authority and under the direction of the Grand Lodge of Maryland and of the United States. He desired the Noble Grand to appoint a special meeting of the lodge to be held on Monday evening, June 9th, for the formal presentation of their charter, which meeting was called. June 9, 1823, Grand Master Wildey duly presented the charter to Massachusetts Lodge, No. 1, Siloam, No. 2, being present. He asked the past grands of the two lodges to assemble on the evening of June 11, 1823, for the purpose of opening the Grand Lodge of Massachusetts.

On the date mentioned the Grand Lodge of Massachusetts was organized, Daniel Hersey being elected Most Worthy Grand Master; Henry Solomon, Right Worthy Deputy Grand Master; James B. Barnes, Right Worthy Grand Warden; William Bishop, Right Worthy Grand Secre-

[1] Journal of the Grand Lodge of the United States, Vol. I., p. 53.

tary; John Snowden, Worthy Grand Guardian; James B. Eaton, Worthy Grand Conductor.

The visit of Grand Master Wildey to Boston gave an impetus to the Order, and for a time all went well. Rivalries and jealousies subsequently crept in, which "broke up" the good feeling between the two subordinates, and ended in an open rupture. The lodges frequently "proceeded to harmony," but the quarrel continued until November 8, 1824, when Massachusetts Lodge voted to leave the old Masonic hall. The lodge had become bankrupt, demoralized socially, and migratory. It held its meetings at the house of William Johns, 33 Union street, in Joy's building, the Tontine hotel, the house of William A. Rees, and at last back to its old home in Masonic hall. Matters went from bad to worse until August 10, 1828, when the lodge met for the purpose of attending the funeral of "Brother Mayher." A committee was authorized to see that the brother was decently buried, and that the widow was "cared for." The lodge was then closed and remained closed for a period of thirteen years. Thus the lodge expired, its dying act being in accordance with the great principles of the Order, — the burying of the dead and furnishing succor to the widow. The lodge was partially revived in 1838, though no records of the meetings exist. It was again revived June 22, 1841, and has had an honorable existence ever since.

Siloam Lodge, No. 2, continued the struggle until October 20, 1829, when its last meeting was held, and the lodge declared defunct, although its charter was not surrendered until 1832. The lodge was reinstituted May 19, 1842.

Good Samaritan Lodge, No. 3, was instituted at Taunton, December 11, 1826, by the grand officers, and was the first subordinate made by the Grand body. No mention is made as to the residence of its charter members. The officers were Richard White, Noble Grand; Robert Jackson, Vice Grand; and Joseph G. Charnley, Secretary. Among the membership of this lodge, at a later period, was James Wood, the founder of the Order in Rhode Island. This lodge seems to have continued its existence, says Past Grand Master J. B. Crawford, even after the death of the Grand Lodge in 1832, as Grand Sire Wildey found it living in July, 1833, and a new charter was granted July 10, 1833, by the Grand Lodge of the United States. It finally ceased to exist and was not revived; and its last charter was returned to the Grand Lodge, December 25, 1871. In 1874 the Grand Lodge granted its number to Commonwealth Lodge. In 1877, however, the lodge was reinstituted with the number "19."

May 31, 1827, the Grand Master issued a dispensation to open a lodge in Cambridge, and July 21st, of the same year, New England Lodge, No. 4, was chartered. The installation of officers took place at Kendall's hotel, with an oration by Grand Master Hersey. James B. Barnes

appears as Warden in its list of officers. The lodge ceased to exist February 13, 1829, but was reinstituted April 7, 1842.

Washington Lodge, No. 5, was instituted at Roxbury, June 28, 1828, and, after a brief struggle, ceased to exist February 8, 1830. The lodge was reinstituted October 22, 1845; surrendered its charter December 29, 1857; again reinstituted January 13, 1873, and its location changed to Boston.

Adam Lodge. — A dispensation, dated November 10, 1828, was granted to open Adam Lodge, No. 6. Its name first appears in the reports of the Grand Lodge as a regular lodge, December 31, 1828. Its members were from old Massachusetts and Siloam lodges. The original records (now lying before us as we write) carry the history of the Order to March 21, 1832. From these minutes it appears that as other lodges disbanded their members found a home in Adam Lodge. Past Grand Master Crawford thinks that in 1832 there was no other lodge in existence in Massachusetts, unless it may be said that Merrimac Lodge, No. 7, of Lowell, was still alive, though the Grand Lodge (itself) held a meeting April 5, 1832. This Grand Lodge was a peculiar institution [see its charter in illustrations]. It was scarcely more than a subordinate lodge, composed only of past grands, although there are some evidences of its exercise of authority over subordinates. Adam Lodge was instituted November 17, 1828, at the house of Brother Josiah Robinson, Past Grand (afterward Grand Master); he was chosen "moderator," and Samuel Harris Hayward, secretary. The dispensation was signed by Isaac Thomas Dupee, Grand Master. James D. Yates was the first "Most Noble Grand." After its preliminary meetings, at one of which it conferred the "First" and "Covenant" degrees, its meetings were held in the old Masonic hall on Ann street, using the furniture of the old lodges. It was in this lodge that Albert Guild passed the chairs, the brother who, in later years, was so conspicuous in Massachusetts and other New England jurisdictions. In November, 1829, while occupying the old hall, the lodge became so reduced financially, that the furniture was attached and sold for rent. It was purchased by Josiah Robinson, who, on the 2nd of December, transferred it to Albert Guild and others. In September, 1830, the lodge moved to a small hall at the corner of Pond and Cross streets, where meetings were held until August 31, 1831. It was then voted to give up the hall, store the regalia, furniture, etc., at Eber Smith's, in Hanover street. Here the lodge held its meetings until March 21, 1832, as aforesaid, when it moved to the residence of Albert Guild, 58 Hanover street, where the furniture, etc., were divided by lot between Brothers Guild, Andrews, and Smith. The understanding was that should the time ever come when it was proper to again start an Odd Fellows' lodge, the same should be appropriated for that purpose. When Massachusetts

Lodge was revived, in 1841, the furniture and regalia were transferred to it. Thus Adam Lodge "went out" of existence. It was reinstituted July 20, 1833, by Grand Sire Wildey, but does not appear to have long survived. In February, 1846, a petition was made to again reinstitute it, but was refused, as none of the petitioners were original members. Its number was given to Highland Lodge, in 1874. Past Grand Master Crawford locates Adam Lodge in Charlestown.

July 18, 1829, a dispensation was granted to open a lodge in Lowell; and, on the 19th of September, following, the grand officers met the petitioners at the Merrimac hotel, where Merrimac Lodge, No. 7, was instituted. The early records of this lodge were lost. It suspended work in 1832, but the next year it was revived by "Father" Wildey, who was then on a visit to the jurisdiction of Massachusetts. This lodge had a nominal existence under the jurisdiction of the Grand Lodge of the United States up to 1841. When Massachusetts Lodge was revived in 1841, Merrimac was running, and it is a question whether the lodge ever actually surrendered.

The Grand Lodge of Massachusetts was active in the early years of its existence, but, like its subordinates, lost its zeal. Daniel Hersey was Grand Master from 1823 to 1827, when he was followed in 1828 by Isaac Thomas Dupee, and he in turn in 1829, by Josiah Robinson, who was the last Grand Master before the revival in 1841. The Grand Lodge, while virtually dead for some time previously, did not surrender its charter until 1833.

Wildey's Report. — In 1829 Thomas Wildey, as chairman of the Movable Committee, visited Massachusetts. We quote from his report,[1] to the Grand Lodge of the United States: —

"Your committee visited Massachusetts, and on their arrival found the state in great confusion and disorganization. There was no Grand Master, and no meetings of the Grand Lodge; and, apparently, no person to give information. In this aspect of affairs, your committee waited on Past Grand Robinson, whom, we ascertained, had been elected Grand Master some months previously. The Grand Lodge was convened the next day, when your committee informed them of the object of their mission, and spoke at length upon their condition. Every regulation of the Order had been neglected, and nothing enforced. There was no money in the treasury, nor in those of the subordinate lodges in the vicinity of Boston. A large sum remained due for rent, and almost every member appeared as treasurer, or having acted as such. . . . A resolution was adopted requiring those who had money in their possession to pay it over to the Grand Lodge, and that in future the percentage should be required to be remitted with the necessary report. . . . They would give it as their opinion that no state presents a more ample field for the cultivation of Odd Fellowship than Massachusetts, and by proper exertion an abundant harvest might be gathered. The evils existing are to be attributed entirely to neglect, no state having more excellent members or better men."

[1] *Note by the Editor-in-Chief.* — This document is given in full in Vol. I., p. 109, of the journal of the Grand Lodge of the United States; also, extracts are printed in Vol. I., pp. 81, 82, Proceedings of the Grand Lodge of Massachusetts. A marginal manuscript note in the latter volume says that it is "not true," referring to Wildey's statement as to the confusion, and lack of obtainable information which characterized the opening complaint. The further information is, also, given that "Wildey left Baltimore, June 15, 1829," to make this visit. The manuscript of Past Grand Sire Ellison is silent on these points.

In 1833 Grand Sire Wildey again visited Massachusetts, first calling upon Good Samaritan Lodge, at Taunton, which body he found reduced to eight members, and these asked to become subordinate to the Grand Lodge of the United States. This was on the 14th of July. On leaving Taunton, Grand Sire Wildey reported as follows: —

"I again departed for Boston, the seat of the Grand Lodge of Massachusetts; but here, to my sorrow, I was informed that neither Grand nor subordinate lodge longer existed. I visited a few of the past grands, — few they were indeed. They informed me that the Grand Master had removed from the city, and that all my efforts to again open the Grand Lodge would be useless; for the last four years dissensions and discord alone had prevailed, until finally they had come to the determination to sell their regalia, pay their rent, and close their doors."

In 1843 a committee of Massachusetts Lodge published a brief history of that lodge. The committee corresponded with Past Grand Sire Wildey concerning the condition of the Order in Massachusetts about the years 1829–30. Wildey replied: —

"I can only refer you to the journal which was printed in New York. There is a complete history from its commencement to the year 1830. Then Robinson came into power and nothing but discord and strife existed among the members. Jealousy was the word; Barnes would not meet with them. Members of the Good Samaritan Lodge would not send their percentage. The past grands at Taunton wanted the Grand Lodge of the state located there. This state of affairs continued for some length of time among the members in Massachusetts, until at last they gave up meeting."

The Revival. — The Order in Massachusetts was practically dormant from about 1832 to 1841, when an effort was made to revive it. We quote from the above-named history of Massachusetts Lodge: —

"Some time during the month of April, 1841, Brothers Andrews and Guild met in Hanover street, and conferred upon the subject of again starting a lodge. After a few minutes' conversation they decided to make an attempt to revive the Order. Accordingly Brother Guild stepped into his office, drew up a petition to have Massachusetts Lodge reinstituted, signed it, and in company with Brother Andrews visited East Cambridge for the purpose of obtaining the signature of James B. Barnes. Brother Barnes at first declined signing it, assigning as a reason that the Order in former days had cost him so much time and money that he would have nothing to do with it. After much persuasion, however, he was induced to sign his name as a petitioner, with the understanding that it should not be attended with any expense to him, and that he should not be required to attend the meetings of the lodge if reinstated. Brothers Guild and Andrews then called upon Eber Smith and obtained his signature. From thence they went to Past Grand Master Hersey, expecting to obtain his signature, one more being necessary to make the number required. He expressed a great desire to have the Order revived, but declined signing the petition or taking any part in their proceedings on account of ill-health. Thus the subject rested until about the 10th of June, when Brother Hersey, seeing the importance of the undertaking, signed the petition offering to render all the assistance in his power until the lodge was organized, after which they were not to depend upon him. Brother Guild then engaged a room at the Shawmut house, in Hanover street, for one evening, and notified the petitioners to meet there on or about the 11th of June, for consultation, etc. Fortunately for them and the Order, on the day of their meeting, Past Grand Sire Wildey, of Baltimore, arrived in the city. He came as the 'agent' of the Grand Lodge of the United States, for the purpose, if possible, of reviving the Order in this state. His visit was entirely unexpected to the petitioners, and he possessed no knowledge of the efforts that had been made to effect the object he himself had

in view. He met with the petitioners in the evening, assisted them in making the necessary arrangements for reinstituting the lodge. On the Saturday following, in company with Brother Andrews, Past Grand Sire Wildey visited Lowell for the purpose of rendering assistance to Merrimac Lodge, No. 7. Upon his return Past Grand Sire Wildey reinstated the petitioners of Massachusetts Lodge, No. 1, Independent Order of Odd Fellows, state of Massachusetts, at the Shawmut house, Hanover street, and authorized Past Grand Master Hersey to install the officers when elected."

The lodge next met at the "Albion," Tremont street, and nominated their officers. At the next meeting, on the 22nd of June, 1841, the officers were elected and installed. The next meeting was held at the office of D. Davis, in State street. A committee was appointed to hire a hall, and seven brothers obtained a loan of $100 for the purpose of purchasing necessary furniture, regalia, etc., which was afterward liquidated from the funds of the lodge. The next meeting was held at Armory hall, afterward called Odd Fellows' hall. January 11, 1843, the lodge moved to Encampment hall, 339 Washington street, where they remained until April 29, 1844, when they removed to Winthrop hall, Tremont Row.

Massachusetts Lodge, No. 1, and Merrimac Lodge, No. 7, the only two subordinates in the state, petitioned to have the Grand Lodge of Massachusetts again revived; and December 23, 1841, Grand Sire Kennedy, accompanied by Past Grand Master Small, of New York, reinstituted, at Boston, the Grand Lodge of Massachusetts. The original charter could not then be found, but a new one was presented with the following insertion: "*In lieu* of the charter granted by the Grand Lodge of Maryland and of the United States, on the 26th of May, 1823."[1] Daniel Hersey was elected Most Worthy Grand Master; Albert Guild, Right Worthy Grand Secretary, Grand Treasurer, and Grand Representative.

The first subordinate chartered under the new order of things was Suffolk Lodge, No. 8, at Boston, February 25, 1842. Six lodges were instituted, in 1842; eighteen, in 1843; twenty-five, in 1844; forty-four, in 1845; eighteen, in 1846; seven, in 1847; five, in 1848; six, in 1849; three, in 1850; and four, in 1851. From this time, for a period of fifteen years, no new charters were granted. Four lodges, only, were reinstituted, and of these, two again surrendered in a very short time. In 1850 there were one hundred and twenty-eight lodges, with 11,031 members. The Order declined after 1851 until "low-water mark" was reached in 1862, when there were but fifty-eight lodges, with 4308 members. In 1866 Eastern Star Lodge, No. 143, East Boston, was chartered, since which time the growth has been rapid and permanent. In 1870 there were seventy-six lodges, with 10,819 members; in 1880, one hundred and fifty-six lodges, with 24,965 members; and, in 1895, the last report, there were two hundred and thirty-three lodges, with a membership of 49,927;

[1] The photographic reproduction, in this work, shows that the original date was April 13, 1823.

with an annual outlay of $191,942.67 for relief, making Massachusetts one of the largest and most important jurisdictions in the domain of Odd Fellowship. Her lodges average the greatest number of members of any Grand jurisdiction. She has eight lodges which have (each) a membership of over 500: Bay State, No. 40, of Lynn, with 810, the largest lodge, doubtless, in the world; Hampden, No. 27, of Springfield, with 685 members; Howard, No. 22, and Bunker Hill, No. 14, both of Charlestown, with 651 and 643 members, respectively; De Soto, No. 155, of Springfield, with 630; Quinsigamond, No. 43, of Worcester, with 628; Acushnet, No. 41, New Bedford, and America, No. 191, of Boston, with 516 members each. There are forty-one lodges in Boston, and in its close proximity, the greater number of which are included in Boston, as follows: Boston, seventeen lodges; Cambridge, five; Charlestown, Roxbury, and Dorchester, three each; South Boston, East Boston, Jamaica Plain, and Chelsea, two each; Hyde Park and Somerville, one each.

Lowell has eight lodges, the Order having been introduced into that city in 1829; Lynn has seven lodges, the first having been instituted in 1844; Worcester has five lodges, the first having been instituted in 1844; Springfield has four lodges, the first having been instituted in 1843; New Bedford has three lodges, the first having been instituted in 1844; Lawrence has three lodges, the first having been instituted in 1847; Taunton has three lodges, the first having been instituted in 1826.

An important event in early Massachusetts Odd Fellowship was the celebration of the fourth anniversary of the revival of the Order, which took place at Boston, June 19, 1845. On that occasion James L. Ridgely, of Baltimore, delivered an address in Faneuil Hall, to a large audience. The procession was composed of subordinate lodges and encampments from all parts of New England and New York. It was the greatest display of Odd Fellowship that had then ever been seen on New England soil. When the procession left the Common, there were in the line twenty-three bands of music. The procession passed through the following streets: Tremont, Pleasant, Washington, State, Merchants' Row, South Market, Clinton, Blackstone, Hanover, Charter, Salem, Hanover, Tremont Row, Tremont, back to the Common. Dinner was served on the Common beneath a rectangular pavilion erected for the purpose. Tables were spread for 10,000 people. After dinner there were toasts and speeches by the distinguished guests present. Conspicuous among them was "Father" Wildey himself, the happiest man in all the vast audience. In the evening a grand levee was held in Faneuil Hall.

The annual session of the Grand Lodge of the United States, September 19, 1864, was held in Boston; and, again in 1886, commencing September 20th (then known as the Sovereign Grand Lodge).

De Soto Lodge, No. 155, of Springfield, originated the dramatic form

of conferring the degrees in subordinate lodges, the work that is now almost universal throughout the jurisdictions of Odd Fellowship.

Massachusetts has one of the finest Odd Fellows' homes to be found in the United States. It is situated in the city of Worcester. It was ready for occupancy in September, 1892. The sum of $64,000 was expended in the erection and furnishing of the building. The lot contains sixteen and one-half acres of land. Thomas H. Dodge, of Worcester (not an Odd Fellow), donated the site, which was worth $11,000, on condition that the Order would erect a building costing not less than $25,000. He also gave 10,000 additional feet of land, called Rebekah's Garden, and $500 for the library. The sum of $84,000, in round numbers, was contributed toward this home, — the lodges, encampments, and Rebekahs vying with one another in their generosity.

Massachusetts has furnished many prominent Odd Fellows who have upbuilt and shaped the legislation of our Order. Only one of its members, however, has been elevated to the position of Grand Sire, — the only one yet, in fact, in New England, — while jurisdictions of less importance have furnished several. This is not because it has not produced worthy and capable men, but because of the custom of rotating its Grand Representatives to the Sovereign Grand Lodge. A few years ago the Grand Lodge changed this policy, and returned to the Sovereign Grand Lodge, year after year, a Grand Representative in the person of the Hon. Alfred S. Pinkerton, of Worcester, — now Deputy Grand Sire, — in the expectation that he may reach the chair of the Grand Sire.

Biographical Notes. — Of the early members, James B. Barnes stands first as the founder of Odd Fellowship in Massachusetts. He was born in Portsmouth, England, in 1792. His coming to the United States is mentioned elsewhere. He was the first Noble Grand of Massachusetts Lodge, No. 1. In the Grand Lodge he never rose above the position of Grand Warden. Daniel Hersey, the first Grand Master and the first native American of note to join the Order in this jurisdiction, was born in Hingham, Massachusetts, December 14, 1786. He died in Boston, May 26, 1858, aged seventy-one years. Brother Hersey was a merchant. To his influence our Order owes its moral standing, in the early days.

Albert Guild was another early worker, and to him, more than any other brother, is due the revival of Odd Fellowship in 1841. The Reverend Edwin Hubbell Chapin, D.D., the eminent Universalist divine, who died in New York, December 27, 1880, was a brother who left his imprint upon our Order. He was a native of Greenwich, New York; lived in Bennington, Vermont, during childhood and youth; was ordained to the ministry, and preached in Boston. In 1843 he was Grand Master of Massachusetts, following Daniel Hersey. In 1844 he was Grand Representative to the Grand Lodge of the United States. When the

committee was elected to revise the ritual of our Order, Brother Chapin was the first one called to the position. The classical and beautiful language of the ritual is largely the result of his liberal and educated mind. He was one of the men who made our Order great.

William Ellison, Past Grand Sire, was born in Philadelphia, September 22, 1811, and died at his residence in Boston Highlands, August 23, 1877, aged sixty-four years. He was initiated in Massachusetts Lodge, No. 1, August 29, 1842, just after the revival of the Order. His last service to Odd Fellowship was that of writing the local history of the Order in Massachusetts, and his manuscripts are in the archives of the Grand Lodge.

Fraternally,
Russell G. Dyer,
P. G. M. & P. G. Rep.

CHAPTER IV.

THE GRAND JURISDICTION OF PENNSYLVANIA.

The First Lodge. — Pennsylvania Lodge, No. 1, was self-instituted. In 1821 John B. Robinson, of Franklin Lodge, No. 2, of New York, while in the city of Philadelphia on business, united with John Upton, and through the medium of the newspapers invited a meeting of Odd Fellows at Upton's public-house, No. 66 Dock street, west of Second street, Southside. The meeting took place December 26th, and the pioneer lodge in Pennsylvania was formed. The following officers were elected: John Pearce, Noble Grand; James Day, Vice Grand; John B. Robinson, Secretary; John Upton, Treasurer; Samuel Croucher, Guardian.

Early Events, and Grand Lodge chartered. — The first member admitted was Thomas Hepworth, who was elected secretary in the place of Robinson, as the latter was a resident of New York. Thus the lodge was constituted with five resident members. New members, mostly Englishmen and Scotchmen, were rapidly added, and the brothers, gratified at the prosperity which had crowned their endeavors, began to "cast about" for some legal connection for the lodge. The members were aware that properly-chartered lodges of Odd Fellows existed in the United States, and were anxious to form a connection with them. Correspondence was begun with the Maryland lodge, but it was unsatisfactory. Application was then made to Columbia Lodge, No. 1, of New York, which had a charter from

the Duke of Sussex Lodge, No. 2, of the Liverpool district, Manchester Unity. Before action was taken upon this application, Columbia Lodge united with the Grand Lodge of Maryland and of the United States, and took from it a charter, thereby making the further pursuance of such a scheme by Pennsylvania Lodge impossible. It was known that the Grand Lodge of Maryland and of the United States, through its Grand Master, Thomas Wildey, was trying to unite the lodges in New York and Massachusetts under its jurisdiction; and, consequently, when a proposal to this effect was made to Pennsylvania, it was immediately accepted. Pennsylvania Lodge, No. 1, took from the Grand Lodge of Maryland and of the United States a charter as a subordinate lodge; and, also, a charter as the Grand Lodge of Pennsylvania. The two charters bear date of June 13, 1823, the charter of Pennsylvania Lodge, No. 1, being delivered by Wildey, without any formal proceedings, while at the institution of the Grand Lodge of Pennsylvania, by Grand Master Thomas Wildey, and the delivery by him of the grand charter, the current formalities were observed. The latter event occurred June 27, 1823, and a copy of the charter is here recorded: —

ORDER OF INDEPENDENT ODD FELLOWS.

To all whom it may concern: —

The Grand Lodge of Maryland and of the United States, by authority of a grand charter granted by the Duke of York Lodge, held in the borough of Preston, County Palatine of Lancaster, England, doth hereby grant this grand charter to five past grands of the Order of Independent Odd Fellows, residing in the state of Pennsylvania, to form a Grand Lodge for the said state, for the encouragement and support of brothers of said Order when on travel or otherwise. And the said Grand Lodge, being duly formed, is hereby authorized and empowered to grant warrants or dispensations to true and faithful brothers to open lodges according to the laws of Odd Fellowship, and to administer to the past grands all the privileges and benefits appertaining to the Grand Lodge; and to enact by-laws for the government of their lodge. Provided, always, that the said Grand Lodge act according to the Order, and in conjunction with, and obedience to, the Grand Lodge of the United States, adhering to and supporting the constitution thereof. In default thereof this charter may be suspended or taken away, at the decision of the Grand Lodge of the United States. And further, the Grand Lodge (in consideration of the due performance of the above), do bind themselves to repair all damage or destruction of this charter, whether by fire or other accident, provided proof be given that there is no illegal concealment or wilful destruction of the same.

In witness whereof, we have displayed the colors of our Order, and subscribed our names and affixed the seal of the Grand Lodge of Maryland and of the United States, this thirteenth day of June, A.D. one thousand eight hundred and twenty-three.

THOMAS WILDEY, G.M.
JOHN WELCH, D.G.M.
THOMAS MITCHELL, G.W.
JOHN PAWSON ENTWISLE, G.S.
JOHN BOYD, G.G.
WILLIAM LARKAM, G.C.

PAST GRANDS.

DUNCAN McCORMACK.
JAMES LEED.
JOHN NELSON.
WILLIAM TONG.
THOMAS SCOTCHBURN.
WILLIAM WILLIAMS.
WILLIAM ANSTICE.

The following officers were installed: Aaron Nichols, Grand Master; Thomas Small, Deputy Grand Master; Benjamin Richardson, Grand Warden; William H. Matthews, Grand Secretary; Joseph Richardson, Grand Treasurer.

It may be of interest to observe that the "ancient" card of Aaron Nichols, dated in 1806, begins the "evolution of the visiting card" in the illustrations of that subject in this work. After the Grand Lodge of Maryland separated from the governing body, in 1824, and the Grand Lodge of the United States had received its charter from the Manchester Unity in England, dated May 15, 1826 (see illustration), the Sovereign body issued a new charter to the Grand Lodge of Pennsylvania, *in lieu* of the original, under which it has continued to act.

In November, 1823, the Grand Lodge received a letter from Baltimore requesting its representation, either by a personal or proxy representative, at a meeting to form a Grand Lodge of the United States, and Past Grand John Boyd, of Baltimore, was chosen proxy-representative, and continued as such until 1826, when Grand Master Small and Past Deputy Grand Master Richardson appeared as representatives of Pennsylvania, in the Grand Lodge of the United States, and then began the influential position this Grand Lodge has ever since maintained in the Sovereign body.

The "Mother Lodges." — From the institution of the Grand Lodge in 1823, until the close of the year 1829, nineteen other lodges had been organized, and thus the Order had spread to some of the principal cities and towns in Pennsylvania, other than Philadelphia. During this period, and subsequently, prosperity had, generally, attended Odd Fellowship in the Keystone State, although trials not a few were its experience. Like Vermont, and several other states, the Order had to deal with internal dissensions. Lodge No. 1 became rebellious, was expelled, a "bogus Grand Lodge" existed for a time; the pioneer was reinstated, and the anti-Masonic wave was successfully breasted. Pennsylvania soon became the leading jurisdiction in the American Order,— the proud position she has since held.

The second lodge in Philadelphia, Washington, No. 2, was instituted March 20, 1824, the charter having been granted February 2nd, preceding. Like "No. 1," this lodge has done noble work, and is still on the roll. Ridgely, in his history of Odd Fellowship, said: "Lodges Nos. 3, 8, 9, 13, 22, and 23, were chiefly recruited from this lodge."

Six more subordinates were instituted in Philadelphia, before the Order "branched out" into the country, as follows: Wayne Lodge, No. 3, chartered December 16, 1824, and instituted the 24th of the same month, with six charter members. In the list appears the name of Samuel Pryor, who became prominent in the Grand Lodge of the United States, and was elected Grand Master of the Grand Lodge of Pennsylvania June 11,

1827. Ridgely said: "He was the first native who occupied the Grand Master's chair in Pennsylvania, and his election was considered a triumph of the moral over the social element of the Order."

Morning Star Lodge, No. 4, then situated in Kensington, a suburb of Philadelphia, was chartered February 13, 1826, and instituted March 13th, following. This lodge became the pioneer in building a hall, but the enterprise was ill-starred, and, after assistance from Past Grand Sire Hopkins, gave up the property, which, subsequently, passed into the hands of the Masonic fraternity.

Franklin Lodge, No. 5, was chartered January 14, 1828, and was opened soon thereafter, with seven charter members. This was the first lodge instituted in Pennsylvania, upon the American plan, when conviviality, host and bar were banished.

Eight petitioners were granted a charter for General Marion Lodge, No. 6, March 10, 1828, and the condition attached was its permanent location in Kensington. This reservation must have passed into "innocuous desuetude," for the four preceding lodges, including No. 6, met in Odd Fellows' temple, and Nos. 1 and 7, also, met in Philadelphia.

Hermann Lodge, No. 7, the first German lodge in the state, was instituted July 28, 1828, the charter having been granted July 14th to eight petitioners. The location was Kensington.

The next lodge was chartered July 14, 1828, and Rising Sun, No. 8, was instituted July 28th, of the same month. The present "No. 8" is Henry Disston, at Tacony.

From Philadelphia, and vicinity, the Order spread to Pittsburg. Mechanics Lodge, No. 9, was chartered December 29, 1828, and was instituted January 5, 1829, by Past Grand Master Small, special deputy. This was the first lodge opened west of the Alleghany mountains. It is still borne on the roll of the Grand Lodge.

The succeeding lodges of the early years were: Philomathean, No. 10, chartered December 29, 1828, and instituted February 14, 1829, located in Germantown; Kensington, No. 11, charter dated February 23, 1829, instituted February 27, 1829, surrendered its charter February 1, 1896, and was reörganized as Diligent Lodge, No. 11, February 25, 1896; Jefferson, No. 12, chartered February 23, 1829, instituted soon afterward, was in existence for a number of years, became defunct, and was reinstated April 26, 1846, but now again extinct,—the last two located in the "Kensington district"; Philadelphia, No. 13, with thirty-one charter members, was instituted March 29, 1829, located in the city; Wildey, No. 14, at Frankford, instituted July 2, 1829 ("No. 14" now on the roll as "Oxford"); Philanthropic, No. 15, chartered July 13, 1829, and instituted July 16, 1829; Harmony (now *New* Harmony), No. 16, was instituted August 5, 1829, a charter having been granted to seven petitioners on July 27th,

preceding; Northern Liberties, No. 17 (name suggestive of a period anterior to 1860), was instituted August 24, 1829, having been chartered the 13th of that month, with six petitioners; Lafayette, No. 18, chartered August 13, 1829, was instituted within a short time thereafter; Amity, No. 19, instituted October 31, 1829, having been chartered the 12th of the same month. The preceding five subordinates were located in Philadelphia, and are upon the roll to-day. Ridgely, in his history, said, that Nos. 15, 16, 17, and 18, were organized nearly simultaneously because of the troubles arising in Pennsylvania Lodge, No. 1, to which reference is made above. Ridgely, also, said: —

"These troubles with Pennsylvania Lodge were agitating the Order in the state, or rather in the city of Philadelphia (for there was but little of Odd Fellowship at that time beyond the city), and to the impetus given to it by the prospect of new and commodious accommodations in the new hall, on Fifth street, below Walnut, which was then nearing completion, and into which several city lodges moved in June, 1830. Among the petitioners for these (4) charters will be found many honored names still familiar to Philadelphians. Only a few of them survive ; the organizations, however, which they set in motion are their lasting monuments."

Pottsville organized the next and last lodge of the period under consideration, Miners', No. 20, which was chartered December 14, 1829, and opened shortly thereafter by Grand Master John G. Potts, who afterward removed to Illinois, and figures extensively in this work as the Special Deputy Grand Sire of the Northwest.

Grand Secretary Ridgely summed up (in 1878) his review of the labors of Past Grand Sire Stokes in these words: —

"And thus we complete the roll which has no parallel in Odd Fellowship. These are the lodges which grew up from their own roots, without waiting for the grafting process of later times. To them Pennsylvanians must ever look with honest exultation as the mother lodges of the state, and rejoice that they have never soiled the banners which they have borne for half a century."

Reminiscences. — Pennsylvania Lodge was successful almost from the start. Within its lodge-room met convivial spirits, who gathered around a social altar, erected as "aforetime in England." The organization prospered, although the commonwealth was afterward convulsed from centre to circumference with the anti-Masonic furor. Of its adverse history, briefly referred to above, little need be said, except to emphasize the fact, that the harmonious outcome prefigured the later triumphs of Friendship, Love, and Truth, when the arena had been broadened to embrace the limits of the nation.

The proper relation of dues to benefits early engrossed the attention of the Order in this state. From the researches of Past Grand Sire Stokes it is learned that this question arose early in the life of Washington Lodge, No. 2, and he said: —

"The records of this lodge are full of experience, and demonstrate forcibly the value of a proper consideration of dues and benefits. Instances are shown of relief to confirmed and

chronic invalids, who have been pensioners year after year until death; during all which period the lodge faithfully discharged its duty. In 1862 the funds of Washington Lodge were so reduced that it had to appeal for aid to the sister lodges of the state, — it was thereby enabled to maintain its position and standing in the Order."

This record has been repeated many times; and the writer would refer the reader, in this connection, to the "Experience Tables for Twenty Years," upon the subject of dues and benefits, compiled by the "Nestor of the Order," Past Grand Sire Nicholson, and published by the Grand Lodge of Pennsylvania, in 1894. The "ratio of sickness and law of increase," therein shown, is too voluminous for a general history of Odd Fellowship, but it will become a blessing to the Order, if this reference thereto shall lead any considerable number of brothers to examine the record.

Pennsylvania not only gave to the Order degree lodges, and many other good things, — shown in detail in another place; but in connection with Hermann Lodge, working in the German language, it should go upon record: to Pennsylvania is Odd Fellowship indebted for the translation of the work into German, and, also, into the French language.[1] This Grand jurisdiction instituted the first lodge in the Order, named after its founder: Wildey, No. 14. It was opened by those staunch and active Odd Fellows, Past Grand Masters Small and Pryor, and was chartered about the time that Grand Sire Wildey visited Philadelphia, for the purpose of organizing the Grand Encampment, June 17, 1829. On that occasion the Grand Lodge of Pennsylvania honored the Grand Sire with a public dinner.

Growth of Membership.[2] — In 1827 the growth for four years had been 348 members. In May, 1829, the Grand Lodge reported thirteen lodges, with 1009 members; in 1845 one hundred and eighteen lodges, with 8786 members. In thirty-four years from the institution of the Grand Lodge (1861) the Order in the state had increased to nearly 42,000 members. The depression incident to the civil war caused a decline to a little over 38,000; but from the close of the war to 1876 Odd Fellowship made rapid strides, and the report of the centennial year was above 97,000 members. A wave of depression again passed over the Keystone State, and, in 1882, the Order numbered less than 78,000. In May, 1887, it had advanced to one thousand lodges, with 81,480 members; in 1893 to one thousand and sixty-three lodges, with 106,113 members; in December, 1896, to one thousand and ninety lodges, with 107,872 brothers in membership, — an increase unparalleled during the few disastrous years just past. Ridgely's words of 1878 (in his history) seem almost prophetic, in the light of this summary: —

Prominent Men. — "The history of the Order in Pennsylvania gives rise to many reflections, not the least of which is, that the brothers of that jurisdiction have prouder claims to personal merit than those of any other in America. Maryland had Wildey, the matchless

[1] Journal of the Grand Lodge of the United States, Vol. I., p. 316.

[2] Some of these statistics have been taken from a late address by Brother C. B. D. Richardson, of Pennsylvania, and others were furnished by Past Grand Sire Nicholson.

enthusiast and wonder-worker; Entwisle, the genius and organizer; Welch, the prudent and staid; and Marley and Mathiot, the young Americans, the latter a man of rare promise and usefulness, to form a band which, like that of the tenth legion of Cæsar, was well-nigh invincible; but more than this, they added organization to personal effort, and the fealty of other states to increase the interest and promote the enterprise. Wildey himself was a host, and his personal efforts alone were sufficient to account for the success in Maryland.

"But in Pennsylvania the facts were otherwise. Wildey, indeed, sowed the seeds, but they fell in good soil, and needed no foreign immigration or labor to cause them to spring up and bear abundant fruit. The material which composed its first lodges was a power in itself. . . . Hence the Grand Lodge of Pennsylvania was organized by good and true men, whose object from the first was to evoke order from confusion, and erect an establishment which, by its own vigor, would not only command respect and obedience, but form the potent centre about which the whole scheme should harmoniously revolve. . . . The love and reverence for Wildey was profound among them, and none went farther to do him honor; but when he appeared in the arena as the defender of the sinning [referring to the recusant Pennsylvania Lodge, No. 1], the Grand Sire himself fell before the majesty of the law, and the Grand Lodge of Pennsylvania had the honor of bringing him, and the Grand Lodge of the United States itself, to the observance of written law; thus setting the first example of that constitutional government which has made Odd Fellowship the foremost secular institution of the kind of its day.

"Pennsylvania has the glory of having stood alone from the first. To her we owe Grand Lodge reports, degree lodges, and many fundamental elements, without which the working of the plan might have been an inglorious failure. . . . Great names are not wanting in her wonderful history. What names are more deeply engraven on the Order than those of Pearce, of Small, of Perkins, of Hopkins, of Kneass, those grand contemporaries of Wildey, or of those later names known and loved in all the large household of Odd Fellowship? Need we in such connection refer to Nicholson, Stokes, Lamberton, Simpson, Curtis, Hickok, and many others, who in the Grand Lodge of the United States have linked themselves and that great jurisdiction to imperishable fame?"

Beneficence. — The statistics of receipts and disbursements of the early periods have passed beyond recall. Some idea of the grand total may be estimated by an example of the later years. Brother C. B. D. Richardson, in an address on the fourteenth anniversary of the founding of the Home for Orphans of Odd Fellows, of Pennsylvania, April 4, 1897, said: —

"The amount of money paid by the lodges within the boundaries of the state from July 1, 1846, when the first annual record was started, until the present time, has reached the grand sum of $15,587,579.99, which has been used in relieving the sick and distressed, as well as in assisting the families of the brethren in the time of bereavement. When I come to calculate the number of brothers that have been relieved during the last fifty years, the amount reaches such a large sum as seems almost beyond comprehension: yet the figures which I have gathered show me that 459,542 brothers have, from time to time during that period, been paid benefits, and that number is more than four times the present membership of the Order in Pennsylvania at this day. This does not include the 44,175 families of worthy brothers, overtaken by adversity, which the Order has stretched out its ministering hand to relieve and place above want in order to carry out another grand principle of the Order, 'relieve the distressed.'"

It is now nearly seventy-six years since the little band of five unpretentious brethren organized the first lodge, in the hotel of John Upton, No. 66 Dock street, in Philadelphia. Could all the funds received and amount expended in relief from that time to the present be stated, what a stupendous record it would make for the premier Grand jurisdiction of the Order! To give two examples: in 1887 the total paid for relief was

$406,959.57; the receipts were $759,601.50; and assets of working lodges, $3,032,830.44. In 1896 the relief was $585,326.75; with receipts, $1,038,597.83; and assets, $3,798,844.90.

Centennial Celebration. — One of the prominent events in the history of the Order in this state was the centennial celebration September 20, 1876, in connection with the session of the Grand Lodge of the United States in Philadelphia, and that of the national commemoration. The procession consisted of twenty grand divisions, and was followed by public exercises at Fairmount park. It is said: —

"As to the number that participated in the procession the press reporters counted 17,568 men in the line, with ninety-two brass bands, and nine flute and drum corps. The number of Odd Fellows who lined the sidewalks exceeded computation."

Odd Fellows' Halls and Temples. — Not only has Pennsylvania led the vanguard in the number of her lodges and membership, but she has, also, excelled in the matter of halls and homes. From the time the first lodge found a place in the tavern of John Upton to the North Sixth street building of 1846, and the present magnificent temple on Broad street, dedicated May 21, 1895, growth and expansion have been the "watchwords," second only to the onward progress of Odd Fellowship. The hall dedicated September 17, 1846, was a great advance, and (with the Spring Garden street hall) served the fraternity in Philadelphia and the Keystone State a good purpose for half a century; but there can scarcely be cited a parallel to the contrast between 1821 and 1896. The former is described by Past Grand Sire Stokes as follows: —

"Dock street is the exception to William Penn's right-angled plan for the streets in the Quaker City, and mars the chequer-board arrangement that Dickens described as 'distressingly regular.' Upton's hotel was located on this street, a few doors west of Second street, Southside; within one square of the custom house, then on Second street; one square from the Pennsylvania bank, and the old coffee house, used as a merchants' exchange; and one square from Girard bank on Third street, at the end of Dock street. It was the centre of business, surrounded by the best of buildings and offices. It was a popular, first-class house, and commanded a large patronage."

The official Temple Souvenir, of 1893, says: —

"This building still stands, in open defiance of the ravages of time and the march of improvement. It is proper to remark that the reason why Dock street is an exception to the plan of the founder of the city, in laying out its streets at right angles, is because it was subsequently 'laid out' over the bed of Dock creek, which was originally navigable. . . . Upton's hotel was not, strictly speaking, an Odd Fellows' hall, nor was there any other building devoted exclusively to the uses of the Order, until the hall on Fifth street, south of Walnut, was dedicated in May, 1830."

The present temple, the finest in the world owned by the Order, is the subject of an illustration in this work. It is ten stories in height, with a frontage on Broad street of one hundred and twenty feet, and a depth of one hundred and seventy feet. It is a palatial structure and will serve the Order's purpose for a century to come.

ODD FELLOWS' TEMPLE, PHILADELPHIA, PENNSYLVANIA.

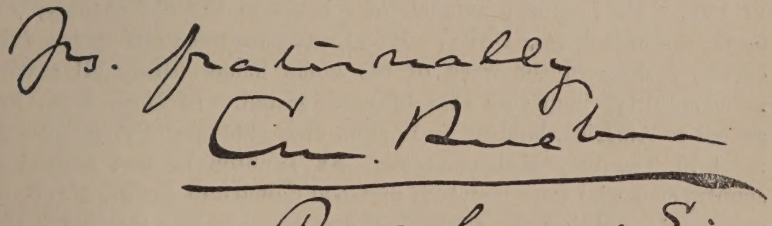
Corner-stone laid July 18, 1893: Dedicated May 21, 1895.

BOSTON PUBLIC LIBRARY

Prominent Brethren. — Pennsylvania has been honored with five Grand Sires: Samuel H. Perkins, 1837–40; Howell Hopkins, 1843–45; Horn R. Kneass, 1847–49; James B. Nicholson, 1862–64; and John W. Stokes, 1876–78. Only one of these is now living, James B. Nicholson, who, returning to the ranks from the highest station within the gift of Odd Fellowship, in 1869 succeeded the lamented William Curtis as Grand Secretary, again took up the active affairs of official life, and will enjoy the unanimous suffrages of the Order in Pennsylvania, until "called to rest."

Seventy-five Grand Masters have presided over the the destinies of this Grand body, — elected yearly. The long list includes many citizens of note: Thomas Small, Samuel Pryor, Samuel H. Perkins, Howell Hopkins, Horn R. Kneass, Robert A. Lamberton, Henry S. Patterson, James B. Nicholson, John W. Stokes, Isaac A. Sheppard, J. Alexander Simpson, and Robert E. Wright. Ten Grand Secretaries have served the Grand Lodge,— William Curtis, from June 8, 1840, to December, 1868, and Past Grand Sire Nicholson, 1869–97, — of which the two last named have labored for nearly fifty-seven of the seventy and seven years. The record of the treasury department is tersely stated by Brother Richardson, as follows: —

"The funds of the Grand Lodge have been under the care of ten Grand Treasurers and our present Grand Treasurer, M. Richards Mucklé, has held the purse string since April, 1856. During the entire time since that period and covering nearly forty-one years, he has held and disbursed many millions of dollars; and his high financial ability has been recognized and is so well known that, upon the resignation of Isaac A. Sheppard from the office of treasurer of the Sovereign Grand Lodge, he was called to that office, and now holds both positions."



SECTION. II.

THE GRAND LODGES OF NEW ENGLAND; MAINE, NEW HAMPSHIRE, VERMONT, RHODE ISLAND, CONNECTICUT (EXCEPTING MASSACHUSETTS): THE GRAND JURISDICTIONS OF THE SOUTH ATLANTIC SLOPE; NEW JERSEY, DELAWARE, FORMER VIRGINIA AND PRESENT VIRGINIA, WEST VIRGINIA, DISTRICT OF COLUMBIA, NORTH CAROLINA, SOUTH CAROLINA, GEORGIA, AND FLORIDA (EXCEPTING MARYLAND AND PENNSYLVANIA).

By Russell G. Dyer, *Past Grand Master.*
By Charles M. Busbee, *Past Grand Sire.*

CHAPTER I.

THE NEW ENGLAND JURISDICTIONS.

Rhode Island. — James Wood is universally known as the "Father of Odd Fellowship" in Rhode Island. Like the other pioneers of our Order, James Wood was an Englishman, having been born in Disney, England, in 1802. He became a member of a lodge in the old country, working under the Manchester Unity. Wood was a man of intelligence, fair education, zealous in the work of his home lodge, filling all stations of responsibility, including that of noble grand. In May, 1827, he emigrated to America, landing in Boston, and, subsequently, found employment in Taunton, Massachusetts. At Taunton he met several of his countrymen who were members of Good Samaritan Lodge, No. 3, in that city; and, applying for admission, was received as a member. He soon entered the Grand Lodge of Massachusetts and became a valuable acquisition.

Several members of Good Samaritan Lodge were employed at Cranston, a suburb of Providence, Rhode Island, and as Odd Fellowship had not then been introduced into the state, Brother Wood advised them to apply for a charter for a lodge, and himself addressed a letter on the subject to the Grand Lodge of Massachusetts. The Grand Master very properly referred him to the Grand Lodge of the United States. It is claimed that three years before this time Benjamin Downing, Past Grand, of New York, applied for permission to form a lodge in Providence, but if so, nothing ever came from it.

The seven petitioners for the charter were headed by James Wood. The application for a charter was made to the Grand Lodge of the United States, which was granted. The date of the charter was June 13, 1829.

The exact date of the institution of Friendly Union Lodge, No. 1, — for that is the name of the first lodge, — and the consequent introduction of Odd Fellowship into Rhode Island, is not known. The lamented Ridgely, in his "History of Odd Fellowship," said it was on the 20th of June, 1829; Past Grand Secretary Ross's history says "June, 1829," no exact date being fixed. It is evident that both these authorities are wrong, for it must have been at a subsequent period. The lodge was instituted by "Father" Wildey, on one of his Northern tours, assisted by Past Grand Master Small, of Pennsylvania. The Grand Sire in his report gives no date, but says: —

"After leaving Massachusetts, your committee proceeded to Providence, Rhode Island. They here opened Friendly Union Lodge, No. 1, whose charter had been previously granted."

Ridgely says, referring to the same event: —

"On this occasion Brother Wood delivered an able and eloquent address, which was favorably noticed by the newspapers."

The Movable Committee, Brothers Wildey and Small, made their report to the Grand Lodge of the United States, of which the following is the substance: They left Baltimore June 15th, for Philadelphia, where they visited the Grand Lodge. The committee visited most of the subordinate lodges in Philadelphia, and opened an encampment of patriarchs. From thence they proceeded to New York, where they instituted another encampment. From New York the committee went to Massachusetts, where they spent considerable time; for they revived the Grand Lodge, opened an encampment, and visited the lodges at Roxbury and Taunton. After leaving Massachusetts, they went to Providence, where they opened Friendly Union Lodge, No. 1.

It is not possible for the committee to have left Baltimore June 15th, and to have accomplished all that is embraced in their report, remembering the mode of travelling at that date, and to have been in Providence, June 20th, — five days afterward.

Brother L. F. Beckford, now and for more than twenty years recording secretary of Friendly Union Lodge, who has given the matter of the introduction of Odd Fellowship into Rhode Island much attention, says the date was between June 13th and August 1st, and he is inclined to the latter date. All records of the early proceedings are lost. Brother Beckford, referring to Friendly Union Lodge, said: —

"The charter was granted by the Grand Lodge of the United States, when assembled at Baltimore in special session. The date of said session is uncertain, but the charter is dated June 13, 1829, and bears the signatures of Thomas Wildey, Grand Sire; Thomas Scotchburn, Deputy Grand Sire; Robert Gott, Grand Guardian; Augustus Mathiot, Grand Secre-

tary; and Representatives John Roach, Maryland; Charles Brice, Massachusetts; John H. Campbell, Pennsylvania; Richard Marley, New York; and John Brannan, District of Columbia. The exact day of the institution is unknown, but it was between June 13th and August 1, 1829, — probably the latter, for on that day a delegation of some sixty Odd Fellows arrived in Providence from Taunton, Massachusetts, on the little steamboat 'Experiment.' Headed by a band, a parade was made through the principal streets, and, entering Mechanics' hall, listened to an address by James Wood, whom the papers of that time denominated the 'head and front of the society.' They remained at the Providence hotel over night and departed for Taunton the next day. This lodge, undoubtedly, met at some tavern, the Manufacturers' hotel being a favorite; but, in 1833, its meetings were held at the Union house, 24 Weybosset street, the landlord being secretary. October, 1833, we find Robert Robertson, Noble Grand, and Thomas Charnley, Secretary. A membership of at least forty is known to have been reached. Its last meeting was held in 1834. About this time 'Father' Wood removed to Providence and endeavored to infuse some life into the now nearly defunct lodge, but without success. The anti-Masonry craze, and the fact that a law had been enacted by the state to prevent meeting in secret and administering anything in the nature of an oath, was sufficient reason to prevent a successful result of his labors; but, undismayed, he persevered, and, September 9, 1841, a petition was forwarded to the Grand Lodge of the United States for a renewal of the charter, which had been surrendered. This petition was signed by James Wood, and seven others. The prayer of the petitioners was granted, and in December John A. Kennedy, Grand Sire, arrived in Providence ready to reörganize the lodge. Through a mistake in directing a notice of his coming, he was not able to meet a sufficient number to perform the work. The political excitement known as the 'Dorr war' now became the leading question of the day, and until the settlement of this suffrage movement nothing could be done. However, on the 19th of August, 1843, . . . [five of the petitioners] assembled in Mechanics' hall (the same room where, fourteen years previously, the lodge had been first instituted), and the lodge was formally reöpened by Daniel Hersey, District Deputy Grand Sire, assisted by Brother Albert Guild, both of Boston. William E. Rutter was elected Noble Grand; Thomas Charnley, Vice Grand; James Wood, Recording Secretary; Joseph G. Charnley, Treasurer. This lodge disbanded September 3, 1868, but was again reörganized April 7, 1870."

Friendly Union, No. 1, had a checkered career, more than one attempt having been made to resurrect it. Grand Sire Kennedy, in his report of 1843, said, concerning the reörganization of the lodge: —

"That he delayed active efforts until the 19th of June last (1843), when a meeting of Past Grand Wood and his associates took place during a brief visit of the Grand Sire, which resulted in a formal application from five of the former members for reöpening and constituting their lodge. The warrant of this lodge having become much defaced, on the 21st of June (1843), a special dispensation, drawn in form to meet the case, was issued, and forwarded to District Deputy Grand Sire Hersey (Massachusetts), who, on the 19th of August, 1843, performed the duty of reinstituting this once flourishing lodge."

The lodge continued harmoniously until 1864, when the Grand Master refused to install the Noble Grand-elect because he was not in possession of the Rebekah degree, that officer refusing to receive it. The Grand Lodge sustained the Grand Master. In 1865 the membership had dwindled to fifteen, when the lodge disbanded, but did not surrender its charter. That document was spirited away by some one and could not be found. In April, 1870, the lodge was again reörganized, but its former members were denied admission by reason of having divided the funds among themselves, some receiving as much, it is claimed, as $500. Since

the last reörganization this lodge has prospered fairly well. It is not as strong as Nos. 2, 3, and 4, but is one of the substantial lodges of the jurisdiction.

Eagle Lodge, No. 2, and Roger Williams Lodge, No. 3, were instituted at Providence, April 19, 1843, and April 4, 1844, respectively.

These three subordinates, having the requisite number of past grands, petitioned for a charter for a Grand Lodge; which, being granted, the Grand Lodge of Rhode Island was instituted at Providence, June 15, 1844, by Albert Guild, of Massachusetts, District Deputy Grand Sire. James Wood was elected Grand Master.

Past Grand Master Farnham, writing of this period, said: —

"A new zeal seemed to have been aroused until sixteen lodges appear, the last being instituted March 25, 1851. A lapse of twenty years intervenes before we have any further accession of lodges. During this interval of time adversity crept in upon the Order, for a while seemed to have the complete mastery, and six of the sixteen lodges were forced to surrender their charters. Prosperity again dawned, and March 22, 1871, Lodge No. 17 obtained a charter, and was followed, in quick succession, by lodges of continuous numbers until August 12, 1894, Lodge No. 50 was instituted, and all of those previously surrendering their charters had been reinstated. In July, 1869, Odd Fellows' hall, on Weybosset street, formerly known as the Pratt building, was purchased at a cost of $35,000, fitted and dedicated to the uses of the Order, — thus indicating a revival of interest. It is owned by Eagle Lodge, No. 2; Roger Williams Lodge, No. 3; Hope Lodge, No. 4; Canonicus Lodge, No. 9; Narragansett Encampment, No. 1; and Moshassuck Encampment, No. 2."

Odd Fellowship reached its highest point, in its early history, in 1848, when it had 1743 members, and its lowest ebb was in 1865, when it had eleven lodges, and but 534 members. In 1870 there were fifteen lodges, with 1694 members; in 1880 forty-two lodges, with 4714 members. The report, made February 5, 1895, showed fifty-one lodges, with a total membership of 6402; and the sum of $35,241.58 was paid for relief the same year.

During the civil war Portsmouth Grove hospital, in this jurisdiction, contained many wounded soldiers from all parts of the Union. In 1863 there were as many as 2000 at one time. Grand Master C. H. Malcom instituted a committee of visitation for the purpose of assisting the wounded and sick Odd Fellows who might be there. Many were found who received that brotherly care and assistance which must have proven to them the value of our Order. The name of every sick Odd Fellow was obtained, the name of his lodge and residence, regiment, the company, and the nature of his wound or sickness. At the same time the Grand Master entered into correspondence with their home lodges all over the country. He received responses and money, in some cases as much as $50 for a single person.

June 30, 1868, the Odd Fellows' Beneficial Association was organized at Providence, its object being: "The creation and perpetuation of a fund for the relief of the widows and orphans of its members." From the date

of organization to May 31, 1894, its receipts had been $532,097.24; it had disbursed $478,066.23; and there remained on hand $12,258.62.

The most important event, perhaps, in Rhode Island Odd Fellowship, was the reception and entertainment of the Sovereign Grand Lodge, at Providence, in 1883. On that occasion the Sovereign Grand Lodge was made welcome by Hon. Augustus O. Brown, governor of the state, Hon. William S. Hayward, mayor of Providence, and Brother Hollis M. Coombs, Grand Master of the jurisdiction of Rhode Island. The response was by Grand Sire Erie J. Leech. In the grand parade that took place there were estimated to be 5000 members of the Order, among whom were 1500 uniformed patriarchs and twenty-six full bands of music.

The membership of Rhode Island has embraced many distinguished brothers who gained distinction, not only in the Order, but in the civil walks of life. Perhaps the most conspicuous was Past Grand Master James Wood, the "father" of Odd Fellowship in this jurisdiction, and the first Grand Master. He belonged to that peculiar type of men who seemed specially raised-up by an All-wise Providence to upbuild such an institution as ours; simple-hearted, gentle, and loving as a child; with an integrity that knew no guile; with moral courage of the truest temper; with a zeal that never flagged, and a perseverance that never tired. He was a member of the Grand Lodge of the United States in 1846–47, 1851–52, and in 1864–65. In the full possession of his faculties he departed this life on the 17th of January, 1867. Past Grand Master Hollis M. Coombs said, in regard to Brother Wood: —

"His should be classed with such names as Wildey and his associates, for his work and personal worth was not less than theirs. Perhaps no more serious blot rests on the otherwise fair fame of this jurisdiction, than that his last resting-place is not marked by some emblem denoting his worth as an Odd Fellow, and as a citizen. Sometime, let us hope, this state will awake to his claim upon them, and, though tardy, a shaft will rear its apex above the spot, now sadly neglected."

Three prominent names, connected with this jurisdiction, stand out boldly: Horace A. Manchester, Deputy Grand Sire in 1853; Nathan Porter, a prominent Odd Fellow, who died at Sacramento, California, January 6, 1878, and Allen Jenckes. Brother Porter was born in Salem, Massachusetts, in 1817; was initiated in Eagle Lodge, No. 2, at Providence, and in 1856 he was Grand Representative of Rhode Island in the Grand Lodge of the United States. He removed to the Pacific coast, and from 1870–77, he represented the Grand Encampment of California in the Sovereign body, and died in office. He was prominent in the Order, East as well as West, and ranked high in the councils of the National body. Allen Jenckes was Assistant Grand Secretary of the Sovereign Grand Lodge in 1883–90.

Connecticut. — The dispensation for the opening of Quinnipiac Lodge,

No. 1, at New Haven, was issued July 2, 1839, by Samuel H. Perkins, Grand Sire of the Grand Lodge of the United States. The petitioners were Samuel Bishop, Frederick Crosswell, Marcus Bassett, Anthony DeFontaine, and George Derby. The lodge was instituted September 3, 1839, by John A. Kennedy, Grand Master of New York, assisted by Wilson Small, John G. Treadwell, James Alcock, Willet Charlick, William Y. Clark, and Rickard Jennings, Jr., of the same Grand jurisdiction.

Samuel Bishop was the founder of Odd Fellowship in Connecticut, and his attention was first called to the Order in a somewhat peculiar manner. Early in the spring of 1839, Bishop was in New York, where he met a former acquaintance. After some remarks the friend stated that he was on his way to lodge meeting. Bishop, who was an ardent Freemason, supposing a reference to "lodge meeting" meant a Masonic lodge, replied that he would go along too. Arriving at the hall, Bishop, for the first time, heard of an Odd Fellows' lodge, for that was the Order which was about to hold a meeting. Bishop, of course, could not enter, but he became interested, made an application, and in a short time was initiated in the lodge. After a more extended acquaintance with the Order, Bishop determined to introduce it into his own city and state. After some inquiry he found George Derby and Anthony DeFontaine, who were members of the Order, the former coming from Baltimore. Marcus Bassett and Frederick Crosswell were induced to go to New York and join the Order, so they might become charter members for the first lodge, and they were initiated in the lodge of which Bishop was a member. Here were the requisite number (five) to form a lodge, and an application was made for a dispensation to open a lodge at New Haven. Quinnipiac Lodge, No. 1, was the result.

In giving instructions to Grand Master Kennedy, the Grand Sire said: —

> "As the character and prosperity of the order, in a state where it has not before existed, depends so much upon the individuals who first join it, you will urge upon the brethren the necessity of great caution and circumspection, lest any one whose character and habits will not bear the strictest scrutiny should gain admission; and by all means," said he, "advise them not to hold their meetings in a public house if by any effort a lodge-room can be procured in a private building."

Grand Master Kennedy, after accomplishing his work, informed the Grand Sire that: —

> "The brethren comprising this lodge, the first attempted to be established in the venerable commonwealth of Connecticut, are peculiarly fitted for the work of pioneering the Order eastwardly. The zeal and caution which have characterized their preparatory proceedings, speak favorably for the result. A well-constructed lodge-room, and every particular of necessary regalia, emblems, and furniture have been provided. Upward of twenty respectable inhabitants of that city, and villages contiguous, had been selected for admission, of which number thirteen were initiated on the night of opening. From the character and appearance of the initiates, every confidence may be placed in the fidelity with which they

will perform the duties of Odd Fellows; and through the spirited example and exertions of the members of Quinnipiac Lodge, No. 1, of Connecticut, we may feel assured that the Order will, with all reasonable speed, spread its beneficent influence to every portion of their densely populated state."

In February, 1840, a dispensation was granted for the opening of Charter Oak Lodge, No. 2, at Hartford, which lodge was instituted April 21, 1840, by Past Grands Charles McGowan and John G. Treadwell, of New York, assisted by the members of Quinnipiac Lodge, No. 1.

In March, of the same year, a like dispensation was granted for the opening of Middlesex Lodge, No. 3, at East Haddam; and, on the 22nd of April, 1840, the lodge was instituted by the same delegation that instituted Charter Oak, No. 2.

The Grand Lodge of the United States, at a special session held in April, 1840, confirmed the action of the Grand Sire and granted, simultaneously, charters for the first three subordinate lodges in Connecticut. At the October session a petition was presented: from Quinnipiac Lodge, No. 1; Charter Oak, No. 2; and Middlesex, No. 3; praying for a charter for a Grand Lodge of Connecticut, and permission for it to meet alternately at New Haven and Hartford. At the same session a charter was granted for a Grand Lodge at the city of Hartford. [See reproduction in illustration.]

November 24, 1840, the Grand Lodge of Connecticut was instituted at New Haven, by John A. Kennedy, Past Grand Master, assisted by Wilson Small, John G. Treadwell, A. H. Brown, and Hiram Arnold, of New York. Frederick Crosswell was elected Grand Master.

Past Grand Master Kennedy, in his report to the Grand Sire, said: —

"The improvement of the Order in Connecticut has been as rapid as diffusive, the number of Odd Fellows having increased from five, at its beginning, to three hundred."

Samuel Bishop, the founder of Connecticut Odd Fellowship, died at New Haven, June 23, 1873, aged sixty-three years. He was the first Grand Treasurer, which office he held for many years. He, also, represented his jurisdiction in the Grand Lodge of the United States in 1844. Brother Bishop remained a devoted Odd Fellow to the day of his death. He was an intimate friend of Past Grand Sire Kennedy, of New York, and when the latter visited New Haven, he was always the guest of Brother Bishop.

In an historical sketch of Connecticut Odd Fellowship, Grand Master Eagan, of Waterbury, said: —

"On July 1, 1846, there were thirty-one lodges in the state, with a total membership of 3321. Six of these lodges had a membership of over 200 each, viz.: Quinnipiac, No. 1, 436; Charter Oak, No. 2, 225; Pequonnock, No. 4, 230; Harmony, No. 5, 269; Thames, No. 9 (of New London, not now in existence), 279; and Uncas, No. 11, 306. On July 1, 1850, the number of lodges had increased to sixty-nine, with a membership of 5878, — a membership not equalled again for twenty-six years. From this time forward the membership continued to decrease until January 1, 1864, low-water mark was reached, with nineteen lodges and a

E PLURIBUS UNUM
INDEPENDENT ORDER
OF
ODD-FELLOWS.
To all whom it may concern, these come greeting:
THE GRAND LODGE
OF
THE UNITED STATES OF AMERICA,
The source of all true and legitimate authority in Odd-Fellowship in the United States of America, on the petition of Pumpiac Lodge, No. 1 — Charter Oak Lodge, No. 2, and Middletown Lodge, No. 3, of the Commonwealth of Connecticut they having seven Past Grands of the Independent Order of Odd-Fellows in good standing, residing in the Commonwealth of Connecticut hereby grant this GRAND CHARTER to said Lodges, to form a GRAND LODGE of the INDEPENDENT ORDER OF ODD-FELLOWS, the same to be located at New Haven in the Commonwealth aforesaid.
And the said Grand Lodge being duly formed, is hereby authorised and empowered to grant Warrants and Dispensations, to true and faithful Brothers, to open Lodges in the said Commonwealth according to the laws and usages of Odd-Fellowship; and to administer to all Past Grands, the privileges and benefits appertaining to a Grand Lodge, and enact By-Laws for the government of the same. Provided always, that the said Grand Lodge be held in the New Haven aforesaid: And, that they pay due respect and obedience to the GRAND LODGE OF THE UNITED STATES, by acting in conjunction therewith, and in every manner supporting its Constitution and By-Laws. In Default thereof, this Charter may be suspended, or taken away, at the decision of the Grand Lodge of the United States. And further, the Grand Lodge of the United States, in consideration of the due performance of the above, do bind themselves to repair all damages or destruction of the Charter, whether by fire or other accident: Provided, sufficient proof be given, that there is no illegal concealment or wilful destruction of the same.
In Witness Wherrof, we have displayed the colours of our Order, and subscribed our names, and affixed the seal of the Grand Lodge of the United States, this Eighth day of October A. D. 1842
REPRESENTATIVES.
M. W. G. Sire.
R. W. D. G. Sire.
R. W. G. Sec'y.
R. W. G. Treas.
W. G. Guardian.

GRAND LODGE OF CONNECTICUT: REPRESENTATIVE FORM OF EARLY CHARTERS.

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total membership of 1253. There had been eighty-one lodges instituted prior to this time. Thus we see that sixty-two lodges had wearied of the struggle for existence and surrendered their charters. . . . Of the sixty-three lodges that at some period surrendered their charters, two had attained a membership of over 300 each, three of over 200, and eight of over 100. Twenty of those surrendered charters have been reclaimed, and many of the lodges working under them to-day are among the leaders of our great army."

In 1870 there were twenty-five lodges in Connecticut, with a membership of 2877; in 1880 there were fifty-four lodges, with 7279 members; and, in 1895, there were seventy-nine lodges, with a total membership of 14,857; and $32,258.63 paid for relief during that year.

The jurisdiction of Connecticut has a fine Odd Fellows' home, known as "Fairview," located at Groton, New London county. It is chartered by the state, and is under the control and management of the Grand Lodge.

One of the more pleasant occasions of Connecticut Odd Fellowship was a hall dedication and the fiftieth anniversary at Waterbury, October 15, 1895. The event marked the semi-centennial of Nasahogan Lodge, No. 21. This lodge is one of the best in the state, and claims that it was the first Odd Fellows' lodge in the nation to inaugurate the commemoration and the decoration of deceased brothers' graves, — in June, 1886, — which custom was afterward approved and adopted by the Grand Lodge of the state, also by the Sovereign Grand Lodge, setting apart one Sunday in June of each year as "Odd Fellows' Memorial Sunday."

It was a Connecticut Odd Fellow, — Past Grand Master and Past Grand Representative John W. Smith, of Waterbury, — who proposed the movement, in 1881, of building a monument to the immortal Ridgely, with five-cent contributions from the entire Order. On learning of the death of Brother Ridgely, Brother Smith sent the following letter to Brother Theodore A. Ross, Acting Grand Secretary: —

"WATERBURY, CONNECTICUT, November 18, 1881.

"DEAR BROTHER ROSS. — So good Brother Ridgely is at rest, and there is mourning throughout the land. Let every Odd Fellow be afforded an opportunity to do honor to the memory of so illustrious a brother. I wish thus early to submit a proposition: receive donations from members of the Order for a monument to the departed Grand Secretary, and allow no one to contribute more than *five cents*, thereby giving all a chance. Let the work be done by the subordinate lodges. I inclose for mine (Townsend, No. 89), five dollars and thirty cents, the members being 106. If one-fourth, even, respond, the amount will suffice for something neat and appropriate. Such is the affection everywhere for Brother Ridgely, I am sure the subject will, if attended to promptly, only have to be mentioned to succeed.

"Truly and fraternally yours,

"J. W. SMITH."

The movement proved a grand success, and the necessary amount was obtained by the popular subscription plan of five cents per member.

The following Connecticut brethren have held office in the Grand Lodge of the United States, now known as the Sovereign Grand Lodge.

In 1851 Junius M. Willey was Grand Chaplain. In 1868 John W. Smith was Grand Guardian; and, in 1876, he was Grand Marshal. In 1886–87 William H. Stevenson was Grand Marshal; and, in 1895–96, Frederick S. Hunt was Grand Guardian.

Maine. — The introduction of Odd Fellowship into the jurisdiction of Maine dates from August 25, 1843, when Maine Lodge, No. 1, was instituted at Portland. The pioneer Odd Fellow, and the one who caused its introduction into this state, was David Robinson, Jr. He was a successful merchant in Portland, who frequently went to Boston to purchase goods, it being before the days of the commercial traveller. Odd Fellowship had but just been revived in Massachusetts, and while in Boston Mr. Robinson heard much concerning the Order. A member of the firm with which Robinson dealt was a zealous Odd Fellow; and, ascertaining there were no lodges in Maine, he urged Robinson to become a member and transplant the Order to the Pine Tree State. Robinson caught the enthusiasm of his friend, was pleased with the idea, and, on March 16, 1843, was initiated in Siloam Lodge, No. 2, of Boston. Returning home to Portland, Robinson entered upon his self-appointed task of infusing his friends with the importance of Odd Fellowship, and the necessity of instituting a lodge in Portland. He found the task a difficult one. The idea was entirely new and the friends of Robinson were not seized with the enthusiasm that characterized him. He persevered, however, and, on the 7th of August, 1843, he had the required number pledged to the new enterprise, all of whom went to Boston and were initiated in Massachusetts Lodge, No. 1.

Obtaining their withdrawal cards, they joined with Robinson in a petition to the Grand Lodge of the United States for a lodge at Portland. A dispensation for this work was issued by Grand Sire John A. Kennedy, August 9, 1843. The instituting officer was Past Grand Master Daniel Hersey, of the jurisdiction of Massachusetts, assisted by Albert Guild, Grand Secretary, of the same state, together with Brothers J. R. Mullen, B. Brown, T. C. Savoy, L. M. Smith, and a Brother Haskell, all of Boston. The lodge was instituted in a hall over the Canal bank, on Union street, August 25, 1843. The first Noble Grand was David Robinson, Jr. Applications were received from forty-four persons, thirty-five of whom were initiated. The members were thoroughly imbued with the true spirit of the moral requirements for the upbuilding of such an institution as ours; for we find the following clause in the first code of by-laws adopted: "No smoking or refreshments, otherwise than water," allowed in the lodge-room or other apartments thereunto belonging. The by-laws, also, provided that no person could be initiated under twenty-one years of age, except the son of an Odd Fellow, who might be admitted at twenty. The benefits for a Scarlet degree member were five dollars per week,

while the assessments were: for the general fund, fifty cents per quarter, and for the widows and orphans' fund twelve and a half cents.

Of the five brothers who were charter members of Maine Lodge, No. 1, Brothers Edward Wheeler, Jr., Alvin P. Pratt, and Samuel E. Townsend died about thirty-five years ago. Brother Robinson, three years ago, and J. N. Winslow, about two years ago. The latter, however, had not been a member of the Order for thirty years. Brother Robinson, the founder, continued until his decease a worthy and zealous Odd Fellow. At the institution of the Grand Lodge he was elected the first Grand Secretary. In 1860 he moved to Massachusetts. It was his great desire to live to see August 25, 1893, and to help participate in the fiftieth anniversary of the introduction of Odd Fellowship into this jurisdiction, but the great privilege was denied him, for, after a long and painful illness, he died in March, 1893.

Of the thirty-five who were initiated on the afternoon of August 25, 1843, three are living; but one, however, Samuel Rolf, of Portland, is in good standing in the Order, the other two having withdrawn prior to 1860.

The second lodge instituted in Maine was Saco, No. 2, on the 31st of August, 1843, by George W. Churchill, who was specially commissioned for that purpose. Brother Churchill resided in Saco, and when he became a resident of Maine was a Past Deputy Grand Master, of the jurisdiction of New York. Doubtless the charter members of Saco Lodge were initiated in Maine Lodge, No. 1.

Georgian Lodge, No. 3, was instituted at Thomaston, in the fall of 1843; Ancient Brothers Lodge, No. 4, at Portland, October 17, 1843; Ligonia Lodge, No. 5, at Portland, November 21, 1843; Sabattus Lodge, No. 6, at Augusta, in December, 1843; and Penobscot Lodge, No. 7, at Bangor, February 15, 1844. These lodges were chartered by the Grand Lodge of the United States.

The Order in Maine was then sufficiently large to warrant the institution of a Grand Lodge; consequently, on the 18th of March, 1844, a Grand Lodge was organized at Portland. The eight petitioners for the dispensation, who answered at roll-call, were members of Lodges Nos. 1, 2, 3, 4, and 5, headed by David Robinson, Jr., and the Grand Lodge was instituted by Albert Guild, District Deputy Grand Sire. The career of Brother George W. Churchill, first Grand Master, was short and brilliant. Save for a misfortune, entirely his own, his name might have descended to posterity among the honored Past Grand Sires of our Order. The early history of Brother Churchill is not known here, but he was a botanic physician, coming from New York state, in which jurisdiction he was Deputy Grand Master. He was appointed District Deputy Grand Sire for Maine, and was its first Grand Representative to the Grand Lodge of the United States.

Odd Fellowship was introduced into Maine at a favorable time. Masonry was beginning to revive; the Knights of Pythias, Improved Order of Red Men, the Good Templars, *et al.*, were unknown, so the young Order had a rich field. The first error committed was the attempt to pay a large weekly sick benefit with a small yearly assessment. Later this caused financial ruin to many lodges, but when the Order was reörganized the financial question was better understood, and the relation of dues to benefits was properly adjusted. The lodges then "took on" a degree of prosperity which has characterized them to the present time.

Past Grand Representative James N. Read, of Woodfords, writing on the early history of the Order in this state, said: —

"I was initiated in Maine Lodge, No. 1, January 1, 1844, — four months after the lodge was instituted. The membership was composed of the best and most influential citizens in town. Every one was ready to visit the sick without urging. We had four terms per year, dues sixty-two cents per quarter, and five dollars weekly benefits. Our lodge-rooms were filled every meeting, and it was no uncommon thing to have from ten to fifteen to initiate in one evening. The night I was initiated there were twelve of us, and I alone remain. The work was very different from what it is now. Whether the change is for the better, I am unable to say, but it was then satisfactory to the Order. I think the committees were more careful in recommending candidates for admission than now."

Brother Read is a Past Grand Patriarch and Past Grand Representative. He concluded his letter with this remark: —

"In a few days it will be fifty-two years since I joined the Order; how few are here now, who were my companions then!"

Saccarappa Lodge, No. 11, instituted at Saccarappa, May 22, 1844, was the first lodge organized under a dispensation issued by the Grand Lodge of Maine.

In the first decade, — from 1843 to 1853, — the Order in this state had a mushroom growth, unhealthy in the extreme, and when the decline came the charters vanished like the dew before the morning sun. In the first decade there were sixty-two lodges instituted in Maine, forty-six of which either surrendered their charters, disbanded, or removed their location. Several of these divided the funds, like Sabattus, No. 6, of Augusta, which sequestered $3000 among twenty-nine members; Astoria, No. 38, of Frankfort, that closed its records with: "*Sic transit et gloria mundi,*" after a division of funds; some one way, and, again, others by a different method, until this chapter of history closed. It is a long and intensely interesting record, but too prolix for a general history of Odd Fellowship.

The Order reached its lowest ebb in Maine in 1865, when there were twenty lodges, with 1146 members. From 1853 no lodge was instituted until January 21, 1869, when Dirigo, No. 62, was opened at Milo. From that time to the present no lodge in this state has surrendered its charter, and but one has been expelled. The state has now an

unbroken chain of one hundred and thirty-eight lodges, with 20,747 members; seventy-seven Rebekah lodges, with 9697 members. In the year 1896, $70,123.89 were expended for relief, while the annual receipts amounted to $151,671.67.

In 1848 Acadia Lodge, No. 25, of Bangor, was expelled for refusing to abandon the old work. The action concerning the lodge was taken, —

"For the continued use of portions of the old ritual after repeated warnings of the unlawfulness of so doing; and, also, for its disrespect toward the Grand Master in neglecting to answer his official communication touching said unlawful acts."

In 1850 Hobomok, No. 16, of Bath, was expelled for refusing to pay an assessment of ten cents per member levied by the Grand Lodge. At an installation, when the Grand Master refused to proceed until the assessment was made, he took the rituals, and with the other members of the Grand Lodge attempted to retire. He was assaulted by the members of the lodge and the rituals were taken from him.

The matter known as the "Belfast Lodge trouble," doubtless, caused more discussion in Odd Fellowship, not only in Maine, but throughout the entire jurisdictions, than any one case ever recorded. Its details, if published in full, would occupy a volume of space. The case was repeatedly before the Grand Lodge of Maine, and three times before the Sovereign Grand Lodge. The trouble originated in Belfast Lodge, No. 41, in 1877 and 1878, and was, finally, settled by the Sovereign Grand Lodge in 1880. The details are so revolting and so disgraceful that the writer will not mar this history by a recital of them. It first caused a division of the lodge, the birth of another, and the final extinguishment of one lodge. The event incited a riot in the city, was before the Supreme and Law courts, and came near ending in bloodshed. The "red pepper and ammonia war" will long be remembered by Maine Odd Fellows.

Among the important events in Maine Odd Fellowship may be mentioned the great celebration at Portland in 1844. One brother says it was the

"Greatest celebration ever held in this state by a secret society. The members came in a body from every part of New England. A dinner was served under a large tent; and, notwithstanding a heavy rain, the programme was fully carried out."

July 4, 1866, fire destroyed the greater part of Portland. The lodge-rooms were burned and many individual members were great sufferers. The Order throughout the entire jurisdictions sent large contributions, which were received and distributed. At that time the Order was just recovering from its relapse. There were only 666 members in the city. The contributions proved a stimulus which aroused the membership to activity, and in a few years the Odd Fellows of Portland numbered 1506.

April 26, 1869, the semi-centennial of the Order was celebrated at

Portland under the direction of the Grand Lodge. Every lodge and encampment in Maine was invited. The exercises consisted of a procession of the brothers in regalia; an oration by Benjamin Kingsbury, Jr., Past Grand Master, at Congress street church; a dinner at City hall, and an entertainment at the same place in the evening. A new flag of the Order was raised from the staff at Odd Fellows' hall, during which time an appropriate and eloquent address was delivered by Brother J. H. Drummond.

August 25, 1893, the lodges of Portland celebrated the fiftieth anniversary of the introduction of the Order in this state. The exercises consisted of a street parade, after which the brethren embarked for Peaks Island, Portland harbor, where a dinner was served. A. D. Smith, Past Grand Representative, delivered an excellent address on the early history of the Order.

Portland has frequently been alluded to as the "hot bed" of Odd Fellowship in Maine. At one time it was claimed the city had more Odd Fellows in proportion to its inhabitants than any city in the world; every third voter being an Odd Fellow. At one time the seven subordinate lodges in Portland numbered nearly 3000 members. It was stated in 1893 that the seven lodges of Portland, since their institution, had relieved 7804 brothers; paid 70,614 weeks of sick benefits; paid $30,526.01 funeral benefits; and $402,525.55 in weekly sick benefits. The total amount for relief now is fully half a million dollars. In addition to this the city lodges have paid $152,356.27 for incidental expenses, and have an invested fund, on hand, of over $138,000. Their total receipts were, at that time, $768,918.29, and at the present date fully one million dollars. What a vast amount of good this sum has accomplished! In 1897 the Order in Portland moved into new quarters in the Baxter building, at the corner of Congress and Oak streets, and have apartments second to none in New England.

The first lodge in Maine to adopt the dramatic work in conferring the degrees was Norway Lodge, No. 16, of Norway. The dramatic form is now generally used in this state, and has been a great stimulus to Odd Fellowship.

Among the early pioneers of the Order in this jurisdiction, in addition to those already mentioned, were Past Grand Master William R. Smith, of Augusta, and Benjamin Kingsbury, Jr., of Portland. Both were present at the first annual session of the Grand Lodge. Smith was a journalist by profession, and, subsequently, a banker. His scholarly attainments and high standing gave him prominence both in the state and national Grand Lodges. He was Grand Master in 1847, and represented his jurisdiction in the Grand Lodge of the United States in 1844–46, in 1848–53, serving as the chairman of several important committees.

He refused the office of Deputy Grand Sire. In 1847 he was District Deputy Grand Sire for New Brunswick and Nova Scotia. He served on the commission with Grand Secretary James L. Ridgely, Past Grand Sire Hopkins, and others, relative to the state of affairs in the jurisdiction of New York, "growing out" of the adoption of a new constitution, — known as the "New York controversy." Brother Smith is better remembered as the author of the Past Grand Representatives' Association meetings that are now a feature of every session of the Sovereign Grand Lodge. The thought of a reunion presented itself to Brother Smith in the centennial year, when the Sovereign Grand Lodge met at Philadelphia. He addressed a letter on the subject to Grand Secretary Ridgely, and the idea at once became popular. He died in 1894.

Benjamin Kingsbury, Jr., was born in Boston in 1813, and died in Portland, May 13, 1886. He was a lawyer by profession, a learned and cultured gentleman. He was mayor of Portland. Brother Kingsbury was initiated in Maine Lodge, No. 1, August 25, 1843, the day the Order was introduced into Maine. To the day of his death he was an earnest, zealous, and active member. His judgment, keen forethought, and activity did much to sustain the Order during its dark days. He was sixteen years Grand Secretary, three years Grand Master, eight years Grand Representative, and ten years Grand Scribe of the Grand Encampment; and, also, served as Grand Patriarch.

Another worker in the vineyard of Maine Odd Fellowship is Joshua Davis, of Portland, who has been Grand Secretary for twenty-three consecutive years. During this time the Order has increased from twenty-nine subordinates to one hundred and thirty-eight, from a membership of 3867 to 20,747. He is a Past Grand Patriarch, Past Grand Representative; and, in 1882, was Grand Guardian of the Sovereign Grand Lodge. J. Henry Crockett (deceased), Past Grand Master and Past Grand Representative, will long be remembered in Maine as the author of "Crockett's Digest of Maine Law." Past Grand Master Henry P. Cox, of Portland, was chairman of the Sovereign Grand Lodge committee that reported one of the revisions of the Rebekah ritual, and his recommendations were adopted.

New Hampshire. — Odd Fellowship was introduced into this jurisdiction, September 11, 1843, when Granite Lodge, No. 1, was instituted at Nashua. The honor of this great work belongs to Charles T. Gill, a prominent resident of Nashua, who was the first to take the preliminary steps toward this important event. Charles T. Gill, Edwin P. Hill, and David Philbrick, the latter postmaster at Nashua, united with lodges in Massachusetts, for the purpose of becoming charter members of the new lodge.

September 11, 1893, Granite Lodge, No. 1. celebrated its semi-centen-

nial anniversary. Upon that occasion the late Hon. Orlando D. Murray, one of the early members of the lodge, delivered an address. In alluding to the early introduction of the Order into New Hampshire, he said: —

"Just fifty years ago to-day, with an almost universal prejudice against secret societies, with the pulpit thundering anathemas against us, and the press pouring hot shot into our ranks, fifteen resolute young men, under a dispensation from the Grand Lodge of the United States, were organized as a lodge of the Independent Order of Odd Fellows, taking the name of Granite Lodge. The lodge was instituted by Past Grand Master Hersey, of Boston."

All of the fifteen could not have been charter members, but that number, probably, included those who joined on the day of institution. The charter members, those who obtained the degrees abroad and applied for the charter, were (doubtless): Charles T. Gill, David Philbrick, Edwin P. Hill, John L. Pollard, and Thomas S. Jones. The last two named must, also, have obtained the degrees in Massachusetts, or elsewhere.

John A. Kennedy, Grand Sire, in his annual address in 1843, said: —

"On the 13th day of August, 1843, application was received from David Philbrick and four other brothers, with cards, and, also, under high recommendation by the indefatigable Boston brethren, for Granite Lodge, No. 1, to be located at Nashua, Hillsborough county, New Hampshire; dispensation was issued the same day and forwarded to District Deputy Grand Sire Hersey, with a deputation for him to open the lodge, which duty he performed on the 11th of the present month [September], as shown in his return herewith submitted."

District Deputy Grand Sire Hersey was accompanied by a delegation from Siloam Lodge, No. 2, of Boston; and David Philbrick was the first Noble Grand. Past Grand C. T. Ridgeway, of Nashua, one of the survivors of the first members of Granite Lodge, alluding to its early history, said: —

"When we first started, we had public sentiment to combat; but we kept right at work and soon had Conductor "Nat." Kimball, Ticket-Seller Abram Mitchell, and Superintendent Onslow Stearns, — all of the Nashua and Lowell railroad, — as members. Stearns, later, was governor of the state and retained his membership to his death. . . . We experienced considerable difficulty in securing a hall. Secret societies were under a cloud. We had no money. At last we found an old, unfinished attic over the bank, in Exchange building, fronting the old post-office, and hired it for a trifle on condition that we fit it up. The cost was a little over $300, and as we had no money, how to raise that $300 caused many earnest discussions. At last we borrowed it of a bank on a six months' note, the note being signed by myself, Pollard, and Hill."

Granite Lodge has had a continuous existence, numbering about 450 members, with an invested fund of nearly $10,000, and holds its meetings in one of the finest Odd Fellows' buildings in New England.

Hillsborough Lodge, No. 2, was instituted at Manchester, December 21, 1843; Wecohamet, No. 3, at Dover, December 28, 1843; Washington, No. 4, at Great Falls, February 2, 1844; and White Mountain, No. 5, at Concord, February 7th, of the same year. These lodges were all chartered by the Grand Lodge of the United States.

Early in the year 1844, the past grands of these five subordinate

lodges petitioned the Grand Sire for a charter to open a Grand Lodge in New Hampshire. The prayer was granted by Grand Sire Hopkins, and on the first day of June, following, a warrant was issued to District Deputy Grand Sire Guild, of Massachusetts, to institute the Grand Lodge of New Hampshire. This important event took place on the 9th of July, 1844, at Concord. David Philbrick was elected Grand Master. The charter was dated September 16, 1844.

The early growth of the Order, covering a period of ten years, was unprecedented in the history of fraternal organizations in New Hampshire; but at the end of the first decade there was a great reaction and the outflow for a time awakened fears of its ultimate extinction. A few of the substantial members threw themselves into the breach, checked the downward course, and averted the doom that seemed about to engulf the Order. In 1860 the outgoing tide was checked, and the Order made a gain of seventeen in membership, which has been kept up every year since, averaging more than three hundred annually, until to-day there is an unbroken chain of ninety-four lodges, and a membership of 13,000. In 1850 there were thirty-four lodges, and 2545 members; in 1860 twenty-three lodges, and 1614 members; in 1870 twenty-nine lodges, and 3869 members; in 1880 sixty-four lodges, and 7970 members; and, in 1890, seventy-eight lodges, and a membership of 10,805. The lodges are now disbursing nearly $50,000, yearly, in relief; and, since the introduction of the Order, nearly one million dollars have been expended for that purpose.

During the decadence a portion of the lodges surrendered their charters or ceased to exist; and, when the revival came, some of these were reinstated and are now prosperous, while in several instances the old numbers were given to new lodges, completing the unbroken chain that has been the proud boast of this Grand jurisdiction for many years. A goodly percentage of the lodges have had a continuous existence since their organization.

In 1848 this Grand Lodge took strong sides in the "New York controversy," so-called, espousing the cause of the "new-constitution party," and the country lodges.

In 1849 when the California gold fever allured many members to that Eldorado, Piscataquis Lodge, No. 6, of Portsmouth, voted not to receive dues from members who might go to the northwest coast. The following was indorsed on the visiting cards of the lodge: —

"This lodge will pay no benefits to any brother who may be sick or disabled during the time he is going to, returning from (by any route whatever), or during his stay on the northwest coast of America; and this lodge will not require from any brother any assessments whatever during the time he is going to, returning from, or during his stay there."

The Grand Master declared this endorsement illegal; and, consequently, of no effect, which decision was sustained by the Grand Lodge.

Past Grand Osgood, of No. 7, was nearly fifty years in advance of his time, for he submitted the following as a by-law of his lodge, and asked if it could be adopted: —

"No person shall be admitted a member of this lodge who is engaged in the sale of intoxicating drinks, for himself or any other person, and any member of this lodge who shall be guilty of selling intoxicating drinks as a beverage, for himself or any other person, shall be suspended or expelled as the lodge may determine."

This was answered in the negative.

In 1857 Sullivan Lodge, No. 12, disposed of its furniture and *sold the charter at auction.* In 1858 five members desired to continue, but the man who held the charter would not give it up. The Grand Master sent an officer to demand the charter, but it was not obtained.

The crowning glory of New Hampshire Odd Fellowship is the Odd Fellows' home, at Concord, which was "adopted" in 1887. This home embraces a commodious house and eight acres of land. With the guaranty fund, the home and surroundings are valued at $60,000. The semi-centennial anniversary of the Order in this state was celebrated at this home, July 9, 1894, which marked an important event in its history in the Granite State.

New Hampshire has produced as able Odd Fellows as any jurisdiction in the world, and but for the custom, current in the New England Grand bodies, of rotating Grand Representatives, would have seen one or more of her "favorite sons" in the chair of the Grand Sire.

Among the early and influential members of this jurisdiction, was Past Grand Master Timothy G. Senter, of Portsmouth, who was Grand Master in 1849–50. He was elected and installed Deputy Grand Sire in 1856–57, but, not being able to attend the next session, he was supplanted in the chair of the Grand Sire. Among the most prominent of the early members was Samuel H. Parker, of Dover, who was the second Grand Master of the state, holding that office in 1845–46. In 1846 he represented his Grand Lodge in the Grand Lodge of the United States, and continued an active member of that body until 1850. He then went to California, where he carried with him the same zeal for Odd Fellowship which characterized him at home. Odd Fellowship was new on the Pacific coast and Brother Parker became at once prominent. The success which our Order attained in California is largely due to the influence of this New Hampshire brother. He was appointed District Deputy Grand Sire of the Order in California, and when the Grand Lodge was instituted, in San Francisco, he was elected its first Grand Master, — thus enjoying the remarkable distinction of having been Grand Master of two jurisdictions. In 1856 he represented California in the councils of the

ODD FELLOWS' HOME, CONCORD, NEW HAMPSHIRE.

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Grand Lodge of the United States. He died in 1866, mourned on both sides of the continent. Another Granite State Odd Fellow who might have gained the highest distinction had he been kept in the Sovereign Grand Lodge, is Joseph Kidder, of Manchester, Past Grand Master and present Grand Secretary, one of the ablest Odd Fellows in that jurisdiction; and who, perhaps, has done more for New Hampshire Odd Fellowship than any other brother within its borders. He was Grand Master in 1856–57, Grand Representative for seven sessions, and two years Grand Marshal of the Sovereign Grand Lodge. He was a "special commissioner" many years for the purpose of reviving *defunct* lodges, both in his own jurisdiction and in Vermont. John H. Albin, Past Grand Master and Past Grand Representative, of Henniker, was, also, Grand Marshal of the Sovereign Grand Lodge in 1888–89; and, in 1890–91, was reappointed, but resigned. His most important service, perhaps, was as chairman of the committee in originating and organizing the degree of the Patriarchs Militant, of which he became the first judge advocate-general.

Vermont. — H. L. Stillson, Past Grand Master, in his "History of Odd Fellowship in Vermont," said: —

"Tradition and documentary history are both silent as to the causes which led to the introduction of the Order [in Vermont]. One authority [Vinton] asserts that the charter members held withdrawal cards from Whitehall Lodge, No. 54, of New York, but the petition on file with the Sovereign Grand Lodge is silent on that point. The petition was dated at Burlington, December 12, 1844, and was signed by T. D. Chapman, L. Jno. Starke, Jno. C. House, Lemon Barnes, A. R. Lemon, and William Wheeler. In due time a dispensation was granted by Grand Sire Hopkins, and the lodge [Green Mountain, No. 1] was instituted at Burlington, January 14, 1845."

Grand Sire Hopkins, in his report to the Grand Lodge of the United States, in 1845, said: —

"Having granted a dispensation for a lodge at Burlington, in the state of Vermont, being the first in that state, I appointed William H. Smith, of New York, District Deputy Grand Sire for that state, who, if confirmed by you, will hold that office until the first of January, 1846."

It is not clear why the petitioners for Green Mountain Lodge, No. 1, of Burlington, held withdrawal cards from Whitehall Lodge, in New York state, for the two places are at a considerable distance from each other. It is evident, however, that Brother Smith, who was District Deputy Grand Master of his district, must have induced these Vermont gentlemen to become members of his lodge for the purpose of withdrawing and becoming charter members of the new lodge at Burlington. This act would, also, make him the "father" of Odd Fellowship in Vermont. In his report as District Deputy Grand Sire, Brother Smith said: —

"We initiated sixteen the first night, and conferred all the degrees on thirteen the next evening. Many of the members are the first in the state, among whom is the Secretary of State."

The first Noble Grand was Thomas D. Chapman. This lodge was one of the five in Vermont that never faltered in its work and has held a continuous existence to the present day.

Perhaps in no New England jurisdiction has Odd Fellowship had such a struggle for existence as in this state. The circumstances and the times were against it. The anti-secret society sentiment throughout the United States, prior to the date under discussion, was very intense, and in no commonwealth in the Union was this feeling more bitter than in Vermont. In the great political crusade against secret societies which swept over the country, culminating in the election of 1832, Vermont alone cast her electoral vote for the anti-Masonic candidates for President and Vice-President of the United States. Alluding to this subject, Past Grand Master Vinton, the first historian of the Order in Vermont, said: —

"It must be remembered that Vermont was a strong anti-Masonic state at the time of the introduction of Odd Fellowship into it. I do not know as there was a Masonic lodge in active working order in the state at that time. Therefore, when Odd Fellowship was introduced, it had a strong feeling against secret societies to overcome, in order to gain and flourish here; but, notwithstanding this great obstacle, it did grow and flourish for a time, — from January 14, 1845, when Green Mountain Lodge, No. 1, was instituted, to 1853, when there were twenty-six lodges, with over 1100 members, under the jurisdiction of the Grand Lodge. From that time a blight seemed to have come over the Order. The lodges began to go down, membership decreased until 1863, when there were but five lodges, with only 141 members in the state."

Eleven lodges were instituted before the organization of the Grand Lodge of Vermont. They were as follows: Green Mountain, No. 1, at Burlington, January 14, 1845; Vermont, No. 2, at Montpelier, May 5, 1845; Windsor, No. 3, at Windsor, April 17, 1846; White River, No. 4, at Bethel, June 4, 1846; Wantastiquet, No. 5, at Brattleboro, August 3, 1846; Caledonia, No. 6, at Danville, January 1, 1847; Social, No. 7, at Wilmington, January 16, 1847; Vergennes, No. 8, at Vergennes, February 17, 1847; Stark, No. 9, at Bennington, February 11, 1847; Otter Creek, No. 10, at Rutland, March 10, 1847; Lake Dunmore, No. 11, at Middlebury, March 9, 1847.

The above-named lodges having petitioned for a Grand Lodge, their representatives assembled at Montpelier, December 29, 1847, in the room of Vermont Lodge, No. 2, and the Grand Lodge was instituted by N. A. Thompson (of Massachusetts), Deputy Grand Sire of the Grand Lodge of the United States, assisted by William E. Parmenter, Grand Master of Massachusetts. Samuel H. Price was elected Grand Master.

Among the by-laws adopted was one in the interest of a higher morality, to remove the lodge meetings from the influence of the bar-rooms of hotels. It reads as follows: —

"No lodge-room of any subordinate lodge, under the jurisdiction of this Grand Lodge, shall be established, and no meetings of any lodge shall be holden in a tavern or hotel, without permission of the Grand Lodge, under penalty of forfeiture of the charter."

The first charters granted by the Grand Lodge of Vermont were reported at the first annual session, and were for Indian River Lodge, No. 12, at Rupert, and Mount Anthony, No. 13, at North Bennington. The former is in existence to-day.

At the session of the Grand Lodge, in 1863, four of the five lodges mentioned by Brother Vinton were represented. These faithful subordinates were: Green Mountain, No. 1, of Burlington; Wantastiquet, No. 5, of Brattleboro; Mount Anthony, No. 13, of North Bennington; and Phœnix, No. 28, of East Dorset. The Grand Lodge was in debt to the Grand Lodge of the United States for $225, and a request had been made to have that amount remitted. This the Grand Lodge of the United States refused, but granted time for its payment. Subsequently notes for the indebtedness were accepted.

In giving the reasons for the decline of Odd Fellowship in Vermont, Brother Vinton said: —

"In endeavoring to get a true history of the Order in this state, it was necessary to give the rise and fall of the Order here, which I have endeavored to do. In so doing, it became necessary to seek for some cause of its decline, as it has been a great downfall considering the standing it once had; for, in 1853, it had twenty-six lodges, with 1127 members; in 1863 it had but five lodges, and only 141 members. Now, what could have been the reason of such a falling off? One reason was, intense dissensions among the brothers. The first that occurred was in Social Lodge, No. 7, in which lodge there arose a difficulty between some of the brethren, and the bitterness was carried so far that several of its members were expelled from the lodge. Those who were expelled not only violated their obligations, but started a system of alleged exposure of the work to all such as had a desire to learn. . . . Then there arose a dissension in Battenkill Lodge, No. 15, at Manchester, about the location of the lodge. Some wanted it in one village, and some in another, which was carried so far that at one time they had two sets of officers. . . . There was another cause of its downfall. It appears that they initiated one in their lodge who had a small tincture of African blood in his veins. That was, perhaps, the moving cause, . . . for it appears that after they had initiated him some of the members were dissatisfied, and appealed to the Grand Master for relief; and he, after taking the matter into consideration, ordered the lodge to expel the brother without trial, or having charges brought against him, but the lodge did not see fit to do so, and appealed to the Grand Lodge from that decision. The Grand Master, without waiting for the Grand Lodge to decide, ordered the officers to take the charter and books from the lodge-room."

At the next session the Grand Lodge sustained the Grand Master. Brother Vinton continued: —

"I think this was one great reason why the Order in this state, from that time, began to go down, for there were a large number of brothers who considered that decision wrong, and not in accordance with the principles of the Order."

The Order was at such a low ebb in Vermont, in 1865, that the Grand Lodge of the United States appointed Past Grand Master Joseph Kidder, of New Hampshire, then Grand Marshal, a "special commissioner" to visit Vermont, to see if he could revive the interest in the Order in this state. The commissioner visited Vermont, talked with the members, lectured in many towns and villages, and endeavored to infuse new

blood into the languishing body; but his mission, while not entirely satisfactory, was the forerunner of success later. He sowed the seed, but another was destined to reap the grain. In 1867 the Grand Lodge of the United States appointed another "special commissioner," Brother B. W. Dennis, Grand Representative of Michigan, who spent three months in Vermont, and had the satisfaction of creating a new interest in the work. At that time there were five lodges and 239 members. Grand Secretary Ridgely, in his report in 1868, said, referring to Vermont: —

"Five lodges are at work, three of them feeble, it is true, as to members and resources, yet two of them will compare favorably with many other lodges throughout the general jurisdiction. Green Mountain Lodge, at Burlington, numbers 130 members; and Wantastiquet, at Brattleboro, 79 members."

Special Commissioner Dennis, in 1869, in making his satisfactory report of the condition of Vermont, concluded with these words: —

"In justice to the entire brotherhood of Vermont, I feel it my duty to say they feel themselves under great obligations to the Grand Lodge of the United States for the deep interest and liberality extended to them during their temporary doubts and despair of the revival of Odd Fellowship in that state, and in return are, I believe, determined that no effort on their part shall be wanting to keep the camp-fires burning in the future."

From that time to the present the Order has flourished, and the Grand Secretary, in his report December 31, 1895, named fifty-four lodges, with a total membership of 4708.

A peculiar case of jurisdiction occurred between Vermont and the province of Quebec; but having been fully stated by Past Grand Sire Campbell, in Chapter IV., Division VI. (to which reference is made), it is not repeated here.

The Order in Vermont received marked attention at the state centennial celebration and dedication of the Bennington Battle monument, at Bennington, August 19, 1891. The affair was a national as well as a three-states' function, President Harrison and two of his cabinet officers gracing the occasion. Governor Carroll S. Page (himself an Odd Fellow), requested that the Grand Sire, the Lieutenant-General of the Patriarchs Militant, and the Grand Masters of the New England and the Middle states be invited as guests, which was done. Grand Sire Busbee was unable to be present on account of illness; but Lieutenant-General John C. Underwood, Past Grand Sire, was present, and commanded the Odd Fellows' division. The procession was a leading feature of the day, and the Order was a conspicuous part of it. It was, doubtless, the best display our Order ever made in Vermont, and it was a handsome compliment on the part of the state that the Order was so prominently noticed.

This jurisdiction is fortunate in the possession of an Odd Fellows' home, the gift of Mr. J. S. Gill, of Boston, whose summer residence is in Ludlow.

Among the Odd Fellows of Vermont none were more earnest in the

work than Timothy Vinton, Past Grand Master, who died at Brattleboro, January 4, 1891, aged eighty-seven years. He was born in South Reading, Massachusetts, now Wakefield. He moved to Brattleboro and was a leading business man of the town. He became an Odd Fellow in 1845, being initiated in Groton Lodge, No. 71, of Groton, Massachusetts. Subsequently he became a member of Wantastiquet Lodge, at Brattleboro. In 1861 he was Grand Master of the Grand Lodge, and in 1870 was representative to the Grand Lodge of the United States. Brother Vinton was one of the "no surrender" Odd Fellows, when the charter of the Grand Lodge was in danger, about 1863–67. He was the first historian of Vermont Odd Fellowship. Another Brattleboro Odd Fellow (of the "no surrender" band), was Sewall Morse, who died May 2, 1881, aged seventy-two years. Doctor Charles Woodhouse died at Rutland, October 15, 1894, aged eighty-two years. He was Grand Master of Vermont in 1881–82, serving two years. Brother Woodhouse disliked the word "white" in Odd Fellowship's constitution, and his voice and pen were actively engaged in the attempt to eliminate it.

New Hampshire furnished a Grand Master for its own jurisdiction, and also one for California, in one person. Vermont claims the same distinction. In 1858 Henry Tulley Dorrance was Grand Master of Vermont. He died in Stockton, California, July 21, 1895, and had been Grand Master and Grand Representative of that jurisdiction.

Fraternally,
Russell G. Dyer,
P. G. M. & P. G. Rep.

CHAPTER II.

JURISDICTIONS OF THE SOUTH ATLANTIC SLOPE.

New Jersey. — Odd Fellowship was introduced into New Jersey quite early in its history. On the 31st of March, 1829, permission was granted to Brothers George Dare, William A. H. Dare, Howell Stokes, William Middleton, and George Roseman, to establish a lodge to be known as New Jersey, No. 1, located at Camden. This lodge still exists in a flourishing condition.

On the 10th of April, 1830, a charter was granted to Benevolent Lodge, No. 2, at Paterson, on the petition of Brothers John Armitage,

Abraham Douckersly, William Williams, John Douckersly, and James McKim. These two lodges were instituted about June 15, 1830, by the Movable Committee of the Grand Lodge of the United States, composed of Grand Sire Wildey and Past Grand Master Small, of Pennsylvania, who opened them and installed the officers.

Upon the same itinerary the committee visited Camden and opened New Jersey Lodge, No. 1, installed its officers, and instructed the members as to their duties. The committee wrote, in their "very able and elaborate report," that they left both lodges "in a prosperous condition, with an excellent set of members, who are eminently conversant with the duties and regulations of the Order." The lodge at Paterson is, to-day, one of the very best in the state.

The Grand Lodge of New Jersey was instituted by Grand Sire Wildey August 3, 1833, pursuant to the grant of the petition of the past grands of New Jersey Lodge, No. 1, and Benevolent Lodge, No. 2, some time previously, and reported by Grand Sire Wildey at the September session of the Grand Lodge of the United States. The delay in the report of the petition was due to the difficulty of securing a fit point of location. Camden and Paterson being in the extreme portions of the state, Trenton was finally decided upon, on account of its central location, although there was then no lodge in that place. Grand Sire Wildey, who was at the time visiting the lodges of New Jersey, and at whose instance Trenton was finally selected, immediately upon the acquiescence of the past grands of the two petitioning lodges, granted the warrant and proceeded to open the Grand Lodge on the 3d of August. John Pearce was elected Grand Master, and Grand Representative.

After the installation, a petition was received from sundry brothers, resident in Trenton, for a charter for a subordinate lodge, which was duly granted. Pursuant thereto Trenton Lodge, No. 3, was shortly thereafter instituted, and has been working ever since. The immediate growth of the Order in this jurisdiction was comparatively slow, but ten years from the institution of the Grand Lodge there were eighteen subordinate lodges reported, with a membership of 1301, and a revenue of over $10,000.

In 1869 Newark Degree Lodge, No. 1, was established and entered upon a work of good service to the Order.

In 1870 Grand Secretary Raum reported as follows: —

"New lodges are starting in localities where the Order never before had an existence, as well as in places where it has existed. Accessions of new lodges are constantly made, and the old lodges, as well as new ones, are rapidly increasing in membership. Six new lodges have been added to our family last year, increasing it to one hundred and eight, all of which are in good working order.

"In 1863, seven years ago, we numbered but 4407 members; and in 1865, five years ago, 4951. Our report of the year just past shows a membership of 11,069; by which it will be seen our membership has considerably more than doubled in five years, and almost trebled in seven years."

The last report of the Grand Lodge of New Jersey said: —

"We have gained 253 membership in lodges, but lost 14 in the encampments. In all other respects we are doing well. Our harmonious operations are as gratifying as heretofore, and our benevolent expenditures fully up to those of the past. We have in New Jersey an Odd Fellows' home for aged members, located at Trenton. It is managed by representatives from the lodges composing the association, and is incorporated according to law. It is not under the control of our Grand Lodge, and therefore no reports are filed in this office."

Of men prominent in the affairs of the state, New Jersey Odd Fellowship numbered among its members three governors: Joel Parker, William A. Newell, and Marcus L. Ward; also the erudite and polished Chief Justice Mercer Beasley. Past Grand Secretary Theodore A. Ross and William H. Iszard hail from New Jersey. The mere mention of their names is sufficient comment, as their love and work for the Order are known of all brethren. The late lamented Aaron Crane, Grand Representative, gained a national reputation as one of the best exemplifiers of the unwritten work of the Order.

Delaware. — Delaware is the sixth state in the list of Grand Lodges granted charters by the Grand Lodge of the United States. Early in 1830 a petition was presented to the Grand Lodge of the United States by George McFarlane, James McNeale, Thomas Hill, Simon Robinson, John Scott, Joseph Smith, James Platt, Nelson Ball, and L. Manchester, praying for a charter for a lodge to be located in the borough of Wilmington, and hailed as "Delaware Lodge, No. 1," which charter was duly granted, at a special session convened for the purpose, in Baltimore, May 27, 1830. The lodge held its first meeting September 18, 1830, and elected James McNeale, Noble Grand; John Scott, Vice Grand; and Past Grand McFarlane, Secretary, who were installed into their respective offices by Grand Sire Wildey, and Past Grand C. F. Ecky, of Maryland. Eight candidates were, also, initiated.

In less than a year, and before any other subordinate lodge had been instituted in the jurisdiction of Delaware, the Grand Lodge of the United States at a special session, held for the purpose, granted a charter for a Grand Lodge of Delaware, to be located at Wilmington. The petition presented was signed by Past Grands McAnal, Scott, McNeale, Robinson, and McFarlane. The Grand Lodge was organized on June 27, 1831, and Past Grand John Scott installed as Grand Master; but in less than three months the charter was declared forfeited, through disability to work, one of the five past grands of Delaware having died, leaving less than a quorum. At the session of the Grand Lodge of the United States, held September 5, 1831, a charter was granted to Jefferson Lodge, No. 2, to be located in Wilmington; making the second subordinate lodge in the jurisdiction. No report having been made by the Grand Lodge of Delaware, on account of its incompetency to act, the members of Delaware

Lodge, No. 1, asked for a restoration of their original charter. Thereupon the following resolutions were passed: —

"*First*, That the Grand Lodge of Delaware be directed to deliver forthwith to the Grand Lodge of the United States, its charter, the same being forfeited by a disability to work, to wit, the want of five past grands.

"*Second*, That the Grand Lodge of the state of Delaware be directed to reissue to Delaware Lodge, No. 1, the charter granted by this Grand Lodge, it being the only charter by which said Delaware Lodge, No. 1, can legally work; the said Lodge No. 1 being amenable only to this Grand Lodge.

"*Third*, That the Grand Sire return the charter to the Grand Lodge of Delaware so soon as there shall be an application received from five legal past grands of the said state of Delaware."

On the 14th of February, 1833, a preliminary meeting was held, and a petition was presented, at a session of the Grand Lodge of the United States held March 4, 1833, requesting a restoration of the charter. The request was duly granted.

On the 6th of June, 1833, Grand Sire Wildey, with his assistants, reinstituted the Grand Lodge of Delaware. James S. White was elected Grand Master; and Simon Robinson, Grand Representative.

During the first year of the existence of the Grand Lodge, charters were granted for three new lodges: Bayard Lodge, No. 3, at Laurel; Mechanics Lodge, No. 4, at Wilmington; and Washington Lodge, No. 5, at New Castle. The charter of the last-named lodge was granted at a special session, held by "a travelling Grand Lodge," opened at New Castle October 16, 1833, by Grand Master White, for the purpose of instituting Washington Lodge, No. 5. Five candidates were initiated, after which the applicants for a charter were permitted to elect the officers of the new lodge, *viva voce*. This instance is the sole exception to the Grand Lodge meetings having been held in any other city than Wilmington.

During the first year of the Grand Lodge the prospects seemed bright and hopeful, the outlook was decidedly encouraging; but appearances were deceitful. The Grand Lodge reached its ninth year before it granted another charter. During the *interim*, four of the five lodges had, at various times, been suspended or expelled. The members were kept busy investigating charges preferred against one another. They seemed a very inharmonious band of brothers. During these disputes the Order grew at a snail's pace. At the end of ten years it could muster but five lodges, with 129 members, and an annual revenue of $900. Certainly not an encouraging exhibit for ten years' work; but there was just enough success to induce a prolongation of the experiment, for as yet it was such. Darker days visited the Order. Eight years after the formation of the Grand Lodge, it had within its entire jurisdiction but three lodges, and 45 members. The promoters of the Grand Lodge were, evidently, men of sanguine and tenacious temperament, who believed that success awaited

their efforts, if they persisted. The second decade was "entered upon" with faint hopes, but a brave determination to make a better showing. Success rewarded their faithfulness. The second decade is marked as the most prosperous that the Grand Lodge ever experienced. The report ending the year 1853, gave twenty-three lodges, 1975 members, with an annual income of $7195, being an increase, in ten years, of eighteen lodges and 1846 members; in 1893 thirty-five lodges, with 2998 members, an income of $19,215, paying $8727 for relief. The showing of the latter year marks the zenith of the prosperity of the Order in Delaware.

Virginia. — It will be remembered that prior to 1863, when West Virginia was admitted into the Union as a sovereign state, its territory was a part of Virginia; and, consequently, its several subordinate lodges were under the jurisdiction of the Grand Lodge of Virginia. The reference to those lodges, now located in West Virginia, which derived their charters from the Grand Lodge of the United States, and were a part of the Grand Lodge of Virginia for thirty years, is briefly made under the head of West Virginia; but as their history is a part and parcel of the early Virginia Grand Lodge, it may be well to give a brief outline in this connection.

The pioneer lodge in the jurisdiction of former Virginia, was Virginia Lodge, No. 1, located at Harper's Ferry, under a charter granted by the Grand Lodge of the United States May 4, 1833. In September, 1835, a charter was granted by the same body to Virginius Lodge, No. 3, at Wheeling. It was through the earnest and aggressive efforts of these two western lodges, aided by Washington Lodge, No. 2, at Norfolk, that a beginning was made,— though the attempts were abortive,— to secure a charter for a Grand Lodge. This movement was begun by Virginia Lodge, which petitioned, in 1834, for a Grand Lodge of Virginia, to be located at Harper's Ferry. The following year Virginius Lodge made a similar petition, except that it designated the city of Wheeling. It was not, however, until May 17, 1837, that a charter for the Grand Lodge of Virginia, to be located at Richmond, was finally granted. The petition was signed by past grands of Washington, No. 2, of Norfolk; Jefferson, No. 4, of Richmond; Old Dominion, No. 5, of Portsmouth; Union, No. 7, of Richmond; and Monroe, No. 8, of Petersburg, all of which lodges are in the present jurisdiction of the Grand Lodge of Virginia.

On August 19, 1837, the Grand Lodge was duly instituted by Past Grand Sire Wildey, and George J. Roche was installed Grand Master. The grand officers did not retain their offices until the close of the term; but, owing to an expression of dissatisfaction, they simultaneously resigned at a subsequent session, when George M. Bain was elected Grand Master,— with associate grand officers to fill the vacancies.

Of the subordinate lodges, now in the jurisdiction of Virginia, whose

charters were derived from the Grand Lodge of the United States, Washington Lodge, No. 2, was the first chartered. On September 2, 1833, a petition was presented from six brothers praying for a charter for a lodge to be located at Norfolk, and hailed by the title of "Washington Lodge, No. 2," and to be attached to the jurisdiction of Maryland. The charter was granted, but that part of the petition asking to work under the Grand Lodge of Maryland was rejected, and the lodge was made subject to the jurisdiction of the Grand Lodge of the United States.

During the recess, before the session of 1836, a dispensation was issued to establish Jefferson Lodge, No. 4, at Richmond, which was confirmed at that session, and a charter issued. At the same session a petition for Old Dominion Lodge, No. 5, to be located at Portsmouth, was received, and a charter issued. At the session in May, 1837, charters were granted for the following lodges, for which dispensations had been issued during the previous recess: Madison, No. 6, at Winchester (now under the jurisdiction of the Grand Lodge of West Virginia); Union, No. 7, at Richmond; Monroe, No. 8, at Petersburg; which completes the list of lodges in Virginia, instituted under the authority of the Grand Lodge of the United States.

In a little less than three years from the organization of the Grand Lodge, and contemporaneous with the difficulty between the lodges of Northern and Southern New York, a similar trouble arose in Virginia, an effort being made on the part of those lodges now in the state of West Virginia to obtain a charter for a new and distinct Grand Lodge. This was due to the feeling caused by the localization of the officers of the Grand Lodge in the city of Richmond. The final result was that the charter of the Grand Lodge was amended, at the April meeting of 1840, so that the annual communications could be held in the city of Petersburg instead of Richmond. Ineffectual efforts were made, at the time, to substitute "Charleston," "Wheeling," "Winchester," "Charlottesville," "Fredericksburg," but Petersburg was finally selected by a vote of twelve to four. Nevertheless, Richmond continued to remain the home of the Grand Lodge, and the dissatisfaction, apparently, subsided.

The war between the states brought another disruption, due this time to the non-intercourse of the western lodges, which those troublesome times had rendered imperative. During this period of non-intercourse Past Grand Master Thomas G. Steele was the Acting Grand Master of the western lodges. When West Virginia was finally "cut off" from Virginia, and created a separate and sovereign state, a petition was presented to the Grand Lodge of the United States for a charter for a Grand Lodge in West Virginia. The same was refused, on account of technical errors in the petition. From 1863 until 1865, however, Past Grand Master Steele, who headed the movement, was untiring in his efforts to obtain a charter. Objection was raised, in the Grand Lodge of the United States,

as to the advisability of granting such a charter until the Supreme Court of the United States had determined the constitutionality of the admission of West Virginia into the Union; for, if it should be decided that West Virginia was not a state, then there would be two distinct jurisdictions in the same state, and this was deemed inadvisable. West Virginia was, however, declared a sovereign state, the charter was finally granted, and the Grand Lodge of West Virginia was organized in Wheeling, December 5, 1865, by Grand Secretary Ridgely; the Grand Lodge of Virginia thereby losing about one-half of her jurisdiction, — twenty-seven lodges, with a membership of 2010, paying a revenue of $6417.02.

In 1857 there were one hundred and twelve lodges, with a membership of over 6000. In 1860 eighty-nine lodges, and a membership of 5217. There is, unfortunately, no record of the war period, but the division of the jurisdiction, at the close of 1865, and the ravages of the fratricidal strife had reduced the jurisdiction to thirty-five lodges, with a membership of 2418. Since then the increase has been steady and healthy. The reports ending December 31, 1894, gave one hundred and thirteen lodges, with a membership of 6972; expending in relief, $26,038,— the best showing the jurisdiction had ever made, except, in 1854, when one hundred and thirteen lodges reported a membership of 7003.

West Virginia. — A clear and comprehensive understanding of Odd Fellowship in West Virginia cannot be had without reference to the Grand Lodge of Virginia (to which the reader is referred), of which it was a most active and integral part for thirty years. The first subordinate lodge instituted in the jurisdiction of Virginia was located at Harper's Ferry. It was through the aggressive Odd Fellowship of this lodge, aided and seconded by Virginius Lodge, No. 3, of Wheeling, and Washington Lodge, No. 2, of Norfolk, that a beginning was made to obtain a charter for a Grand Lodge in Virginia.

The lodges of Virginia worked under the jurisdiction of the Grand Lodge of the United States until the adjourned session of 1837, when the charter of the Grand Lodge of Virginia was granted. From 1837 until 1863, when West Virginia was created a sovereign state and admitted to the Union, the lodges of West Virginia were a part of the jurisdiction of the Grand Lodge of Virginia. On May 5, 1863, a meeting of past grands was held in Fairmount, agreeable to a request made by Past Grand Master Thomas G. Steele (acting as Grand Master of the several lodges located in West Virginia), for the purpose of petitioning the Grand Lodge of the United States for a charter to organize a Grand Lodge in West Virginia. The following lodges were represented: Virginius, No. 3; Franklin, No. 13; William Tell, No. 33; Wheeling, No. 59; Marion, No. 64; Panola, No. 82; Concord, No. 134.

A petition was prepared, and ordered to be presented to the Grand

Lodge of the United States, the results of which are stated in the preceding, under the heading of "Virginia." [Reference should, also, be made to page 207, in this connection; and to Division X., under headings of "Virginia," and "West Virginia," in this work.]

At its institution the Grand Lodge of West Virginia honored itself by adopting the constitution, laws, etc., of Virginia, prefixing "West" wherever the name occurred. J. M. Bickel was elected Grand Master.

Commencing under favorable auspices, with a roster of twenty-seven subordinate lodges, a membership of over 1500, and a revenue of nearly $6500, it is not surprising that the report made, at the next annual session, showed a gain of seven lodges, and a membership of over 2000, with a revenue increased to $16,325.

It is impossible to give more than the early history of the establishment of the Grand Lodge. Since the beginning of Odd Fellowship in West Virginia, its growth has been sturdy and healthy. The last annual reports show one hundred and forty-four lodges, with a membership of 8827; expending for relief, $27,907.23.

It may not be improper to give a befitting reference, necessarily brief, to the most prominent incident in Odd Fellowship in West Virginia, — the dedication of the Steele monument at Bluemont cemetery, Grafton, October 27, 1885. Grand Secretary E. A. Billingslea, in behalf of the joint committee of Grafton Lodge, No. 31, presented the monument to the Grand Lodge. The speaker of the occasion was Past Grand George W. Atkinson, of Wheeling. The procession consisted of twenty-seven subordinate lodges, the Grand Lodge, the Grand Encampment, and citizens. It moved through the city to the cemetery, which is situated on a high hill commanding a magnificent and extended view of the surrounding country. The exercises were a fitting close to the movement begun in May, 1883, by the Odd Fellows of Grafton. Past Grand Master Thomas G. Steele, in the honor of whose memory the monument was erected, was born November 4, 1804, in Fermonensy parish, near Maghera, Derry county, Ireland, and died at Grafton, West Virginia, April 15, 1883. He was the leading spirit in the institution of the Grand Lodge of West Virginia, of which he was Grand Secretary sixteen years.

District of Columbia. — It was during the administration of President John Quincy Adams, — when the city of Washington had a population of only twenty thousand, and government officials, including the President, numbered but fifty-four, — that Brother Thomas M. Abbett, who had continued his membership in one of the early lodges in Philadelphia (where he had been initiated), moved to Washington and, finding there no lodge of Odd Fellows, undertook the establishment of the Order in the District. Together with four others of similar disposition, he submitted to the Grand Lodge of the United States, in special session, November 12, 1827, an

application for a charter, to establish a lodge in the District of Columbia. The charter was granted; and, on the 26th of November, 1827, Grand Sire Wildey, Past Grand Master Thomas Scotchburn, Grand Master John Neilson, Grand Treasurer John Boyd, Past Grand Richard Marley, and Brothers James Ashton, John Roach, Daniel Weaver, John F. Exe, Thomas P. Chartres, Robert Gott, Cottrill, and Goblour, came from Baltimore and instituted a lodge, to be known and hailed as Central, No. 1, —the place of meeting being at Milburn's tavern, a three-story, double, brick building on F street, between Thirteenth and Fourteenth streets, North West. The officers installed were Thomas M. Abbett, Noble Grand; Thomas Smith, Vice Grand; John Moulder, Secretary; Robert Boyd, Warden; and Samuel Knapp, Lecturer. At this meeting, John Farrer was admitted by card, and appointed "host," and ten candidates were initiated. The lodge continued to meet at Milburn's tavern until January, 1828, when it was removed to the court-house, where two rooms were secured.

At a meeting of the Grand Lodge of the United States in January, 1828, a charter was granted to Georgetown Lodge, No. 2, and it was instituted January 23, 1828, by Grand Sire Wildey, "in conformity to the rites and ceremonies practised from the beginning."

Central and Georgetown lodges were the first lodges, under the immediate jurisdiction of the Grand Lodge of the United States, and remained as such until two past grands from Central Lodge, and three past grands from Georgetown Lodge, united in a petition for a Grand Lodge, to be established "according to the present laws and ancient landmarks of the institution." The petition was granted, and Grand Sire Thomas Wildey opened the Grand Lodge of the District of Columbia November 28, 1828 [Ridgely gives the date as November 24th], with Thomas M. Abbett, Grand Master, making the fifth Grand Lodge instituted.

After the institution of these lodges, the organization grew rapidly, several lodges being established in 1828. The growth seems to have been too rapid for the good of the Order, for a decline followed in 1831–32, some of the lodges closing. After this the anti-Masonic excitement retarded the growth of the Order for a time, but prosperity soon returned.

The first funeral of an Odd Fellow in the District of Columbia, took place November 2, 1828, the deceased being Brother George Walker. The order of the funeral procession was as follows: the members marched in couples, each couple forming a link with the little finger of the right and left hands. The past grands and the noble grand wore (above a green ribbon in the second buttonhole of the coat), a scarlet and white flower, and every other officer and member, a scarlet flower. Each officer and member deposited his flower in the grave of the deceased brother.

The Order in the District of Columbia has been honored with three Grand Sires: James Gettys, of Georgetown Lodge, No. 2, 1833–35; William Walker Moore, of Central Lodge, No. 1, 1851–53; and Frederick D. Stuart, of Friendship Lodge, No. 12, 1870–72. Brother Thomas M. Abbett, in 1829, was the first representative to the Grand Lodge of the United States.

This jurisdiction ranks forty-third as to population, according to the last census, thirty-seventh as to Odd Fellowship; and, in the eligible population, the ratio of Odd Fellowship is 14.75.

The Order owns three halls. The largest is located on Seventh street, between D and E streets, North West, and is owned by the Grand Lodge, and several subordinate lodges and encampments. It was erected in 1846, and was thoroughly remodelled in 1874. The next in size is located near the Navy Yard, on Eighth street, South East, and is owned by Harmony Lodge, No. 9. The other hall is owned by Covenant Lodge, No. 13. This lodge in July, 1860, had the misfortune to lose its hall by fire, with all the lodge property; but with commendable zeal erected another, more beautiful and enlarged structure, which was dedicated October 29, 1860. The aggregate value of the three halls is estimated at $175,000.

The Grand Lodge holds two meetings each year,—the semiannual session on the third Wednesday in January, and the annual session, at which the election of officers takes place, is held the third Wednesday in July.

The membership, July 1, 1895, in twenty lodges, consisted of 19 past grand masters, 515 past grands, and 1654 other members, making a total of 2188 Odd Fellows. The revenue for the year was, $20,480.02; paid for relief, $11,932.88. Twenty-six subordinate lodges have been instituted, nineteen of which were opened prior to 1850.

The Odd Fellows' library was organized in the spring of 1859, and has a collection of 7659 volumes. It is located in the Seventh street hall.

North Carolina. — It was on the 26th of April, 1841, just twenty-two years after the first lodge was instituted in Baltimore, that Weldon Lodge, No. 1, was opened in the little village of Weldon, in the county of Halifax. On the 22nd of the previous March, John Campbell, W. Thomas Whitfield, W. Burton Powell, William M. Moody, and Thomas Martin, of North Carolina, who had become members of Old Dominion Lodge, No. 5, of Virginia, were granted their petition for a subordinate lodge. On the 26th of April, the twenty-second anniversary of the Order, Past Grand Master Bain, assisted by the Reverend James D. McCabe, of Richmond, Virginia, the eloquent poet-orator, who was a prominent member of the Order, with other members from Richmond, Petersburg, and Portsmouth, instituted Weldon Lodge, No. 1. This beginning of Odd Fellowship in

North Carolina was due to Old Dominion Lodge, No. 5, of Portsmouth, Virginia, which was the residence of Past Grand Master Bain.

The second lodge instituted in the state was Cape Fear, No. 2, located in Wilmington; which was, also, instituted by Past Grand Master George M. Bain, May 13, 1842. This lodge is still on the roll, and one of the best in the jurisdiction.

Wilmington Lodge, No. 3, was instituted May 17, 1842, at Murfreesboro, by Past Grand Master Bain, only four days later than No. 2. Of its charter members, R. H. Worthington was the second Grand Master of the Grand Lodge, and the second Grand Representative elected. The ravages of the war, from 1861 to 1865, completely obliterated it, and there is now scarcely a trace left, except in history, and this is meagre. This number was given to Virginia Dare Lodge at its institution, July 1, 1890, which is located on Manteo island, the birth-place of the first white child born in America, after whom the lodge was named.

The charter for the Grand Lodge of North Carolina, granted at the session of 1842, of the Grand Lodge of the United States, was issued on the 8th of November, of that year, and intrusted to District Deputy Grand Sire Bain, who duly instituted the Grand Lodge, in the city of Wilmington, January 6, 1843. John Campbell was elected Grand Master. The Grand Lodge meeting continued two days, and adjourned *sine die;* but held a session May 10, 1843, in the same city, which was the commencement of its regular annual sessions. It met again in Wilmington in May, during the years 1844–48. In 1849 it met in Raleigh, the capital of the state, and has migrated from time to time ever since. During the war period, of 1861–64, no sessions were held. In 1865 a "called" meeting was held at Greensboro, at which time there were present: W. R. Edwards, Past Deputy Grand Master, of Lincolnton; John Sloan, Past Grand Master; Levi M. Scott, Peter Adams, J. W. Howlett, A. S. Porter, and Michael Brown, past grands of Greensboro; and S. D. Phillips, past grand, of Goldsboro. While in session W. D. Trotter, Mebane Lamb, John C. Clendennin, and W. C. Porter, past grands, of Greensboro, were admitted to membership. Brothers Edwards, Scott, Trotter, and W. C. Porter are still living.

The Order in North Carolina has of late years been pervaded by the sentiment that the fraternity of Odd Fellowship can find no more practical expression than in the establishment of orphans' homes. In 1888 a movement to establish an orphans' home was begun in Cape Fear Lodge, in Wilmington, and this movement, being fostered with enthusiasm by the Order in the state, has resulted in the establishment at Goldsboro, of an orphans' home. This institution has been admirably managed from its inception, and there are now twenty-five orphan children sheltered, and being educated within its walls. In May, 1896, the corner-stone of the

main building was laid with impressive ceremonies, and with that building, now about completed, its capacity is more than doubled.

In 1848 the Grand Lodge became of sufficient strength to entitle it to two representatives in the Grand Lodge of the United States. After the war, the Order became so depleted that it lost one of its representatives until 1874, when it again gained two Grand Representatives.

One remarkable fact, relative to the teachings of the Order, as it bore upon the minds of the early members, was the establishment of, what was then unknown, a school for the education of children founded upon the Prussian system. This school was under the care and supervision for several years of Cape Fear Lodge, No. 2, in the city of Wilmington, and was "presided over" by Robert McLaughlin, of Baltimore. It was a great blessing to the city, — at one time the daily attendance being three hundred. Many of its scholars have since enrolled their names among the statesmen of the age, and their lives have become a part of the history of our country.

In 1843 there were three lodges, with 159 members; revenue, $463.38. In 1860 thirty-two lodges had a membership of 1026, with receipts, $9348.24, and payments for relief of $2119.63. In 1853, the *maximum* membership before the civil war was reached, with thirty-nine lodges, and 1666 members. Since the war period the growth has been marked. In 1896 there were one hundred and twelve lodges, a membership of 4335, with a revenue of $2932.38, extending relief, $8030.96.

The Order in North Carolina has been subject to a nearly constant fluctuation of membership; increasing in strength for about three years, and then declining for the following three. North Carolina has furnished one Grand Sire to the Order, Charles M. Busbee, of Raleigh.

South Carolina. — The minutes of the session of 1840, of the Grand Lodge of the United States, recite that a charter had been granted to South Carolina Lodge, No. 1, at Charleston, during the previous recess. In a foot-note the following appeared: —

"An effort, partially successful, was made to introduce the Order, at the location of this lodge, as early as 1822. It was undertaken by Brothers John Dyott, —— Robinson, and —— Parkerson, who had been members of Pennsylvania Lodge, in Philadelphia, and on removing to Charleston, united with two brothers from England, whose names are not remembered. The most presumptive mode adopted was that of self-institution, although it is claimed that a dispensation was obtained from Philadelphia, which, of course, is unfounded, as the lodge there had no warrant until 1823, and would not likely venture to issue any while destitute itself. It is not a little singular that the title assumed by the lodge seems to have been entirely lost; yet its several locations are well established. Its first session was held at S. Scyles' hall, in Meeting street, and afterward removed to Roach's hall, Chalmers street; and continued in operation about two years. Brother Dyott was the first noble grand; the other officers are unknown. Of those formerly attached to this nameless body, Alexander McDonald and Edward Sebring are now enrolled among the worthy brothers of South Carolina. Time may here, as it has in other places, bring forth interesting reminiscences relative to this pioneer movement. Doctor Holbrook, of Florida, and C. C. Sebring, Esq., of New York, were among the number of its early members."

The pioneer lodge in this jurisdiction, however, which held an authoritative and legal charter from the Grand Lodge of the United States, was South Carolina Lodge, No. 1, instituted by Grand Sire Zenas B. Glazier.

On the night of March 31, 1841, at a meeting held in Rhame's hall, the members were requested to remain after the closing of the lodge for the purpose of forming a new lodge. Brother John H. Honour presided, and Brother S. Thomas acted as secretary. Eight brothers, through a committee of three, petitioned the Grand Lodge of the United States for a charter. On April 14th, two more were added to the petitioners; subsequently another; and, on May 29, 1841, the lodge was instituted, the charter having been granted May 12th. These two lodges immediately appealed for a charter for a Grand Lodge; and Grand Sire John A. Kennedy, in his report at the session of 1842, said: —

"The Grand Lodge of South Carolina, not having been instituted under the dispensation issued by authority of the late Grand Sire, at the time the grand charter was granted, the former instrument was withdrawn and some faithful servant of the Order, to whom the dispensation had been intrusted, was duly commissioned to open and institute said Grand Lodge, and formally present the grand charter. At an early day thereafter, the return of the deputation was received from Past Grand Master Bain, of Virginia, in which he reports having opened the Grand Lodge and installed the grand officers thereof, at the city of Charleston, on the 29th of November, 1841, under the most favorable promise of continued success. He assures us that the Order in the city of Charleston 'is in proper hands, such as will sustain its moral character, and give it standing throughout the state.'"

The work of Brother Bain, into whose hands was committed the affairs of South Carolina Odd Fellowship, was commended in the highest terms. The first annual report of the Grand Lodge, giving a total of five subordinate lodges, with a membership of over 800, and a revenue exceeding $9000, is an imperishable monument to his faithful labors in the moral vineyard of Odd Fellowship. Three more lodges were added the following year, and one more the year succeeding. The first decade gave nineteen lodges, with a contributing membership of 1861, and a revenue of $14,117.22. In 1860, the last report of the Grand Lodge during the war period, there was a slight increase in membership, with the number of subordinate lodges the same. In 1895 there were twenty-three lodges, 785 members, — paying an annual relief of $1612.93.

Among the most prominent of South Carolina Odd Fellows was Albert Case, for a long time District Deputy Grand Sire, — an earnest, enthusiastic, and tireless worker in the cause of the Order. To his efforts were largely due the growth of the Order in the South.

Georgia. — There appeared in the report of Grand Sire Kennedy, to the Grand Lodge of the United States, in 1842, the following: —

"Application from a number of brethren residing at Savannah, in the state of Georgia, for a lodge to be located there, and to be styled 'Oglethorpe Lodge, No. 1,' was received on

the 5th of January, 1842, but, owing to the absence of the necessary evidence of regular connection, on the part of a portion of the petitioners, dispensation for opening and constituting was not issued until the 7th of February, when a deputation was forwarded to our worthy brother, Albert Case, of South Carolina, who kindly consented to proceed to Savannah; and, on the 3d of March, he instituted the lodge in due form. We are under obligations to the Grand Lodge of South Carolina for essential assistance rendered at the opening, as will be ascertained on reference to the return of Past Grand Case, herewith submitted."

This was the beginning of Odd Fellowship in Georgia.

On the 25th of December, 1842, a dispensation was issued, on application of Brother Guy L. Warren, and six others, who were recommended by District Deputy Grand Sire Case, for Franklin Lodge, No. 2, to be located in the city of Macon. This lodge, also, instituted by Brother Case, was opened on January 27, 1843, under most flattering auspices.

On January 16, 1843, a dispensation was issued to District Deputy Grand Sire Case, upon petition of Elisha Parsons, and five others, for a lodge to be located at Savannah, and to be styled Live Oak Lodge, No. 3. According to his usual promptness, Brother Case instituted this lodge on February 1st, following.

Dispensation was issued July 1, 1843, upon petition of Frederick H. Sanford, and four others, who were recommended, for Lodge No. 4, to be located in the city of Milledgeville. District Deputy Grand Sire Case, to whom the dispensation was forwarded, by authority, specially deputized Past Grand Master John H. Honour, of South Carolina, to perform the duty of opening it. Brother Honour proceeded to the location of the lodge; and, on the 20th of July, 1843, faithfully discharged the trust. The name of the lodge, "Druids," was chosen after its institution.

In August, 1843, application was made by Oglethorpe Lodge, No. 1, and Live Oak Lodge, No. 3, for a Grand Lodge, to be located at Savannah. Of the other two lodges, then in existence, one remonstrated as to the location. The petition was accordingly held and submitted for the action of the Grand Lodge of the United States at its regular meeting in September, 1843, when the charter was granted and the Grand Lodge was constituted, at Savannah, November 13, 1843, by the *patron* of Georgia Odd Fellowship, Albert Case. Alvan N. Miller was elected Grand Master.

Before the opening of the Grand Lodge, upon petition of W. A. Robertson and four others, a dispensation was issued September 11, 1843, for United Brothers Lodge, No. 5, to be located at Macon. These five lodges were granted a charter by the Grand Lodge of the United States and formed the original subordinate lodges of the Grand Lodge of the state. They are all working to-day, with the exception of Druids Lodge, No. 4, at Milledgeville. At one time it was Sylvan, No. 4, and the present lodge at Milledgeville is hailed by the name of Talmage, No. 4.

The first year of the Grand Lodge saw an increase to a total of eight lodges, with 909 members, and a revenue of $8656.

The journal of the Grand Lodge of the United States, of 1845, referred to the progress in Georgia: —

"The Grand Lodge of this state appears at the present session by two representatives, having acquired the constitutional number of members to entitle it to such representation. This fact will be the best evidence which can be presented to you, of the rapid progress of Odd Fellowship in this enlightened state."

Much of this success was due to District Deputy Grand Sire Parsons, whose good services were richly commended.

In five years the lodges numbered twenty-seven, with 1860 contributing members.

From 1853 the Order declined in membership and lodges, until in 1856 the Grand Lodge of Georgia lost one of its representatives. In the last report, before the war period, to the Grand Lodge of the United States (1860), there were only sixteen lodges, with a membership of 1066. Consequently there are numberless lodges in the state now having the number of some old defunct lodge, and there are many numbers which have belonged to three distinct lodges. There are, to-day, one hundred and three subordinate lodges, with a membership of 4714.

Since its organization, with the exception of one year (1864), the Grand Lodge has held its annual meetings, though there was no intercourse with the Grand Lodge of the United States during the war period.

Georgia has furnished two Grand Sires: Past Grand Master Robert H. Griffin for two years, 1849–50; and Past Grand Representative Luther J. Glenn, 1881–82.

Florida. — Odd Fellowship was first planted in Florida, in her territorial days, by the institution of Florida Lodge, No. 1, by dispensation from Grand Sire Zenas B. Glazier, in the year 1841.

The following is his report of the same: —

"On the 22nd of March last, a dispensation was authorized, upon the proper and formal application of a constitutional number of brethren residing at Black Creek, East Florida, to form a subordinate lodge in that territory, and a special deputation was issued to Past Grand Daniel Parkhurst, whose character in the Order was fully avouched by the Grand Lodge of New York, to open and constitute said lodge, to be hailed by the name and style of 'Florida Lodge, No. 1,' in the territory of East Florida. Brother Parkhurst has made a due return of the opening of the lodge, and presents a glowing account of the prosperous condition of the Order in this distant region of country.

"In granting this dispensation, the Grand Sire felt himself at great difficulty, and yielded his objections only to the earnest solicitation of the brethren concerned, who appeared so zealous in the cause of the Order, and so anxious to establish the lodge, that he was induced to confide entirely in their representations, having no evidence before him, excepting in case of Brother Parkhurst, of New York, that the petitioners were in good standing; trusting entirely to the representations made in the petition that they all had regular cards; and having received from the Grand Lodge of New York, information that Brother Parkhurst was in regular standing, the Grand Sire, in view of all the circumstances, ventured to intrust the deputation to Brother Parkhurst, with a strict injunction, however, not to constitute the lodge unless satisfied that the petitioners were all as represented, duly qualified. What constitutes the evidence of 'good standing,' in the language of the first article of the by-laws,

it is difficult to ascertain. It is true that it has been the practice to require the cards of the applicants to accompany the petition; but as such a compliance would by no means entirely protect the lodge from imposition, if it were designed, it is suggested that some definite regulations be adopted on the subject."

The lodge was located, however, at Middleburg, Clay county, — that place being at the time a thriving town, and the seat of all sales and shipments of the long-cotton grown in the peninsular part of the territory. Some few years afterward, the city of Jacksonville, then in *embryo*, bounded to the front, as a more available point for shipments, and thither Florida Lodge was removed, in 1842.

In 1843 Florida Lodge, No. 1, erected, as a hall, a pretty building of two stories upon a large and well-situated lot in the city, the lower story of which the lodge devoted to educational purposes. The building still stands, the oldest in the city, and one of the oldest in the South.

During the same year application was made by Brother J. S. Shekle, and seven others, recommended by Florida Lodge, No. 1, for a lodge to be instituted at St. Augustine; but, owing to a want of harmony, the warrant was returned. In May Brother Shekle, and four others, made application for a lodge to be located at Black Creek. This lodge, Kennedy, No. 2, was instituted May 24, 1843, by the Reverend Albert Case, and District Deputy Grand Sire Lawrence Ryan. Little is known of it, as it soon "dropped out." Its number has since been given to Union Lodge, No. 2, at Waldo, Alachua county.

Grand Corresponding Secretary Ridgely, in his reports of 1844, and 1847, in respect to Florida, said: —

[In 1844.] "The two lodges in this territory, — Florida, No. 1, at Jacksonville, and Kennedy, No. 2, at Black Creek, — continue to prosper. To the especial attention of District Deputy Grand Sire Case is the Order indebted for the advancement of Odd Fellowship in this territory." [In 1847.] "In Florida two new lodges have been formed during the recess, viz.: Jefferson, No. 3, at Monticello; and Pensacola, No. 4, at Pensacola. To District Deputy Grand Sire Wiley Williams, whose jurisdiction heretofore embraced the states of Georgia and Florida, much is due for his valuable aid to the Grand Lodge of the United States in facilitating the advancement of the Order within the limits of his district."

Leon Lodge, No. 5, was soon afterward instituted at Tallahassee, and the report of 1850 noticed the institution of Franklin, No. 6, at Quincy; Tampa, No. 7, at Tampa; and Mechanics, No. 8, at Warrington.

These seven lodges, — Kennedy, No. 2, having "dropped out," — petitioned for a Grand Lodge, which was instituted at Tallahassee, the state capital, March 4, 1851, by Grand Representative Herman A. Crane, of Georgia, then Grand Marshal of the Grand Lodge of the United States, assisted by Past Grand S. S. Sibley, of the same state. Seven past grands from Jefferson, Leon, and Franklin lodges, constituted the Grand Lodge at its institution, and all were elected to an office, with B. W. Taylor as Grand Master.

BOSTON PUBLIC LIBRARY

ODD FELLOWS' HALL, LODGE NO. 1, JACKSONVILLE, FLORIDA.

The following year Franklin Lodge was not reported, the charter, — which had been ordered to be surrendered, — having been lost by fire. The Grand Master, therefore, reported for 1853 that Franklin Lodge, No. 6, no longer existed. The other six lodges are now, with one exception, in good working order, and have held their meetings with regularity, except "during the war," when all work was suspended.

The first eighteen sessions of the Grand Lodge were held at Tallahassee, using the hall of Leon Lodge, No. 5, by invitation. As to the location of lodges, Tallahassee was the central point. The members of Leon Lodge comprised some of the most prominent citizens of the state, — many of them holding positions in the state and general government, — who were often temporarily located at Tallahassee or found it necessary, from business or political reasons, to go there frequently. Consequently, the fact that this lodge so long supplied a majority of the Grand Lodge officers was due to causes recognized as satisfactory and not at all unsavory, as in the case of Virginia.

Among the Key West Odd Fellows originated the movement which finally brought about the translation of the work of the Order into the Spanish language. Among the brothers prominent in this work were: Representative R. D. Murray, of Key West Lodge, No. 13; and Past Grand Master A. de Lono (who had charge of the Florida translation), and C. M. de Cespidas, of Cuba Lodge, No. 15. Both these lodges have prospered.

The growth of the Order has been continuous since 1870, and in the last four years has nearly doubled; the increase being largely in the eastern and southern portions of the state, almost every town of any size containing a lodge of Odd Fellows. In 1894 there were thirty-seven lodges, with 1248 members; receipts, $8911.80; paid relief, $2519.47.

Jos. Fraternally
C. M. de Cespedes
Past Grand Sire

DIVISION IV.

SECOND MERIDIAN.

THE EASTERN MISSISSIPPI VALLEY AND THE GREAT LAKES; THE GRAND LODGES OF OHIO, INDIANA, MICHIGAN, ILLINOIS, WISCONSIN, KENTUCKY, TENNESSEE, ALABAMA, MISSISSIPPI, AND LOUISIANA: THE WESTERN MISSISSIPPI VALLEY; THE GRAND LODGES OF MINNESOTA, IOWA, MISSOURI, ARKANSAS, TEXAS, NEBRASKA, KANSAS, FORMER DAKOTA, PRESENT NORTH AND SOUTH DAKOTA, INDIAN TERRITORY, AND OKLAHOMA.

SECTION I.

THE EASTERN MISSISSIPPI VALLEY AND THE GREAT LAKES: THE GRAND LODGES OF OHIO, INDIANA, MICHIGAN, ILLINOIS, WISCONSIN, KENTUCKY, TENNESSEE, ALABAMA, MISSISSIPPI, AND LOUISIANA.

By Henry C. Hedges, *Past Grand Master.*

CHAPTER I.

JURISDICTIONS OF THE EASTERN MISSISSIPPI VALLEY AND THE GREAT LAKES.

Ohio. — The portion of the country assigned to the first Section of the Second Meridian comprises several of the states into which Odd Fellowship was introduced by Grand Sire Wildey himself. That part lying along the Ohio and the Mississippi rivers, especially, is renowned for having received the Order from the hands of its founder. The story of the travels of Brother Wildey, if narrated by a writer of fiction, would read like the pages of a novel. In spite of fatigue, of danger, of opposition often, this tireless father of the Order pushed his way, where many another would have turned back discouraged. Wildey's vocabulary did not contain the word "fail." When he, "as travelling agent," attempted to *establish* Odd Fellowship in Ohio, the Order was planted in that prosperous state, —

ODD FELLOWS' TEMPLE, CINCINNATI, OHIO.

yet it is a fact, that Brother Wildey did not, in person, visit Ohio until December 2, 1832, prior to which date, and, on January 2, 1832, there was organized under dispensation a Grand Lodge, which exercised all the powers of such a body.

It may be well to note the anterior fact, that, on December 23, 1830, a subordinate lodge was instituted, located at Cincinnati, and hailed as Ohio, No. 1, — the charter, therefor, having been granted, by the Grand Lodge of the United States. Brother H. P. Gravatt, in May, 1878, presented to the Grand Lodge of Ohio the history of the first ten years of Odd Fellowship in this state, and I quote therefrom. Brother Gravatt said: —

"In writing the history of any organization, it is well to take into consideration the surroundings at the time of which we wish to speak. The first mention that we have of Odd Fellowship in Ohio was in 1830, about four years after the supposed abduction of Morgan in Western New York. . . . The population in 1830 was about 937,000; the total white population over the age of twenty about 195,000. Cincinnati had between 24,000 and 25,000 in the city proper, or about 26,500 including the suburbs of Northern and Eastern Liberties. There were no railroads, and the only means of communication, traffic, or travel off the Ohio river and the lake was by canal, stage, or private conveyance. The Ohio canal from Cleveland to Portsmouth was nearly completed, and some of the branches under way; and the Miami canal from Cincinnati to Dayton was completed so that boats could run between the two places. . . . A special session of the Grand Lodge of the United States was held in Baltimore, on September 26, 1830, for the purpose of considering a petition for a charter for a lodge to be located at Cincinnati, Ohio, — the lodge to be hailed as 'Ohio, No. 1.' It appearing, upon discussing the petition, that the first five petitioners [headed by Jacob W. Holt, a member of Washington Lodge, No. 2, of Philadelphia] were from Pennsylvania, it was resolved that the Grand Secretary communicate with the Grand Lodge of Pennsylvania, and ascertain, if possible, the standing of these petitioners; and should the report be favorable to the applicants, to request said Grand Lodge to appoint Deputy Grand Master Paul, of said state, as her representative in the Grand Lodge of the United States. Brother James Paul was a member of Mechanics Lodge, No. 9, of Pittsburg, and also District Deputy Grand Master of his district. . . . A special session of the Grand Lodge of the United States was again held on October 31, 1830, for the purpose of further considering the petition for the charter of Ohio Lodge, No. 1. The Grand Secretary presented a favorable report from the Grand Lodge of Pennsylvania respecting the standing of the petitioners, when, on motion, the Grand Lodge of the United States granted the charter. . . . In the meantime, the brethren in Cincinnati procured a room in the second story of Johnson's Row, on Fifth street, between Walnut and Vine, and had it fitted up as a lodge-room, and obtained the necessary furniture and paraphernalia.

"Brother Paul arrived at Cincinnati in due time, and finding everything in readiness, a meeting of the petitioners, together with several others holding cards, was held on the evening of December 23, 1830. As Brother Paul was collecting the cards of those who wished to become members of the new lodge, an incident occurred which created no little amusement. One of the brothers, on leaving home in the evening, took from his trunk a paper neatly folded, and what he supposed was his withdrawal card. Upon presenting it, the instituting officer found it to be a copy of the declaration of independence, and returned it to the astonished brother with the remark that it was a first-rate document, but would hardly admit him to an Odd Fellows' lodge. The brethren, being desirous that he should be one of their number, waited until he could go to his residence, which was several squares off, and return. [The lodge was then instituted.] . . . The only survivor of the first meeting, so far as is known, is Brother Charles Thomas, Past Grand Master, of Cincinnati, who is still a member of 'No. 1.' . . . The room in which the lodge met was the only one that could be procured

in which to organize the lodge, notwithstanding Brother Holt had tried all through the city before taking it. It was located over the '76 Coffee-House,' and the members had to go through the saloon in order to get to the stairway, in the rear of the building, leading to the lodge-room. This fact naturally created a prejudice in the minds of the better class of citizens against the young lodge."

This defect, however, was soon remedied, but the impression upon the public remained. For example, at the first meeting held in the new hall, January 3, 1831, one of the petitioners for membership was Samuel Yorke At-Lee, then a young lawyer, aged twenty-two years, the first professional man to unite with the Order in Ohio. Being taunted with belonging to "such a low set of fellows," in 1832, he predicted that the day would come when "they would gladly go in among them."

In 1831 a petition was forwarded to the Grand Lodge of the United States, asking for a Grand Lodge in Ohio. The prayer of the past grands of Ohio Lodge, No. 1, was granted, provided evidence was furnished of the eligibility of the petitioners. This was September 5, 1831. Brother Gravatt further said: —

"Information being subsequently furnished that there was a sufficient number of past grands in Ohio to organize a Grand Lodge, a charter was accordingly granted. Although the regular 'formation' of the Grand Lodge did not take place until 1833, the one organized under dispensation, on January 2, 1832, was to all intents and purposes a Grand Lodge, and exercised all the powers of such a body. . . . The Grand Lodge at first held regular or adjourned meetings almost every week. . . . On January 9, 1832, a seal was presented by a committee. This seal was about the same size as the present seal of the Grand Lodge. It had a flat surface, with the emblems, etc., engraved in so that when printed the body of the seal was black and the emblems and wording white. In the centre were the evenly balanced scales, underneath which was an open hand pointing upward; above and below these emblems, were the letters I.O.O.F., forming a square. These were encircled with three circles, the middle one of which was as broad as the other two combined. Then came the words 'Grand Lodge of the State of Ohio,' running around the sides and top, and at the bottom the date '1832.'"

At this session a petition for Washington Lodge, No. 2, to be located in Cincinnati, was presented, and a charter was granted; and said lodge was instituted on January 10, 1832. No. 2 went to work in earnest, and the quarterly report, on March 28th, of the same year, shows a membership of twenty-six.

On January 18, 1832, Ohio Lodge, No. 1, surrendered the charter granted by the Grand Lodge of the United States, and received a new one from the Grand Lodge of Ohio.

On June 27, 1832, Cincinnati Lodge, No. 3, was instituted, but an adjournment was taken to July 4th, in order to procure officers' regalia, and in the abstract of the annual reports published by the Grand Lodge of Ohio in all the years since, No. 3 is *incorrectly* stated as having been instituted on July 4, 1832.

These three subordinate lodges: Nos. 1, 2, and 3, were each at work prior to the visit of Grand Sire Thomas Wildey to Ohio. On December

2, 1832, he arrived in Cincinnati, and was met at the landing by a number of past grands, and brothers, who conducted him to the lodge-room, and on the next evening, December 3d, Wildey was escorted to the lodge and Brother At-Lee delivered an eloquent address.

Wildey remained in Cincinnati ten days, visiting the subordinate lodges and instituting Wildey Encampment, No. 1, December 7th, and then departed for Louisville, Kentucky, arriving there December 13th.

At the close of the year 1832, Ohio Lodge, No. 1, showed a membership of 122; Washington, No. 2, 71; and Cincinnati, No. 3, 32, — making a total of 225 members.

Grand Sire Wildey returned to Cincinnati February 2, 1833, when he installed the officers-elect of the Grand Lodge of Ohio; but, in the interval of time, he proceeded south, and instituted the Grand Lodge of Louisiana, and an encampment at New Orleans; and, also, Boone Lodge, No. 1, at Louisville, Kentucky. He received quite an ovation from the Ohio brethren.

Franklin Lodge, No. 4, at Cincinnati, was instituted May 2, 1833; and Montgomery Lodge, No. 5, at Dayton, Ohio, on May 3d; and, at the close of 1833, the total membership was 531. The receipts during the year were $3319.20½.

Space is not accorded to give in detail the beginnings, — the feeble beginnings, — of Odd Fellowship in Ohio; or an account of its growth year by year; or, even, by decades. On June 20, 1836, Jefferson Lodge, No. 6, at Steubenville, was instituted; on February 13, 1838, Charity Lodge, No. 7, at Lancaster; on April 29, 1839, Piqua Lodge, No. 8, at Piqua; July 4, 1839, Columbus Lodge, No. 9, at Columbus; and, on July 7, 1840, Wayne Lodge, No. 10, at Dayton; and the total membership of the ten subordinate lodges, at the close of 1840, — the first decade, — was 1214; with receipts for the year, $6860.58; relief and charity, $1454.22.

At the close of 1850, the number of subordinate lodges had so increased that the highest number was "No. 171"; and ten years thereafter the total number was three hundred and sixty-two; in 1870, four hundred and sixty-seven; in 1880, six hundred and ninety-eight; on December 4, 1890, Diamond Lodge, No. 792, was instituted; and, at the close of 1895, Lodge No. 822 had been instituted, with a total membership of 62,175, in the Buckeye State; revenue, for the fiscal year, $554,610.25; expenditure for relief, $103,182.36; current expenses, $295,483.51.

A few observations may be made, — just deductions from the patent facts: the feeble first beginnings, December 23, 1830; the comparatively slow growth of the first decade, when we consider that the population of the state had increased in 1840 to 1,519,467, — the rapid growth of the Order thereafter, — the environment for the decade, limited to Cincinnati, Dayton, Steubenville, Lancaster, Piqua, and Columbus.

No one in all the northern half of the state had knowledge of the existence of such a fraternity; the obscurity of the members, and, we may add, their poverty, their inability to secure a room for holding their meetings, free from distressing annoyances and miserable surroundings, the estimate placed on them by others, for they were characterized as "low fellows," and At-Lee, a young lawyer, was twitted, criticised, and condemned for joining such a "low set of fellows"; but Odd Fellowship moved right onward, and upward, and its pace, after the first decade, in Ohio, was rapid.

The membership, as individuals, and collectively, made progress socially, mentally, and morally; and material fortunes were bettered. The lodge-room proved to be a school-room, and many were the young men, who, thereafter acquiring both fame and fortune, found their first incentive to be and become more than mere drawers of water and hewers of wood, in a lodge of Odd Fellows.

At-Lee answered the tauntings of his professional friends correctly, — the time did come, when "they would gladly go in among" the Odd Fellows, "the low set of fellows." That time was not then afar off. Ministers of the Gospel, teachers of youth, lawyers, physicians, professional men, generally, soon asked and obtained admission, and were made Odd Fellows.

The movement was ever upward, in the lodge-room, and without its walls, a genuine, unselfish brotherhood was maintained; and, while all were on one plane, that plane was constantly becoming more and more elevated.

The environment for extension, in time, was limited only by the boundary lines of the state, and in every hamlet, town, and city throughout all Ohio, is located a lodge, the membership thereof being the leading and controlling power in the community, ever teaching, while themselves taught, the duty of man to his fellow-man.

Now in Ohio many temples, devoted to the purposes and uses of the Order, have been erected, — beautiful buildings, in themselves educational features of the community. What a wonder! My Brother Gravatt preserved the fact, that the first meeting of Odd Fellows in Ohio was in a room of a porter-house, "in a room over the bar-room"; and that Ohio Lodge, No. 1, was organized in a room located over the "'76 Coffee-House," — both in Cincinnati, — not from choice, but from necessity. Wonderful change! Now in the city of Cincinnati is a temple, beautiful in design, magnificent in proportions, complete in finish, the property of the several lodges and encampments of that city; and near by, in beautiful Spring Grove cemetery, the "city of the dead," is a monument, — unique in design, — the thought from the brain of an Ohio Odd Fellow and artist, the fabric fashioned and formed by the sons of Ohio, — a

monument, none other like unto it in all the world beside, — not in honor or to the memory of a *man*, but to Odd Fellowship.

In many other cities and towns of Ohio, in the passing years, Odd Fellows' temples have been erected: at Dayton, Columbus, Toledo, Cleveland, and elsewhere; and last of all, and best of all, Odd Fellowship in Ohio maintains a home for its aged and unfortunate ones at Rose-Mayne, while it has secured, also, a beautiful, broad expanse of land, at Springfield, and maintains a home there for the orphan children of its deceased members.

Radiant is the record of Ohio Odd Fellowship in other directions. The Odd Fellows of Ohio are not obscure personages, but are found in the legislative halls of both the state and the nation. Many of them have filled, and most worthily, executive and administrative stations; they have graced the bench, and the judicial ermine has been unsoiled. From her ranks Ohio has given to the country congressmen, and senators, and cabinet ministers; to the state, governors, justices of her supreme and lower courts, and each and all have accorded credit, where credit was due, to the potential influence of our fraternity, in the formative period of their lives, and have blessed the day when they were made Odd Fellows.

May I illustrate by reference to one lodge in Ohio, instituted April 26, 1843, and in its order "No. 19"? It is the writer's own lodge, but when a young man, at the age of one and twenty, he was initiated, he recognized as active members therein John Sherman and Samuel J. Kirkwood. The former, since that date, has been congressman, senator, cabinet officer, for more than two and forty years, yet is, as he always has been, a member of "No. 19." The latter, years ago, removed to Iowa, but omitted not to take his withdrawal card; and, in Iowa, was thrice governor, United States senator, and cabinet officer. A former governor and chief justice of Ohio, Thomas W. Bartley, was then a member of "No. 19." A lieutenant-governor of Ohio, Thomas H. Ford, sat among his brethren in the same lodge, a member thereof. Barnabas Burns and William McLaughlin, Ohio senators, were then, and so long as life lasted, active members of "No. 19." Then, also, John A. Lee, who, in 1867–68, was Grand Master of Ohio, was of the membership of "No. 19." The illustration given of a single lodge, in a large measure, will as well apply to many others of the jurisdiction.

Equally radiant is the record if we limit our view to the roll of grand officers of Ohio. My Brother Gravatt records the fact, that when Ohio Lodge, No. 1, was formed, one brother delivered to the instituting officer a copy of the declaration of independence instead of his card. That brother was Charles Thomas. Then he was a shoemaker, thereafter he was a lawmaker, both in the House of Representatives and Senate of Ohio. He served as Grand Master in 1842, and as Grand Representative

immediately thereafter. He was justly recognized as a leading and influential citizen for more than forty years. Odd Fellowship was a large factor in his development.

Samuel Yorke At-Lee, to whom reference has heretofore been made, only departed unto the "far-off country," September 3, 1895, when eighty-seven years of age. The young lawyer of twenty-two never forgot his prophecy to his professional associates, and gloried in its complete fulfilment. He was Grand Secretary in 1833, and Grand Master in 1834. He was born in Pennsylvania; in his young manhood became an Ohioan; then lived in Michigan, and in the District of Columbia; and, in his old age, traversed the continent, and became editor of the *New Age*, the fraternal paper of the Pacific coast. Thereafter he returned to the city of Washington, and thence passed away. Though not affiliated in later years, Ohio Odd Fellows ever recognized the debt of gratitude due to Brother At-Lee.

Thomas Spooner was a great personage in Ohio, — a public man of wide influence in the state. Content for the most part to help others, rather than himself gain official station in the community, he was a thorough worker in the field of Odd Fellowship, — was Grand Master in 1847, and Grand Representative thereafter, and left his impress on the Order. His son is the well-known Past Grand Master Spooner, of the jurisdiction of New York. Isaac Hefley, Alexander E. Glenn, William C. Earl, and William Chidsey, who in that order were the Grand Secretaries of the Grand Lodge of Ohio, from 1845 to 1893, were each specially gifted for the discharge of the duties of the delicate but onerous office. Each, before becoming Grand Secretary, had been a Grand Master, and Grand Representative, and to all these brothers a large measure of gratitude was due and has been given for their effective work. Each has gone to his final reward.

From the ranks Ohio has given to Odd Fellowship two successors to Grand Sire Wildey, — first in the person of Thomas Sherlock, and last in that of Samuel Craighead. They were specially gifted men, and greatly honored Odd Fellowship and were honored by it, and in civic life equally prominent, self-made men.

Radiant, also, is the record of Ohio, in that from the membership of a subordinate lodge a President of the United States was chosen; and Rutherford B. Hayes, on retiring from the most exalted station known to the world of civilization, again took up the duties of an Odd Fellow, and as faithfully as before, in his young manhood, performed the duties of Noble Grand of Croghan Lodge, No. 77, located at Fremont, Ohio, his home.

Without ostentation, and without pride, ex-President Hayes engaged in the mission of doing good to humanity. A native son of Ohio, thrice

its governor, — in war a flaming sword, in peace an able, conscientious, resolute, dignified chief magistrate; but more than this, shall we not record the fact here: he lived, and died as he lived, an Odd Fellow? I would write more, but I am reminded that the space allotted for Ohio is more than occupied.

Indiana. — In the journal of the Grand Lodge of the United States, of the date of October 4, 1836, it is stated that the Grand Secretary presented the constitution and by-laws of New Albany Lodge, No. 1, chartered October 14, 1835, and opened February 4, 1836. It is, also, stated, under the date of October 9, 1835, that the prayer of Joseph Barclay, and others, for a charter for a lodge to be located at New Albany, Indiana, was granted, and that the Grand Sire deputized a member residing at Louisville, or Cincinnati, to open said lodge, — so New Albany Lodge, No. 1, was opened February 4, 1836. It nowhere appears in said journal how Monroe Lodge, No. 2, was sanctioned, or when it was chartered or opened, but the fact stands that both Nos. 1 and 2 did have an "opening," and from past grands thereof the Grand Lodge of Indiana was formed, as hereinafter stated.

The Grand Lodge of Indiana was instituted August 14, 1837. The past grands of New Albany Lodge, No. 1, and of Monroe Lodge, No. 2, of Madison, met for the purpose. There were present eight past grands, and three proxies, — eleven in all. Henry Wolford, Deputy Grand Master of the Grand Lodge of Kentucky, being present, was called to the chair. Joseph Barclay was elected Grand Master.

Up to the year 1847, there were no printed copies of the journal of the Grand Lodge of Indiana; and I have no special *data* covering that period, except as information is gathered from the journal and proceedings of the Grand Lodge of the United States. The highest numbered lodge instituted to January, 1847, was forty; but one-third of the whole number failed to report. It was at this time, also, that terms of six months in lodges were established, ending respectively June 30th and December 31st, each year. The annual communication was held in July, 1847, at which time thirty-six lodges were active, and charters were granted for eight additional subordinates.

The membership June 30, 1852, was 5111; resources of the lodges, $73,020.37; amount paid for relief and charity, $6967.11, during six months prior to that date. Number of members, December 31, 1862, 7782; revenue, $30,703.29; amount paid in relief and charity, $11,367.39; total resources of lodges, $245,642.63.

On December 31, 1872, three hundred and eighty-three lodges had 21,797 members; receipts, $95,278.99; paid in relief and charity, $34,375, for the year; while the total resources were $808,781.07; and, on December 31, 1882, five hundred and forty-four lodges, with a membership of

26,195, reported annual receipts, $125,434.67; paid for relief and charity, $39,214.95; with resources, $1,382,549.36. Ten years later, on December 31, 1892, six hundred and two lodges reported a membership of 39,706; receipts, $204,249.17; paid for relief and charity, $68,475.11; total resources, $2,169,401.14.

On June 30, 1895, the number of members were 42,724; receipts of lodges, $208,764.63; paid for relief and charity, $84,197.36; total resources, $2,314,015.32. How wonderful the growth! What a brotherhood! All over Indiana, week in and week out, there meet more than forty-two thousand brethren to practise the principles of Friendship, Love, and Truth.

Indiana Odd Fellowship keeps pace with the development of the state in other respects. The distinguished sons of Indiana are, also, distinguished as Odd Fellows, among whom we name: Schuyler Colfax, Oliver P. Morton, Milton Herndon, P. A. Hackleman, Solomon Meredith, W. R. Myers, William Cumback, — I can name but few, many are their associates and brethren.

Odd Fellowship has largely assisted in making Indiana the great commonwealth it is to-day.

Michigan. — Michigan was admitted into the Union January 26, 1837, with a population of 200,000; but, in 1880, the number of inhabitants was 1,636,937, advancing, in 1890, to about 2,100,000.

The state was nearly seven years old when Odd Fellowship was first introduced therein, and Lodges Nos. 1, 2, 3, 4, and 5, were organized: the first, on December 4, 1843, and at about quarter-yearly intervals thereafter, the other four, — No. 2, April 13, 1844; No. 3, July 24, 1844; No. 4, August 19, 1844; and No. 5, November 2, 1844. Nos. 1 and 2 were located at Detroit; No. 3, at Pontiac; No. 4, at Jackson; and No. 5, at Marshall.

The Grand Lodge of Michigan was instituted November 5, 1844, by the Reverend Albert Case, Past Grand Master of South Carolina, and at that date Grand Chaplain of the Grand Lodge of the United States. The five subordinate lodges, above named, have continued at work, and have been prospered from their organization.

At the annual communication of the Grand Lodge of the United States Brother James L. Ridgely, Grand Secretary, reported that Michigan was a jurisdiction which had been acquired since the adjournment in 1843; and that in no part of the country, had there been a more rapid and healthful increase of constituency and lodges. He then referred to District Deputy Grand Sire Samuel Yorke At-Lee, of whom he said: "At-Lee has been indefatigable in his labors during the year." This is the same At-Lee, then a young lawyer, of whom we have written in the early beginnings of the Order in Ohio.

In September, 1844, there was a membership, in Nos. 1 and 2, of Michigan, of 114.

The Grand Lodge of Michigan was represented in the Grand Lodge of the United States, in September, 1845, by Past Grand J. W. Gordon, and the growth was so rapid that there were nine subordinates, and a membership of 628, with a revenue of $5280.

In 1866 there were sixty lodges, with a membership of 3562; revenue, $20,703; paid for relief, $3377. In eleven years, to 1877, the lodges had increased to three hundred and ten, with 13,148 members; revenue, $71,737; relief, $13,929. In 1884 the membership was 16,574, in three hundred and forty-four lodges; paid for relief, $22,073.78; with a revenue of $102,010.41.

December 31, 1894, four hundred and forty-four lodges had been instituted in Michigan, with a total membership of 23,447; annual receipts, $157,631.98. In this jurisdiction during 1894 two thousand and eleven men were initiated into the solemn mysteries of Odd Fellowship.

Though the Order, comparatively considered, was slow in entering Michigan, the growth has ever been certain and safe and constant. Michigan has her men of might, — many of them in the Order, — but, more to her glory, the whole body of her membership stands on a very high plane, intellectually, and in all other respects. The commonwealth has increased in population, wealth, and resources, and, equally, so has Odd Fellowship within her borders.

Illinois. — In 1836 Samuel L. Miller, who had been made an Odd Fellow in Columbia Lodge, No. 3, of Baltimore, Maryland, and had become a past grand before his removal to the West, with others, petitioned for a lodge to be located at Alton, Illinois, and Western Star, No. 1, was instituted August 11, 1836, under a dispensation; but the charter was not granted until the October session, in 1836, of the Grand Lodge of the United States.

Brother Albert G. Wolford, who was Deputy Grand Master, in 1873, and Brother James E. Starr, afterward Grand Master and Grand Representative, were among, if not the earliest initiates.

In March, 1838, Thomas Wildey, Past Grand Sire, started on his travels, west and south; and, after visiting several cities in different states, went to Alton, Illinois. June 20, 1838, he instituted Alton Lodge, No. 2, and from Alton went to Greenville; found a number of brethren, — among them James Clark, a past grand, formerly of Harper's Ferry, Virginia, — and, after instructing them in the work, received from them a petition for a charter for a lodge to be known as Clark Lodge, No. 3, — but the proposed Lodge was not then organized.

Wildey went to Vandalia, proceeded to Springfield, and thence to Jacksonville, where he received a petition for, and instituted, Illini

Lodge, No. 4, on July 20, 1838. He then passed up the Mississippi river to Dubuque, and went to Galena, Illinois, where he found Brother John G. Potts, — who had been Grand Master of Pennsylvania, in 1829, — and fourteen others, from whom he received a petition for, and instituted, Wildey Lodge, No. 5. Returning to Alton, he instituted the Grand Lodge of Illinois, August 22nd. The first Grand Master was Samuel C. Pierce. The membership probably consisted of the *five* grand officers, and the two past grands admitted after the organization.

November 27, 1838, the Grand Lodge met, but only Nos. 1 and 2 were represented. Some business was transacted. Clark Lodge, No. 3, at Greenville, was granted a dispensation, December 31, 1838, and there is, also, a record of the admission of a representative from No. 4. Up to November 25, 1839, meetings of the Grand Lodge appear to have been held; but, at the session of the Grand Lodge of the United States, in September, 1841, the Grand Sire reported the virtual dissolution of the Grand Lodge of Illinois, "by the neglect of its members."

District Deputy Grand Sire John G. Potts, however, was in charge of the lodges. No. 1 ceased to exist in February, 1840, and No. 2 became defunct shortly thereafter; but Sangamon Lodge, No. 6, was instituted at Springfield, May 19, 1840, under a dispensation. In 1841 the Grand Lodge of the United States granted permission for the removal of the place of meeting from Alton to Springfield, — the only subordinates then in existence being Nos. 3, 4, 5, and 6. There is no satisfactory *data* as to the membership or their number, up to this time. There is no record between November 25, 1839, and March 16, 1842.

It is quite apparent that some friction existed, — and great exception was taken to Alton as a place of meeting. After an interval of two years, three months, and twenty days, the Grand Lodge of Illinois was reörganized, and, thenceforward, its prosperous career began.

The first tabulated report was made May 25, 1846, showing in existence, twelve subordinate lodges, with a membership of 616, and a revenue of $1576.16.

In July, 1847, twenty-six subordinates were at work, with 1014 members; revenue, $7853.81; relief, $1870.83. A year thereafter, forty subordinate lodges; membership, 1832. June 30, 1849, fifty-four lodges, with 2518 members; revenue, $18,529.28; and, in July, 1850, the number of lodges had increased to seventy-four, with a membership of 3291; revenue, $25,392.87; expended in relief, $5531.81.

June 30, 1851, the chartered lodges were ninety-eight, — of which No. 1 was defunct, — and the revenue was $30,705.51; paid for relief, $5185.01; with a total membership of 4142. June 30, 1852, the number of lodges was one hundred and fourteen; membership, 4865; revenue, $34,864.20; relief, $6764.52.

It is apparent that Odd Fellowship in Illinois had "taken hold" of the people, and the growth thereafter was phenomenal. On March 31, 1887, the number of working lodges was six hundred and sixty-nine; the membership, 31,698; annual receipts, $379,097.66; and total amount paid for relief, $110,459.81. On March 31, 1894, the number of lodges was eight hundred and ten; members, 49,255; revenue, $457,548.88; paid for relief, $145,464.02; while the net worth of lodges is stated to have been $1,839,909.13.

It is not needful to give more statistics, — the story is told, — Illinois Odd Fellowship each year adds thereto. The ever-growing volume of relief outlay, the unobtrusive, yet ever-extending influence of the principles of Friendship, Love, and Truth, taught in the lodges, and exemplified by the members, permeates every community, all over the state. The day of small things was in the past. All hail! Illinois. Odd Fellowship has been a potent factor in your prosperity; and to the long line of Grand Masters, whose names are revered: to the living be given all honor; for such as have passed away, treasure grateful remembrance.

Wisconsin. — In 1835 all that is now the state of Wisconsin was as yet a territory; first attached as part of Michigan, and afterward as the territory of Iowa; yet Odd Fellowship, though in its infancy, "pushed out" to the frontier; and, in August of that year, Iowa Lodge, No. 1, was established, by Special Deputy Stephen Taylor, whose home was in Pennsylvania.

This was the pioneer lodge, — the first established in the Northwest Territory, and its domicil was and is Mineral Point. The charter members were thirteen in number, and were headed by Edward Cooke. The lodge proved a great success for a time, but imprudence in its fiscal affairs overthrew it, and it ceased work for years, but has been revived.

Lafayette Lodge, No. 2, was established by Thomas Wildey, Past Grand Sire, as "travelling agent." The lodge was short-lived, little, if anything, being known of its action and operations. In 1843 a dispensation was issued to erect a new "No. 2," to be hailed as Milwaukee Lodge, No. 2, and located at Milwaukee. The dipensation was granted by John A. Kennedy, Grand Sire, and was directed to John G. Potts, District Deputy Grand Sire, who was intrusted with the duty of instituting the lodge, which was done March 14, 1843. Milwaukee Lodge, No. 2, was the real pioneer lodge of Wisconsin. When organized, the territory was a wilderness; but the seed was planted, and germinated, and hundreds of men who were made Odd Fellows, in this "No. 2," spread the principles of Odd Fellowship throughout the jurisdiction, and many lodges thereafter owe their rise, progress, and success to that sterling lodge.

Both the territory and the institution of Odd Fellowship, were grow-

ing in importance; and, in September 21, 1847, sixteen subordinate lodges had been authorized, — including the one organized first at Mineral Point.

A charter was granted for a Grand Lodge December 25, 1846, but it was not instituted until June 9, 1847. Past grands were in attendance from Lodges Nos. 2, 5, 7, 8, 9, 10, 11, 13, 14, and 15. Visiting brothers were admitted to seats: two, from Ohio; one, from Illinois; and one, from New York.

William Duane Wilson, District Deputy Grand Sire, was the instituting officer, and John D. Kinsman was elected Grand Master, and Brother Wilson, Grand Representative. On July 21, 1847, a session of the Grand Lodge was held, and there were seventeen subordinate lodges (two, however, not reporting), with a membership of 720. One year thereafter the lodges had increased to twenty-four, and the membership to 1223. Before the second semiannual session was held, January 17, 1849, Wisconsin had been admitted into the Union; and, in 1850, the population thereof was 305,391, — having grown from 30,945, in 1840. Prosperous was Wisconsin, and the Order kept pace in growth and prosperity with the state; and, at the annual session in July, 1849, the membership was 1657; with receipts, $6524; relief paid, $1027.31; and, in July, 1850, the membership was 2287; income, $8468.

From this time forward, the growth was substantial and solid. The membership for the year ending December 31, 1859, was 1912; ten years thereafter, in 1869, the number of members in Wisconsin was 6325; revenue, $43,348; paid for relief, $5330; assets, $82,771. For the term ending December 31, 1886, the membership was reported at 15,043, — how great the increase!

For the year ending December 31, 1895, Wisconsin reported three hundred and thirty-eight lodges; active membership, 17,362; relief paid during the year, $32,893.29; receipts, $151,096.82. Wisconsin! what a grand state, — a splendid jurisdiction.

Kentucky. — In 1835 past grands from Boone Lodge, No. 1, Chosen Friends, No. 2, and Lorraine, No. 4, all of Louisville; and of Washington, No. 3, of Covington, held preliminary meetings for the purpose of forming a Grand Lodge; and, on September 14, 1836, Deputy Grand Sire John Armour instituted the Grand Lodge of Kentucky. The first Grand Master was William S. Wolford, and the first Grand Representative was Henry Wolford, both of Louisville. Friendship Lodge, No. 5, was instituted in 1837, and was represented at the session of the Grand Lodge, in November, 1837.

Thomas Wildey, Past Grand Sire, visited the Grand Lodge of Kentucky, in 1838.

There was a marked advance from 1840: Lodges No. 6, at Frankford,

No. 7, at Lancaster, No. 8, at Danville, No. 9, at Stamford, No. 10, at Nicholasville, were all chartered that year; in 1841, Nos. 11 and 12; in 1842, No. 13, at Henderson, No. 14, at Richmond; while, in 1843, Nos. 15 and 16 were instituted; and, in 1844, Herman Lodge, No. 17, — the first lodge to work in the German language in Kentucky, — and, in 1845, Nos. 19, 20, 21, and 22, were chartered; so that the ten years were closed with twenty-two subordinate lodges, — of one of which the charter had been reclaimed, leaving twenty-one active lodges.

During these ten years William White, who for forty years was the Grand Secretary of the Grand Lodge of Kentucky, as a past grand of Boone Lodge, No. 1, received the Grand Lodge, and Past Official degrees; and Tal. P. Shaffner, Past Grand, having removed from Maryland to Kentucky, and joined Chosen Friends Lodge, No. 2, was admitted a member of the Grand Lodge. The membership, at the close of the first decade, reached 800; and some of the brightest minds the Order ever had in the state gave their talents to its upbuilding during the first ten years of the history of this Grand Lodge.

The following left their impress upon Kentucky Odd Fellowship: William S. Wolford, Henry Wolford, and Charles Wolford, — three brothers; James S. Litgow, John B. Hinkle, Joseph Metcalf, W. H. Martin, William Matthews, T. J. Harrison, A. K. Marshall, and Tal. P. Shaffner. Henry Wolford, a charter member of No. 1, — first representative to the Grand Lodge of the United States, — introduced Odd Fellowship into Indiana. In civic affairs he was distinguished, and was treasurer of the city of Louisville for thirty-three years. His brother Charles withdrew from No. 1, to help organize No. 2, and remained a member thereof for over fifty years. He was, also, Grand Representative, and was a gifted man, — wooed the muses, — and one of the funeral odes used by the Order came from the pen of Charles Wolford. Tal. P. Shaffner was very able and eminent in the Order, and one of the committee to revise the ritual. He travelled abroad and published a unique volume on Odd Fellowship, a copy of which he gave to every crowned head in Europe.

During 1846 nine lodges were instituted; in 1847 fifteen more; and, in 1848, six, — among them No. 51, which has given the Order three Grand Masters, and John C. Underwood, Grand Sire. Eight charters were granted in 1849; and, among them, No. 56, which gave to the Order Grand Sire Milton J. Durham. In 1857 George W. Morris became a member of the Grand Lodge; and, for forty years, was the Grand Treasurer of the Grand Lodge of Kentucky. The Reverend Isaac Dowd Williamson, in 1832, was a representative to the Grand Lodge of the United States, from Kentucky, and took high rank in the councils thereof.

From 1846 to 1856 the Order was very prosperous, — the lodges had increased to one hundred and six, with 5550 members. Able, brilliant

men, and those noted in state and national affairs, were leaders in the onward movement of Odd Fellowship.

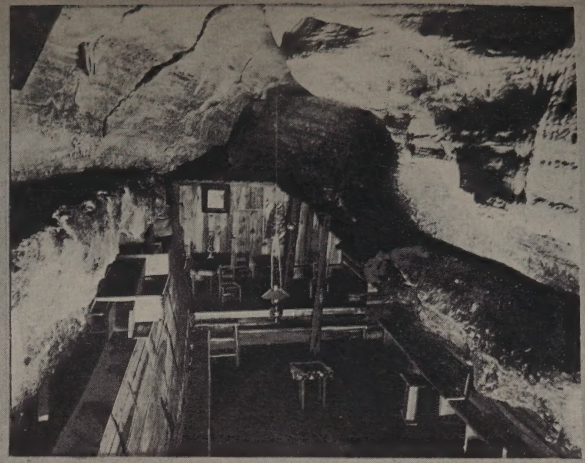
Coming to the close of the third decade, in 1865, — the first half of the period was one of great prosperity; the last half of great depression. Kentucky was situated between the two sections engaged in the great civil war; her people were divided in their sympathies, — some for one side, some for the other, — this condition reaching even into families, and the Order was adversely affected. The membership declined forty *per centum*, and was reduced to 3300, — more than forty lodges surrendered their charters, and less than half-a-dozen were organized; but this decade gave to the Order and to the Grand Lodge of Kentucky many able men, — among them Reverend J. W. Venable, the beloved Grand Chaplain of the Sovereign Grand Lodge; and Amos Shinkle, one of the wealthiest men of the commonwealth, — the promoter of the suspension bridge across the Ohio river, and a philanthropist, in truth and fact. The men of note, of brilliant parts, and prominence may be counted by the hundreds, — and, at the close of the fourth decade, Odd Fellowship, in Kentucky, was on the highway to a larger development, the most successful in all its history hitherto. More than ten thousand members were enrolled.

During the fifth decade of the life of the Grand Lodge there had been a material decrease, — a loss of thirty lodges, and of (about) 4000 members. The introduction of various assessment insurance orders may account for this loss, in a large measure.

In the ten years closing the sixth decade, a reaction has taken place, — again, a growth appears, with one hundred and seventy-four lodges, and a membership of 8300. The young men of Kentucky are coming to the front, as leaders, but most of them from the business walks of life, rather than from the professions. The reports of December 31, 1895, give one hundred and seventy-one lodges; a membership of 8354; paid for relief and charity, $38,427.74; with invested funds of $708,759.13, — weighing all things: well done, Kentucky.

Tennessee. — The first record book of Tennessee Lodge, No. 1, has been lost, but there exists a book, in which is written the original constitution of that lodge, and to which is appended a list of all the members from its organization, together with date when each was admitted; and it is clearly the fact that Tennessee Lodge was instituted in the city of Nashville on June 1, 1839, Linsfield Sharp, a Baltimorean, being the instituting officer. The constitution bears his approval, under date of July 30, 1839, and he adds to his signature "S.D.G.M." No. 1 was very prosperous in the first year of its existence; and, including its charter list, at the close thereof, the total membership was 85. The lodge moved along smoothly, — Odd Fellowship was making friends, and gaining accessions.

LOOKING TOWARD ENTRANCE



LOOKING TOWARD NOBLE GRAND'S CHAIR

ENTRANCE TO CAVE

LODGE IN SESSION.

BOSTON PUBLIC LIBRARY

HALL OF GAP CREEK LODGE, NO. 72, CARTER COUNTY, TENNESSEE.

"Under the Ground."

The anniversary of the lodge was celebrated June 1, 1840. A procession was formed and marched through the principal streets of Nashville, and then repaired to the Christian church, where a service was held, and an oration was delivered. Great interest was manifested by the people, the streets were thronged, and the church was crowded, to overflowing, with people eager to hear, and obtain a knowledge of the new and strange institution. The orator was an educated young physician, — William M. S. Ridley, — then recently settled in Nashville, who had been initiated May 4, 1840, only two months before the delivery of the address, which was able and eloquent, pleasing to his brethren; and he profoundly impressed his audience.

The membership was stimulated, and a second lodge was instituted on June 9, 1840, hailed as Nashville Lodge, No. 2. Both lodges were prospered, but late in 1840, or early in 1841, an unfortunate difficulty took place between two prominent Odd Fellows, — both of high social standing, — growing out of a political controversy, and one of the parties was shot and dangerously wounded. The shock to the community was great, and it was a terrible blow to the Order. The gentlemen were not members of the same lodge, but one was of Tennessee, No. 1, and the other of Nashville, No. 2. The affair was greatly regretted, and, fortunately, death did not ensue, and both long survived; but the offending party "dropped out" of the Order, and, later in life, again reconnected himself, while the brother attacked became very prominent, and in time was elected Grand Master, and became one of the leaders.

The first lodge-room in Tennessee was the upper story of a small brick building, on Market street, Nashville, the first story being occupied as a restaurant. Within a year the lodge moved to more commodious quarters on the north side of the public square. I mention the fact, for it shows the feeble, early beginnings in Tennessee.

On June 1, 1841, a public demonstration was made, including a procession and oration, in which both lodges participated. The services and ceremony greatly enlarged the estimation in which the Order was held by the people, generally.

August 10, 1841, the Grand Lodge of Tennessee was instituted with Brother C. C. Trabue, instituting officer, he having been duly authorized thereto. Timothy Kezer was elected Grand Master. The Grand Lodge of Tennessee met frequently, and transacted its business promptly and in an orderly manner.

October 9, 1841, Columbia Lodge, No. 3, at Columbia, was instituted. This lodge has continued all the years since, though it suffered reverses during the civil war; but it is said, in honor of many of its early members, that they lived long, and manifested an abiding interest in Odd Fellowship, encouraging younger members to continue the good work, so faith-

fully begun four and fifty years ago. Spring Hill Lodge, No. 4, was instituted April 2, 1842, but was removed, in 1844, to Franklin.

The third anniversary was celebrated with more elaborate preparations than the first. Odd Fellowship was fully recognized. The governor of the state, and other distinguished people, were present. An oration by Brother W. F. Tannehill, who was exceedingly happy in delivery, was followed by an excellent collation, and the toasts were drunk without the use of wine or ardent spirits, and the greatest good feeling prevailed. Sober and temperate were the Odd Fellows of Tennessee, of this period, as well as now.

Washington Lodge, No. 5, was instituted September 9, 1842, at Dresden, — and No. 5 has continued to exist all these years.

I find on July 15, 1843, in the proceedings of the Grand Lodge of Tennessee, the "*broad mark*" of the beginning of the degree of the sisters of Rebekah. Brother Jesse Leigh, a charter member of Washington Lodge, No. 5, offered a resolution in the Grand Lodge of Tennessee, instructing its Grand Representative to urge upon the Grand Lodge of the United States the proposition to originate an honorable side degree to be conferred upon the wives of Odd Fellows. Tennessee adopted the resolution, and Grand Representative Kezer presented the action of the Grand Lodge, but the Grand Sire decided such a proposition to be inadmissible, — as being at "variance with the whole tenor of our work." The world of Odd Fellowship moved on, however, and all honor is due to Tennessee. She lacked only a Schuyler Colfax, to broaden the "*mark,*" as it was done in due time.

Odd Fellowship was, indeed, well-planted and well-watered on the soil of Tennessee. Memphis Lodge, No. 6, was instituted November 30, 1843, and grew to be the wealthiest and most prosperous lodge of the state; but too much space will be taken if we go further into detail. Nos. 7, 8, 9, and 10, followed in good time; and No. 10, — Trabue, — was instituted September 8, 1845, and is distinguished because in it E. D. Farnsworth was initiated, and from its ranks became Grand Sire.

In July, 1846, there were twenty working lodges; and, on December 31, 1848, thirty lodges, with 1298 members. December 31, 1858, ten years thereafter, the highest numbered lodge was "No. 106," and the membership was 2592.

During the civil war the numbers were greatly reduced, so that, in 1863, sixteen lodges, only, reported, with a membership of 868. This was the low-water mark, — thenceforward there was a revival of interest, and an increase of members. After the close of the war, the "Ohio man" and the "Indiana man" were seeking new homes, and Tennessee received many additions. In 1886 the membership was 3258, which was so increased that, on December 31, 1895, it was reported at 5057.

Tennessee, the state of Jackson, of Polk, of Johnson, — Presidents of the United States, — the birthplace of Grand Sire Farnsworth, what of thy future! I venture to predict that in the coming decades more than fifty thousand men will, within thy borders, worship at the altars of Odd Fellowship, and make radiant thy history.

Alabama. — Alabama Lodge, No. 1, was chartered, by the Grand Lodge of the United States, at the May session of 1837, it having been instituted on the evening of April 23d, preceding, at Mobile. The following year Past Grand Sire Wildey, as "travelling agent," visited the West, and Southwest, going from New Orleans to Mobile. In Alabama he founded the encampment branch; and, believing he had the power so to do, granted a petition on the 2nd of June, 1838, to Mobile Lodge, No. 2. He remained in Mobile two weeks instructing the brethren and patriarchs in the work and government of Odd Fellowship, and then pursued his labors in other parts of the Southwest, particularly in Louisiana.

On the 5th of November, 1841, a dispensation was granted to Alabama Lodge, No. 1, and Mobile Lodge, No. 2, for a Grand Lodge of Alabama, and it was duly instituted, by Charles J. B. Fisher, Special Deputy Grand Sire, who became the first Grand Master. The location of the Grand Lodge was in the city of Mobile, and one peculiarity of interest is the fact that it was directed to transact business in the Scarlet degree for a time, owing to the distance from any brother qualified to confer the Grand Lodge and Past Official degrees. Opportunely, however, on the day of institution, Brother James B. Page, Past Grand, of the Grand Lodge of New York, arrived in Mobile, and was authorized to become associated with Brother Fisher. The latter organized the Grand Lodge, and the former installed the grand officers.

The narrative history of these two pioneer lodges is not at hand, but the work done must have been considerable, for nine past grands participated in the institution of the Grand Lodge. Among the first acts was a resolution that each brother present contribute the sum of $3.50 "to be placed to their credit," for the purpose of refunding $30 to the Grand Master, who had advanced that sum for the grand charter.

Frequent meetings of the Grand Lodge were held, and the first tabulated report, dated July 20, 1842, showed: lodges, two; members, 106; initiates, between December 15, 1841, and July 20, 1842, 20; revenue, $1232.35; paid for relief, $274.

This jurisdiction experienced the troubles incident to the unsettled jurisprudence of the early days. Because of the prominence of the Grand Master, subsequently, we refer to one incident. The Reverend Isaac Dowd Williamson, having been elected Grand Master and Grand Representative in 1845, was absent from the state at the date prescribed by the constitution (subsequent to the election) for installation, being in attendance upon

the communication of the Grand Lodge of the United States. The constitution, aforesaid, provided that the installation should take place at the July session, and that in case of failure on the part of the officer-elect to appear at that time, a new election should be held, and the officer thus elected might be installed at the same session. Brother Williamson was superseded by another, and the matter came before the Grand Lodge of the United States in 1846. The action of the Grand Lodge was sustained; but this and all other questions were, finally, settled, and harmony prevailed.

At the close of 1846, the lodges had increased to eleven: Nos. 1, 2, 3, 4, and 13, being located in Mobile; No. 5, in Marion; No. 6, in Montgomery; No. 7, in Tuscaloosa; No. 8, in Greensboro; No. 9, in Wetumpka; No. 10, in Cahawba; the number of members was 553; revenue, $2868; paid relief, $197.50. Outside of Mobile the lodges appear to have taken the name of the place wherein located; in Mobile they were named, respectively: "Alabama," "Mobile," "Chosen Friends," "Samaritan," and "Union."

The proceedings contain copies of the documents issued by the factions in New York, the declarations of the Grand Lodge of Pennsylvania, and other states, — the only complete record of the kind that has come to our knowledge. Like New York, the "removal of the Grand Lodge of Alabama" created a great deal of intemperate discussion, — all of which has long ago been settled.

In 1850 the lodges had increased to forty-three; the membership being 1510; revenue, $17,222.33; paid relief, $2821.

The civil war bore heavily upon this Grand jurisdiction; the subordinate lodge treasuries were depleted, membership decreased; but the Grand Lodge, while favoring the proposal to organize a Grand Lodge of the Confederacy, maintained a conservative policy that eventually bore fruit in the prosperity of Odd Fellowship, after the happy reunion at Baltimore, in 1865. The present membership of the state are worthy successors of those who preserved the Order in Alabama during this crucial period.

In 1880 there were thirty-seven lodges, with a membership of 1074; receipts, $6946.52; paid relief, $2784.50. In 1896 Alabama had ninety-two lodges, with 3262 members; receipts, $34,520.26; paid relief, $10,642.70.

The Grand Lodge of Alabama was incorporated by the legislature of that state, under an act approved January 13, 1846. The statute was drawn so broad that each subordinate lodge chartered becomes a legal corporation. There is one exception: Tuscaloosa Lodge procured an act of incorporation antedating that of the Grand Lodge. This interesting fact was brought out prominently in 1893, when an opinion by Judge

O. J. Semmes, the widely known Grand Representative of Alabama, ended further discussion.

Mississippi. — In 1831, or in January, 1832, a number of Odd Fellows organized themselves into an Odd Fellows' society, in the city of Natchez. They possessed a full set of regalia, and needed nothing but authority from the Order to be a legally constituted lodge. Who they were, or whence they came, is not known beyond the fair presumption that they were the same persons who constituted the first lodge organized. They were warm-hearted men, from the New England and South Atlantic states, who supplanted the government of the Natchez Indians, under their chief Great Sun, at White Apple Village, established the state of Mississippi, and made her a member of this "indissoluble Union of indestructible states."

Marine Ruffner, and others, presented a petition to Grand Sire Keyser for a charter for a lodge at Natchez. The petition was granted, and Mississippi Lodge, No. 1, was instituted February 6, 1837, by Sater F. Walker, special deputy. Marine Ruffner was elected Noble Grand. Thomas Wildey, Past Grand Sire, visited Natchez in April, 1838, his arrival being on April 25th. He visited No. 1, established Washington Lodge, No. 2, and instituted the Grand Lodge of Mississippi May 4, 1838. Marine Ruffner was elected Grand Master. At the date of organization of the Grand Lodge, it was estimated that the membership was two hundred.

In 1846, ten years after the organization of the first lodge, there were seventeen lodges, with 556 members. June 30, 1856, sixty-three lodges had been organized, and of these eight had ceased to work, leaving fifty-five active, with 1854 members; a revenue of $14,161.24; while there had been expended in relief, $3495.25.

In 1861 seventy-five lodges had been organized, but the political excitement of that time rapidly reduced the membership to 1563; the revenue to $10,067.44, and the amount expended in relief to $1428.78. Lodges were ceasing to work, and the Grand Lodge did not convene, after its adjournment, in 1861, until August 21, 1865. At the close of June, 1866, of the seventy-eight lodges organized, twenty-four were "extinct," and others had become "dormant"; but the membership was 1337; revenue, $7465.64; and there had been expended in annual relief, $480.

In 1886 only thirty lodges showed evidence of real life, and the revenue was $1534.51. The yellow fever of 1878, and the tornado of 1882, made havoc in the ranks, and the struggle for the mastery of life or death, was intense; but, in 1888, there appeared a slight improvement, and, in 1889, more strength; and, since that date, a season of genuine prosperity has been enjoyed.

The report for December 31, 1894, showed a membership of 1616;

thirty-eight active lodges; receipts, $19,759.32; expenditures, $17,193.56; widows' and orphans' fund, $1389.56; with net assets, $49,789. In 1895 the membership had increased to 1683.

In the list of Grand Masters appears the name of the scholarly Grand Representative Monroe McClurg, the historian of the Order in Mississippi.

Louisiana. — The Order was founded in Louisiana May 23, 1831, by the institution of Louisiana Lodge, No. 1, under a charter granted February 20th, to Joel C. Davis, William J. Orr, William Willis, William Brown, John Malone, F. C. Davis, Joseph Price, John F. Barnes, Joseph F. Irish, and Daniel Buckley. Brother Brown, above named, was the officer designated by Grand Sire Wildey for the purposes of institution. "No. 1" yet exists, though at one time the charter was surrendered, but it was afterward reclaimed.

The Grand Lodge of Louisiana was chartered, at an adjourned meeting of the Grand Lodge of the United States held March 5, 1832, and Thomas Wildey visited New Orleans in December, 1832. Its officers were elected; and, on January 6, 1833, these were installed, and Wildey proclaimed the Grand Lodge regularly instituted. John C. Davis was the first Grand Master. The occasion was one of intense interest. A procession, in full regalia, was followed by an address by Alexander Dimitry, at the First Presbyterian church, in the city of New Orleans.

Charters were granted for new lodges as follows: Perseverance, No. 2, April 19, 1833; Washington, No. 2, September 26, 1838; Feliciana, No. 4, November 1, 1838; Unity, No. 5, December 4, 1838; all of them to be located at New Orleans, except No. 4, and that at St. Francisville. Later, Nos. 1, 2, 3, and 5, — May 23, 1840, — voted to surrender their charters, and a charter was granted September 30, 1840, for Union Lodge, No. 6; but, subsequently, Nos. 1 and 3 reclaimed their charters.

Charters were afterward granted for lodges from Nos. 7 to 50, both inclusive, dating from March 12, 1845, to January 31, 1873, located in several different towns and cities; but there was absolutely no growth from August, 1860 to July, 1871. In 1855 there was a membership of 2957, which was so reduced, that, January 1, 1874, there were only 1307.

On December 31, 1886, only twenty subordinate lodges were in being, with a membership of 750; but, on December 31, 1895, the number of lodges had increased to thirty-nine; and the membership to 1509; receipts for the year, $10,409; amount paid for relief, $4854.95; invested funds, $61,785.25.

The last decade has been one of progress and growth, numerically and in all ways, and gives promise that in the coming years Louisiana will assert herself and take an advanced rank. In the earlier years there were many brethren who occupied prominent stations in the Order; the more distinguished among them being George W. Race, who, by the unanimous

voice of his associates, was elevated to the high office of Grand Sire. If we contrast Odd Fellowship in Louisiana with Odd Fellowship in some of the newer jurisdictions in the West and the Northwest, we should remember that the principles are ever the same, but the environment has been different. The work of love has been carried on; the sick have been attended to, and relieved; the widow and orphan protected, and the stranger-brother cared for. The civil war, and attendant consequences, — fire, and fevers, and floods, — have made havoc, but a new and a brighter day is dawning.

Conclusion. — In the preparation of this Section of Division IV., the writer is indebted to the following named brothers: Gravatt, of Ohio; Nason, of Illinois; Foster, of Indiana; Whitney, of Michigan; Langworthy, of Wisconsin; Elliott, of Kentucky; Harwell, of Tennessee; Dunlap, of Louisiana; McClurg, of Mississippi; and Cahall, of Alabama; without whose assistance, and the historic research of each, touching the Order in their respective jurisdictions, even this limited sketch would have been impossible. To each of them yet living, — and some of them I know have passed away, — as well as to many others; and, especially to the editor-in-chief, Brother Henry L. Stillson, I tender heartfelt thanks, while I hold in fondest memory my departed brothers.

Fraternally,

Henry C. Hedges

SECTION II.

THE WESTERN MISSISSIPPI VALLEY: THE GRAND LODGES OF MISSOURI, TEXAS, ARKANSAS, IOWA, MINNESOTA, NEBRASKA, KANSAS, DAKOTA AND SOUTH DAKOTA, NORTH DAKOTA, INDIAN TERRITORY, AND OKLAHOMA.

By A. L. Voorhis, *Past Grand Master.*

INTRODUCTION.

Area and Acknowledgment. — The vast domain embracing the states and territories named in the headlines of this Section of Division IV., less than one hundred years ago, was comparatively an unknown wilderness or plain, over which Indians and wild animals roamed; but now there are nine prosperous states and two territories, and in this area eleven Grand Lodges, of the Independent Order of Odd Fellows, direct the work of two thousand two hundred and fifty-nine subordinate lodges and over 130,000 members.

The history of Odd Fellowship in the Western Mississippi valley is given in the order in which it was established in the various jurisdictions. The space allotted to this chapter is so limited that many interesting and important items must be omitted; while, on the other hand, the early records in several states having been destroyed by fire or the ravages of war, it is impossible to get accurate or detailed *data*, as the Sovereign Grand Lodge journals only make brief mention of the institution of lodges in some cases, and in others no mention at all, except in the Grand Secretary's report of moneys received. In view of all this, it is not for a moment presumed that the history submitted will be found correct in many things or that it will meet the approval of all concerned.

No one, without the experience, can fully appreciate the arduous nature of work of this character ; hence the mantle of charity should be drawn over many imperfections.

It has been truthfully said: "The membership of this great Order is, in the main, composed of the laboring or middle classes of society," yet the history of these jurisdictions will give the names of men who have gained high rank in the various vocations of life.

It is not proper to close this item without expressing sincere thanks to the officers and members of the various jurisdictions, who have so kindly assisted in procuring the *data* from which to write the following record.

CHAPTER I.

JURISDICTIONS OF THE WESTERN MISSISSIPPI VALLEY.

Missouri. — The first Odd Fellows' lodge established in the Western Mississippi valley was Travellers' Rest Lodge, No. 1, in the city of St. Louis, for which a charter was granted by the Grand Lodge of the United States on the 18th of August, 1834, but it was not instituted until the following year, owing to the difficulty of obtaining a suitable person to open it. A journey from Baltimore to the Mississippi was in that day a serious undertaking, as it required weeks to perform it. St. Louis was then an insignificant frontier town, with about 7000 inhabitants. There were seven petitioners for this lodge "made up" of transient members then in and about the city: one from England; two from Kentucky; three from Pennsylvania; and one from Maryland. By the time the lodge was instituted all but one of the original signers of the petition had disappeared and others had to be substituted.

Samuel L. Miller of Harmony Lodge, No. 3, of Baltimore, who was about to remove to Alton, Illinois, was commissioned to institute the lodge, which was done June 3, 1835, in a small house on the north side of Olive street, between Main and Second streets. The first officers were: Samuel L. Miller, Noble Grand; Thomas Maxwell, Vice Grand; B. B. Brown, Secretary and Treasurer. The names of the other charter members have not been obtained. A suitable lodge-room was furnished on the east side of Main street, between Olive and Locust streets, and in this room its regular meeting was held on the first Saturday evening of June, in that year, at which time eight members were added by initiation, and at the next meeting fourteen more were initiated. At the close of the first year the lodge had 115 members, and there was a small increase over this number at the end of the second year.

The first public display of the Order in St. Louis was given July 4, 1836, by a parade through the principal streets, with banners and music, attracting considerable attention. At the Methodist Episcopal church, on Fourth street and Washington avenue, an address was delivered by Charles Keemle; an original ode, by Louis T. Thomas, was sung; and a banquet closed the exercises of the day.

Wildey Lodge, No. 2, was instituted June 12, 1838, by Thomas Wildey, in person, the charter members of which were drawn from Lodge No. 1. The following day the Grand Lodge of Missouri was instituted by Past Grand Sire Wildey; John Dawson was elected Grand Master. At the close of the year 1839 the membership in these two lodges had increased to 199. During the next year Germania Lodge, No. 3, was instituted in St. Louis,

and Far West Lodge, No. 4, at Boonville. This year closed the first five years of the Order in Missouri, with four lodges and 261 members.

St. Louis Lodge, No. 5, the fourth in St. Louis, was instituted in 1841, and in the succeeding year Western Light Lodge, No. 6, at Weston, was instituted. These six lodges aggregated 396 members. In 1843 the seventh lodge in Missouri was chartered, Covenant, No. 7, at Warsaw. During this year the Order in St. Louis purchased a lot, on the corner of Fourth and Locust streets, for the purpose of erecting a hall. The corner-stone was laid on the anniversary of the Order, April 26, 1845, and the hall was dedicated October 27, 1846. This enterprise was undertaken when there were only about 250 members of the Order in St. Louis, and proved a good investment for the lodges owning the stock; the building-rents earning an annual average dividend of twenty *per centum*, upon its cost, to the time of its sale in 1888. Several years prior to this date the Grand Lodge had purchased one-fourth of a block of ground located at the corner of Ninth and Olive streets, upon which they erected, in 1887–88, at a cost of $900,000, the magnificent Odd Fellows' temple now the pride of the Order in this Grand jurisdiction. It is illustrated in this work.

In 1843 the Grand Lodge was incorporated by the General Assembly of Missouri. In 1844 four more lodges were instituted in the state, and in the succeeding year three lodges were organized. The end of this year was the close of the first decade of the Order in Missouri. The one lodge had increased to fourteen, the five original members to 666; and the outlook was encouraging. During the next ten years there was an increase of seventy-three lodges, making in all eighty-seven, with an aggregate membership of 3419. The total revenue, exclusive of interest on investments, was $238,664.01, and the amount paid for relief was $70,054.30. The growth of the Order in the twenty years of its existence in the state had been steady and healthy, and it had progressed beyond the most sanguine expectations of those who had aided in its organization.

In 1856 the Order in St. Louis purchased a large lot in Bellefontaine cemetery, some three hundred feet in diameter, for the burial of deceased sojourning members of the Order, who might die in the city while visiting it. This lot is under the supervision of a joint relief committee of the lodges in St. Louis, whose duty it is to attend to brothers from other towns who are taken sick in the city, and bury them should they die.

The Order in Missouri continued to prosper with unabated progress until 1861, when the civil war began. At the close of the year 1860, there had been organized one hundred and forty-eight lodges with a membership of 4880, being an increase in five years of sixty-one lodges and 1461 members. In the succeeding four years no progress was made. Several lodges in the state had ceased to work, and the aggregate membership had diminished in consequence of the condition of the country.

ODD FELLOWS' TEMPLE, ST. LOUIS, MISSOURI.

BOSTON PUBLIC LIBRARY

On the 31st of March, 1863, a disastrous fire occurred in Odd Fellows' hall, in St. Louis, partially destroying it. Six out of the fifteen lodges then in the city met in this hall. Several of these lost their paraphernalia and great damage resulted to their records.

With the year 1865 prosperity returned, and its close completed the third decade of Odd Fellowship in Missouri. In the period of thirty years one hundred and forty-eight lodges had been chartered; the initiations aggregated 9955, and the membership remaining was 3015; the total receipts of lodges, not counting interest on investments, was $468,904.12; the amount paid for benefits and relief to members was $101,810.73; and the amount invested, $88,879.65.

The progress of the Order in this jurisdiction, from 1835 to 1895, embracing a period of sixty years, has been steady and uninterrupted, except the disastrous period of the civil war, when it declined both in the number of lodges and membership, as before stated; but with the return of peace and prosperity to the states, there was again experienced a revival of that prosperity which had marked its previous history.

The report of the Grand Secretary, made at the session of the Grand Lodge, in May, 1895, gave the number of lodges at work, four hundred and ninety-six; membership, 26,026; amount in treasury, $89,273.62; investments, $708,254.29; total amount of assets, $797,527.91.

In 1893 the Order in Missouri determined to provide a home for the aged, indigent, and orphans of the Order, and to this end elected a board of trustees, consisting of E. R. Shipley, president; J. B. Jewell, secretary; and Charles F. Vogel, treasurer, and a board of five directors. A fine property was purchased at Liberty, Clay county, which is valued at $75,000. The home is owned by the Order, is not in debt, and for two years has been accomplishing the grand mission for which it was founded, — that of sheltering the homeless and helpless of the Order.

Missouri was the state of that distinguished brother, Past Grand Sire Isaac McKendree Veitch, who was born in Alexandria, Virginia, in 1816, and died in St. Louis, on the 22nd of May, 1884. His funeral called forth the largest array of members ever seen in the state upon a similar occasion, thirty-eight subordinate lodges attending in a body.

Brother Veitch was admitted to membership in Wildey Lodge, No. 2, June 29, 1841. His biography, written by Grand Sire Carleton, will be found in this volume, Section II., Division XIII., and so it is not repeated here. As Grand Sire, he laid the corner-stone of the monument erected to the memory of Past Grand Sire Thomas Wildey.

Besides this illustrious brother, Missouri Odd Fellows have furnished many examples of what the American youth may become by energy, integrity, and perseverance. Among these may be mentioned supreme court judges, congressmen, eminent financiers, and successful merchants.

C. H. Mansur, Grand Master in 1871, deceased, was six years in Congress, and comptroller of the treasury; George B. Allen, a friendless boy, became a prominent and honored citizen, a millionaire, and was twice Grand Master; W. S. Stewart was Grand Master in 1840, and Deputy Grand Sire in 1843–45.

Many of the wealthiest merchants and bankers are Odd Fellows; and yet the Order in Missouri, as in all other jurisdictions, has been mainly popular with those to whom the world has been, and will be, always indebted for progress and honor, — the middle class.

The sixty-seventh annual communication of the Sovereign Grand Lodge was held in St. Louis, in September, 1891, which was a much deserved compliment to the members of the Missouri jurisdiction, and was fully appreciated by the members of the Order therein.

Texas. — The first introduction of American Odd Fellowship into any foreign country was the institution of Lone Star Lodge, No. 1, at Houston, Texas, on the 25th of July, 1838.

This was about two years after the decisive battle of San Jacinto, and about seven years before Texas became annexed to the United States, and at a time when that country was recognized by the government of the United States, and by several of the governments of Europe, as one among the sovereign nations of the world.

The application for a charter for a lodge, in Houston, raised the question of the propriety of the Sovereign Grand body assuming the right to extend its jurisdiction beyond the limits of the government of the United States. It was decided, however, that there was no legitimate reason why Odd Fellowship should be restricted to national boundaries, or why the head of the Order in the United States should not extend its authority to all nations, where the people desired to enjoy the blessings of the institution, and were willing to acknowledge its authority.

The names of the petitioners for Lone Star Lodge are not given, as the record book appears to have been lost, nor can it be stated positively by whom this lodge was instituted. J. DeCordova was, doubtless, the instituting officer, as he had been previously Grand Master of Louisiana, and was about that time commissioned Deputy Grand Sire for Texas.

The life of Lone Star Lodge seems to have been limited; for, on September 30, 1844, it surrendered its charter and effects to the Grand Lodge of the United States. During the six years of its existence the membership, all told, was 112, of whom but seven were in good standing at the time of the surrender of its charter.

December 10, 1838, Deputy Grand Sire J. DeCordova instituted Harmony Lodge, No. 2, at Houston, and the officers were elected and installed. The members of Lone Star Lodge, No. 1, were present and, doubtless, assisted at the institution of No. 2. The charter granted to

No. 2, by the Grand Lodge of the United States, was surrendered to the Grand Lodge of the republic of Texas, and a new one issued by that body dated December 10, 1841.

Among the first resolutions adopted by Harmony Lodge was one taxing its members twenty-five cents each, per month, for the purpose of establishing a school for the education of Odd Fellows' orphan children.

The membership, all told, of this lodge was 35, and the last meeting held was on March 17, 1844, when a resolution was passed surrendering its charter, with a view of consolidation with Lone Star Lodge, No. 1, which had reörganized. It was not long, however, before No. 1 again lost its charter, for insubordination; but now it appears on record as Lone Star Lodge, No. 1, at Harris, Houston county.

Galveston Lodge, No. 3, the history of which is more fully preserved, was instituted May 22, 1840; the preliminary steps having been taken at a meeting held February 10, 1840.

The following persons were present: J. DeCordova, J. W. Lacy, J. B. Darrell, W. Williamson, J. K. Beaumont, P. Weikel, P. Edmunds, W. Lupton, and J. Brock. P. Edmunds was elected president, J. W. Lacy, secretary; and J. K. Beaumont, treasurer. A committee was appointed to secure the necessary funds to pay for a charter and make application for the same. On February 12th another meeting was held, and a committee appointed to draft a constitution; then the meeting adjourned to such time as the charter might be received, which was on May 22nd, when another meeting was called and Galveston Lodge, No. 3, was duly organized. Following the installation of officers six applicants were elected and initiated, after which Lone Star Lodge was invited to join in a procession. Another meeting was held on May 27th, and the initiation fee was fixed at $50.

June 15, following, the first address on Odd Fellowship, in Texas, was delivered by Past Grand Master J. DeCordova before this lodge, and the first trial under the laws of the Order, in this jurisdiction, took place before this lodge, on the 11th of September, 1840, on charges against John O'Brien, which resulted in his acquittal.

It is now about fifty-six years since this lodge was instituted, since which time it has never ceased to hold its regular meetings (with the exception stated below), notwithstanding the many civil convulsions through which the country has passed.

During the time intervening between September 1, 1841, to November 1, 1842, this lodge discontinued its meetings by permission of the Grand Lodge, for the reason that nearly all of its members had joined expeditions to the frontier to protect the republic from an invasion by Mexico. During fifty-five years of uninterrupted work its members have numbered several thousands, most of whom have gone to their long home; many are yet scattered through the different parts of the country; and several

have been among our leading and most prominent citizens, and have occupied distinguished positions in the nation. Thus by the institution of Galveston Lodge, No. 3, Odd Fellowship secured a lasting foothold in Texas, and has steadily increased from that time to the present.

March 12, 1841, Grand Sire Kennedy, on the petition of Lone Star Lodge, No. 1, Harmony Lodge, No. 2, and Galveston Lodge, No. 3, granted a dispensation for a Grand Lodge in the republic of Texas, and the same was duly instituted on the 29th of April, 1841, in Houston, by J. DeCordova, Past Grand Master and Special Deputy Grand Sire. James A. Young was elected Grand Master. The meetings of the Grand Lodge of Texas from its organization were held quarterly until November, 1849, after which annual sessions have been held.

Ridgely Lodge, No. 4, at Houston, was instituted probably in November or December, 1844, as the records of the Grand Lodge of Texas show that a dispensation was issued for this lodge November 6, 1844.

No authentic records of the subsequent history of this lodge are at hand. The presumption is that its existence was of short duration. In September, 1845, it had but nine contributing members; and Galveston, No. 3, had 30, making the total membership 39, among whom were two past grand masters, namely, R. M. Hannay and J. DeCordova.

Hermann Lodge, No. 5, at Houston, was granted a charter by the Grand Lodge, July 24, 1845. No date of institution can be found, but the records show that it has been in active work to the present time.

There are no regularly kept journals of the proceedings of the Grand Lodge prior to August 13, 1846, hence it is impossible to make accurate statements; in fact, the Order was in an unorganized condition at that time. The Grand Sire, in his report to the Grand Lodge of the United States, in September of that year, does not refer to Texas at all, and the Grand Secretary merely states that there "are three subordinate lodges in tolerable health."

In 1849 the reports showed a more healthy condition, and from that time there was a steady increase in lodges and membership to 1861, when the reports gave a great diminution in the cash receipts.

At the session of the Grand Lodge held at Houston in February, 1862, no reports are given showing the strength of the Order. This session appears to have been for the purpose of seceding from the jurisdiction of the Grand Lodge of the United States, as copious resolutions on that subject were adopted. It was decided to join in the formation of a Grand body, to be known as the "Grand Lodge of the Confederate States," and an invitation was extended to all the Southern jurisdictions to join in this undertaking. What the result of this action was need not be recorded here; suffice it to say that, in response to the proclamation of Grand Sire Veitch, a special session of the Grand Lodge was held at Galveston,

August 28, 1865, the resolutions of secession were promptly repealed, and representatives elected to attend the session of the Sovereign body; since which time prosperity has been the rule, as is evident by the report December 31, 1894, which shows two hundred and fifteen active subordinate lodges, with a membership of 8124; total assets, $447,344, and a widows' and orphans' fund of $34,515.

The annual communication of the Sovereign Grand Lodge, at Dallas, in September, 1896, marks an era of great importance in this Grand jurisdiction. Not only was it signalized by the election and installation of Fred Carleton as Grand Sire, but the whole membership of the Lone Star State vied with one another to fittingly welcome the representatives of all the states of the Union and other countries. The promises made by the Grand Representatives of Texas at Atlantic City, in 1895, were more than fulfilled, with Brother Stillwell H. Russell, chairman of the large and able executive committee.

Many of the persons prominent as pioneers in Texas have gained high rank in the Order: James A. Young was Grand Master, in 1841; J. W. Niles, in 1843; W. M. Carper, in 1846; J. DeCordova, in 1860, — and the Texas jurisdiction is honored by having that faithful worker, Fred Carleton, of Austin, at the head of our great fraternal organization.

In February, 1870, while the Grand Lodge of Texas was in session at Galveston, Grand Sire E. D. Farnsworth being in attendance, — upon his Western tour of visitation, — he was tendered a banquet by the Odd Fellows of Houston, at the Hutchinson hotel of said city. A cordial welcome was accorded the Grand Sire; and, at a public meeting assembled at the theatre, composed of the members of the Order and of citizens at large, he gave an address upon the subject of Odd Fellowship, which was well received.

At the institution of the Grand Lodge of the republic of Texas, the *seal* presented at that time was afterward lost and for many years could not be found. Through the efforts of Grand Master J. A. Haynie it was recovered, while he was on a visit to New Orleans, nearly twenty years after its disappearance. How it was lost is not known, but it is presumed that, during the removal of Grand Lodge effects from Houston to Galveston, it was mislaid and in some way fell into the hands of a Mrs. Stockbridge, who used it in the manufacture of a pincushion, which in time came into the keeping of the mother-in-law of S. Boullement, a Past Grand of Magnolia Lodge, No. 2, of New Orleans, who, intending to make a new one, tore apart the old cushion to get the weight which was in it, found

the seal and gave it to Brother Boullement. This was one or two years before the "late war," and no opportunity appeared for its return until March, 1868, when Grand Master Haynie recovered and presented it to the Grand Lodge of Texas, to rest in peace with its kindred relics in the archives of that Grand body.

One of the most successful institutions for the care and education of the orphans of deceased members is located at Corsicana, Texas. It is a monument to the forethought and labors of a committee of which M. D. Herring was chairman, and to which every Odd Fellow looks with pride to-day. Prior to this the members of Bryan Lodge, No. 76 (defunct), unaided and alone had founded "The Texas Odd Fellows' University and Orphans' Home," at Bryan, and erected its first buildings.

Arkansas. — Arkansas became a state in June, 1836, and Odd Fellowship was planted there August 12, 1839, by the institution of Far West Lodge, No. 1, at Little Rock, by William Morrison, one of the petitioners. Simon Buckner was made Noble Grand; F. C. Kendall, Vice Grand; and Joseph Sands, Secretary; the other petitioner was William H. Ozier. Four were initiated at this meeting and six petitions received. By the end of that year 54 had been initiated, one expelled, and $606.50 revenue collected.

The lodge prospered for some time, having 69 members in 1842, but from this time it seemed to languish until 1846, when W. F. Davis, of Tennessee, as District Deputy Grand Sire, visited the lodge. He found 130 members on the roll, but only 19 were willing to aid in the resuscitation. With this number it was again opened and instructed in the revised work.

June 3d, of that year, Brother Davis instituted Telulah (which signifies "bird of light") Lodge, No. 2, at Helena. No further record of this lodge is found until 1887, when it was reported defunct, but must have been dead long before this, as no mention of it is made in 1849 at the institution of the Grand Lodge.

November 13, 1847, James Norton, District Deputy Grand Sire, sent a petition to the Grand Lodge of the United States for the establishment of Lodge No. 4, at Batesville; but no record of the institution of this lodge, or of No. 3, at Fort Smith, is at hand. Grand Secretary Ridgely, in his report to the Grand Lodge of the United States, in 1848, said: —

"The Order in this state is in a very improved condition. Four lodges and one encampment are in existence. During the recess dispensations have been issued for Frontier, No. 3, at Fort Smith, and Independence, No. 4, at Batesville."

April 26, 1849, a dispensation was issued to organize the Grand Lodge at Little Rock, and June 10th, of that year, F. C. Kendall, District Deputy Grand Sire, instituted the Grand body and installed James M. Danley as Grand Master, and other officers. F. S. Garritt, Grand Secretary, was the

first Grand Representative from this jurisdiction. Only Lodges Nos. 1, 3, and 4 are mentioned in connection with the formation of the Grand Lodge.

The difficult and uncertain methods of communication in those early days seriously retarded the growth and usefulness of the Order in the so-called far Western states and territories.

The passwords were not received sometimes until near the close of the year. The four years of civil war were disastrous to this jurisdiction, as it was occupied alternately by contending forces during that time. Notwithstanding these adverse circumstances, it now has one hundred thirty-eight working lodges, with a membership of about 4500, and its representatives stand high in the chief council of the Order.

General Albert Pike, who was Grand Master in 1852, had a national reputation as a Mason of high degree. He was, also, a lawyer of distinction, a writer and a poet. C. B. Mitchell, Grand Master in 1856, was United States senator in 1860; W. R. Miller, Grand Master in 1865, was governor in 1874; S. W. Mallory, Grand Master in 1879, was a brigadier-general in the Federal service during the "late war"; J. B. Friedheim, for twelve years Grand Representative, was a presidential elector in 1884, 1888, and 1892.

The destruction of lodge records by fire and war's devastations has made it impossible to give an accurate history of the Order in this jurisdiction. For some years past the members of the Order in Arkansas have been making efforts to establish an Odd Fellows' home and sanitarium, at Hot Springs, for the special care of invalid members from all jurisdictions visiting that great health resort.

Iowa. — The first white settlement in Iowa (meaning "the beautiful land"), was made in 1788 by some French-Canadians, at what is now known as Dubuque. In 1834 Iowa was a part of the territory of Michigan, and in 1836 a part of Wisconsin. No further settlements were made until the spring of 1833, when several companies of American immigrants settled in the vicinity of Burlington; where, April 4, 1844, — fifty-two years ago, — the first lodge was formed, known as Washington Lodge, No. 1. It was instituted by John G. Potts, District Deputy Grand Sire, of Galena, Illinois. Among the petitioners were Richard Mausley, Past Grand of Pennsylvania, and W. H. Mauro, Past Grand Master of the District of Columbia. The first initiate in the state was William D. McCord, who was afterward Grand Master and Grand Representative. Joseph Bridgman was the ninth initiate, and served the Order well in several high positions.

Harmony Lodge, No. 2, at Dubuque; Lodge No. 3, at Keosauqua; and Jefferson Lodge, No. 4, at Fairfield, were established in 1845, but by whom or when is not stated. June 30, 1845, there were four lodges and 84 contributing members.

In the latter part of 1845 and early part of 1846 Muscatine Lodge, No. 5, at Bloomington; Kosciusko Lodge, No. 6, at Iowa City, and Miners' Lodge, — number and location not given, — were established; but, again, there is an absence of all details in the journal of the Grand Lodge of the United States for 1846, except that the Grand Secretary in his report commends District Deputy Grand Sire John G. Potts and William Duane Wilson, for their splendid work in the district then known as Wisconsin, Iowa, and Northern Illinois. He said: —

"The reports of these two officers deserve the marked notice of the Grand Lodge of the United States. It will be seen that they have covered this section with lodges and encampments." [No such reports are found in the journal.]

At this session a petition was presented from four of the six lodges in Iowa asking for a Grand Lodge, but the request was not granted.

On the 2nd of March, 1847, a warrant was issued to Lodge No. 8, at Davenport. In the list of receipts for dues, — journal 1847, — are found the names only of Miners' Lodge, Lily of the Mount Lodge, Rose of the Valley Lodge, and Justitia Lodge; but all except the last named are, also, mentioned as being in Wisconsin. The report for June 30, 1847, gives Iowa eight lodges, with 291 members. It is difficult to determine which one of the lodges named is included in the eight.

In April, 1847, Lodges Nos. 1, 3, and 4 petitioned for a Grand Lodge, to be located at Burlington; and, in June of that year, a like petition was forwarded, by Nos. 2, 5, 6, and 7, praying that the Grand Lodge be located at Bloomington. Both of these documents were accompanied with papers showing the existence of acrimonious dissensions among the lodges in that state, as to the place where the Grand Lodge should be located. In view of this condition it was deemed for the good of the Order not to grant a charter at that time, and the prayer of the petitioners was refused. However, early in 1848, the lodges having agreed upon the location, a warrant was issued to John G. Potts, District Deputy Grand Sire of Illinois, who instituted the Grand Lodge of Iowa May 1, 1848, at Bloomington, — now Muscatine, — and so closed his long and efficient services in this jurisdiction.

At this time, as near as can be ascertained, there were ten working lodges, located as follows: No. 1, at Burlington; No. 2, at Dubuque; No. 3, at Keosauqua; No. 4, at Fairfield; No. 5, at Muscatine; No. 6, at Iowa City; No. 7, at Davenport; No. 8, at Tipton; No. 9, at Ottumwa; and No. 10, at Mount Pleasant.

Grand Secretary William Musson contributes the following concerning the first session, the early officers and members and subsequent history: J. Whitfield Garner was elected the first Grand Master, and Richard Cadle, Grand Secretary. Very little seems to have been done beyond the adoption of a constitution, the election of grand officers and a representative to the Grand Lodge of the United States; the latter office being filled

by Brother John Thorington. Of the nine grand officers at the first session Brother Joseph Bridgman is the only survivor, — a hale old man of about eighty, who still takes great interest in the Order, and attended the last Grand Lodge meeting. Brother Cadle, the first Grand Secretary, was from the same city, — now Muscatine, — and died in Colorado in 1895. Brother Rupert, another first grand officer, died some three years ago. He belonged to Harmony Lodge, No. 2, at Dubuque. The writer knew these brothers well. The remaining grand officers of the first session have been dead many years, or removed from the jurisdiction. Two lodges were chartered: Schiller, No. 11, and Julien, No. 12, both of Dubuque, and both are prosperous and strong lodges.

The first annual communication was held at the same place, January 18, 1849. The Grand Lodge degree was conferred on Brother William Garrett, afterward for forty-two years the faithful Grand Secretary, and who died in February, 1895. Thomas Hardie, now of Dubuque, — the surviving pioneer of the Order in British North America, — who has always taken an active interest in Odd Fellowship, and John Pope, ninth Grand Master, were reported as entitled to the Past Vice Grand degree.

The receipts from May 1, 1848, to January 18, 1849, were: charter fees, $300; dues, $321.56; supplies, $18.25; total, $639.81. (January 7, 1896, the receipts of the *day* were $777.) At this session a motion was made to receive gold coin: "sovereigns @ $4.90; one-half sovereigns @ $2.45, — but hereafter at their current value." The proceedings of three days fill only twenty-nine pages; and the complement of lodges was nineteen, with about 670 members. Eight years later (1857) there were one hundred and ten lodges and over 4500 members, with annual revenue, $32,000; paid for relief and burial of the dead, over $3000. The growth of the Order continued to keep pace with the rapid development of the state, in wealth and population, until now it has a list of lodges numbering six hundred and five and a membership of about 37,000.

There is an interesting fund of reminiscence connected with the history of the Grand Lodge of Iowa, did space permit of its recital. Two active members of the session of 1850 remain: Thomas Hardie of No. 12, before mentioned, and Brother Lathrop of No. 6, the present District Deputy Grand Master of his district. About that time, and until the abatement of the "California gold fever," the Order in Iowa suffered from emigration; at one time reducing the membership considerably. Of the seven new lodges reported in 1852, five still exist and are prosperous. In those days it took fourteen days to travel from Des Moines to Muscatine, where the session was held, — about one hundred and seventy-five miles, — attend the Grand Lodge, and return. The *per diem* was $1, and mileage five cents *one* way. It was at this session that our lamented Brother Garrett entered the Grand body, became its secretary, continuing in that office

until "called above," in February, 1895, as aforesaid, beloved and revered by all who knew him.

In 1853 Grand Master A. D. Anderson reported laying the corner-stone of the Iowa Female Collegiate Institute, which, though not now separately in existence, has properly been merged in the Iowa State University, an institution of which all Iowa feels proud. In 1854 the jurisdiction was redistricted; District No. 1 being "Lee county half-breed tract," significant to Odd Fellows, — "half-breed" referring to Indians.

Iowa Odd Fellows did not escape the financial troubles of the panic of 1857, nor the vicissitudes of the civil war. Both causes contributed to the embarrassment of the Order, and checked its growth for nearly a decade; but, in 1867, the "progress" reported in 1864–66 began to be noticeable, and the membership had increased to about 5700; an addition of eleven lodges and more than 1000 members during the past year.

In 1869 the good work was augmented by the report of nineteen Rebekah lodges; Bloomfield, No. 1, instituted December 14, 1868, has claimed to be the first Rebekah lodge, — and if not the *first*, probably few were organized prior to that time.

The same increase and prosperity seems to have attended the subsequent history of the Order from 1870 to this date, — with the addition of new members, this jurisdiction shows a proper ratio of increase in amounts paid for relief: being $27,500 in 1879, $35,000 in 1889, and $60,000 in 1895; invested funds, at the latter date, $1,043,700.

In 1894 a move was made to found a home. This crystallized into a committee and report in 1895, while in 1896 the Rebekahs had collected $1200 as their first contribution, the Grand Lodge donated $10,000, and no doubt the project will materialize in a home for aged members and orphans, worthy of the Odd Fellows of Iowa.

This jurisdiction has produced its quota of distinguished members of the Order. Among the many who contributed much to make Iowa one of the banner states in Odd Fellowship, may be mentioned Erie J. Leech, Grand Master in 1860–61, and Grand Sire in 1882–84. He was for several years prior to this a Grand Representative, and was a recognized and valuable member of the Sovereign Grand Lodge. He resided at Keokuk, where he died August 29, 1891, at the age of sixty-five. It is said of him that whether as a boy chopping wood, at work in brick yards, clerk in a hotel or store, serving on various school boards, as an officer in the army, or clerk of the state and federal courts, he was ever the same noble character, — kind, considerate, and genial to all.

Among the many veterans still remaining on duty are: J. Norwood Clark, of Iowa City, a Past Grand Master, and fifty-eight years an Odd Fellow; Herman Block, who for a number of years has been Special Deputy Grand

Sire for Europe; and W. S. Burton, Grand Master in 1863, an old but vigorous member.

Grand Sire Farnsworth visited this jurisdiction in March, 1870, and stopped at Council Bluffs, where he was appropriately received by members of the Order from Iowa and Nebraska.

Minnesota. — The territory of Minnesota was created by congressional enactment March 3, 1849, and at that time embraced nearly twice the limits it now has as a state. It became a member of the Union May 11, 1858, but long before that time Odd Fellowship had been planted within its borders.

The first lodge instituted in this state was located at Stillwater, which was then a lumbering town of considerable importance, on the Saint Croix river, — the dividing line between the territory of Wisconsin and Minnesota, and twenty miles from Saint Paul.

The petition for this lodge was dated January 25, 1849, and signed by Henry L. Moss, formerly of Platteville, Wisconsin; Sylvanus Trask, of Girard, Pennsylvania; William H. Oliver, of Boston, Massachusetts; Albert Harris, of Savannah, Georgia; D. B. Loomis, of Alton, Illinois; Robert Philbrook, of Oldtown, Maine; and was duly forwarded to Grand Secretary Ridgely. The charter was granted, and Minnesota Lodge, No. 1, was instituted by John G. Potts, District Deputy Grand Sire of the Northwest, August 15, 1849. At the next regular meeting Mahlon Black and Socrates Nelson were initiated, — the first candidates to be made Odd Fellows in Minnesota. No. 1 surrendered its charter February 25, 1864, owing to the hard times following the war, but was reörganized December 31, 1883, and is now one of Minnesota's most prosperous lodges.

Saint Paul Lodge, No. 2, was instituted, in the town of that name, May 3, 1850, with six charter members, among them being Benjamin W. Brunson, who is still an honored member, and quite regular in his attendance, considering his advanced age. He was initiated into the Order in 1844. This lodge prospered from its very inception, although the working brothers often had to "skirmish" for a quorum. At one time in its history, nearly every eligible man in the town was a member. In January, 1853, a series of stock certificates were issued, with which the members purchased a lot for $600, which is now in the heart of the city and worth $100,000. The lodge has other property to the value of over $16,000. In 1895 it had about 366 members. It is the "mother" of lodges in Saint Paul, there being now eighteen in the city, all of them directly or indirectly its offspring. A three-story brick building covers the valuable ground owned by this lodge, and in this building four subordinates, five Rebekah lodges, one encampment, and one canton hold their meetings. The revenue is about $8000 per year, of which amount the lodge gives generously to every worthy distressed lodge, or individual member.

John G. Potts Lodge, No. 3, was instituted at Saint Anthony's Falls (now a part of Minneapolis), May 29, 1851, but it did not prosper, and died a natural death a few years afterward.

During the winter of 1851–52 political excitement ran high, and, naturally, penetrated every organization of men. Saint Paul, No. 2, was no exception, with the result that eight of its members withdrew and organized a new lodge, — the second in the town. Hennepin Lodge, No. 4, was instituted June 2, 1852. There does not appear to have been strong personal feelings between the members of Nos. 2, and 4, as they met in the same hall, and both were, and are, prosperous organizations.

This made four lodges in the territory, and a petition was forwarded asking for a charter for a Grand Lodge. The prayer was granted, and May 5, 1853, the Grand Lodge of Minnesota was instituted. N. Greene Wilcox was elected Grand Master, and Benjamin W. Brunson, Grand Representative. The organization of this Grand body closed the official work of District Deputy Grand Sire Potts in the territory of Minnesota. He had been an indefatigable worker, travelling by stage, dog cart, or on foot, to further the interests of the Order in the Northwest. He had instituted the first four lodges in Minnesota, the work was confided to the new Grand Lodge, and he bade his faithful friends and brothers a reluctant yet very affectionate farewell.

With the development of the new country, immigration coming in and new towns founded, lodges were added naturally, and there was quite a season of prosperity, — at least it was so considered in those days (1859), although there were only nine lodges and 334 members. During the civil war the membership decreased each year until 1863, when it reached its lowest ebb, 276. From that time forward the membership has increased each year, never taking a backward step. There are now two hundred and thirty-two working lodges and a membership of nearly 15,000. Over fifty lodges own their homes, sixty-two buildings in the state are owned by the Order, and the total assets of the subordinate lodges are $684,521.27.

At the annual session of the Grand Lodge in June, 1891, the Minnesota Odd Fellows' Home and Orphan Asylum was organized and afterward incorporated. It is managed by a board of twelve directors, three of whom are ladies. Over $8000 have been received through the medium of voluntary contributions, and when a sufficient amount has been accumulated, grounds will be purchased and buildings erected. A home may not be an absolute necessity just now, but it is well to realize the importance of making provision for the future.

Three papers are devoted to the interests of the Order, one of which is published by a sister, and is devoted exclusively to the Rebekah branch of Odd Fellowship.

A mutual insurance society, confining its business to this jurisdiction, and under the supervision of the Grand Lodge, dispenses about $100,000, annually, to the widows and orphans of deceased members.

There is a large number of active, earnest Odd Fellows within this state, and the jurisdiction has for years maintained a strong delegation in the Sovereign Grand Lodge, which has honored it by holding its annual session of 1884 at Minneapolis, where the members of the Sovereign body and visitors were entertained in a most magnificent manner.

Nebraska. — This territory was formed in May, 1854, of that portion of the country extending from latitude 40° north to the national boundary, and from the Missouri river to the crest of the Rocky Mountains.

In February, 1861, Colorado was "set off," and in March following, Dakota. At a later date Nebraska received from Washington and Utah territories the triangular tract which afterward was taken and formed the territory of Idaho. This reduced Nebraska to its present size, which was admitted as a state in 1867.

In March, 1855, a warrant was issued by the Grand Lodge of the United States for a lodge to be called Nebraska, No. 1, located at Nebraska City. Charles F. Holly, of Missouri, was made special district deputy grand sire; and, on the 28th of May, instituted the lodge under unusually flattering prospects. The following year Omaha Lodge, No. 2, of Omaha, and Frontier, No. 3, of Nebraska City, were instituted, making a total of three lodges, with a membership of 57 in the territory. No. 4 was instituted in 1857. In the early part of 1858, No. 5, at Brownsville, was instituted with a strong membership. The five lodges applied for, and were granted, a dispensation for a Grand body by the Grand Lodge of the United States; and, on the 27th of April, 1858, under favorable auspices, the Grand Lodge of this jurisdiction was organized by District Deputy Grand Sire Charles F. Holly, at Odd Fellows' hall, Nebraska City, all the lodges being represented.

District Deputy Grand Sire Holly, of Nebraska City, was elected Grand Master, and at the session held at Omaha, September 14, 1858, W. H. Cook was elected Grand Representative.

The membership of the jurisdiction at that time was about 200, divided into five subordinate lodges. The progress of the Order in Nebraska seems to have been steady and substantial. At the close of the first decade of the Grand Lodge's existence, there were twelve lodges with 570 members. During the second decade the advance was more marked, the number of subordinate lodges having reached seventy, with 2566 members. At the close of the third decade the number of lodges had increased to one hundred and sixty-eight, with a membership of 7030.

In the year 1890 several lodges in the western part of the state suffered severely from the effects of the drought. A call for aid by the Grand

Master met with a response characteristic of Odd Fellowship, and every dollar of funds contributed was forwarded to the parties in distress, and correctly accounted, thus enabling many families to live until farm products could again be raised; such being the zeal and loyalty of the Odd Fellows of Nebraska, that not a single lodge was lost from the effects of the scourge. On the contrary, however, the close of 1891 showed a gain, — there being at that time one hundred and eighty-six lodges, with 7718 members. The steady increase of the Order has continued, until, at this time, there are two hundred and eighteen active lodges, with a membership of nearly 10,000.

The fraternity in this jurisdiction is full of noble men eminent in all walks of life, among which we name: Charles F. Holly, who instituted the first lodge in the territory, and afterward became the first Grand Master, by profession a jurist; Alf. D. Jones, the first Noble Grand of Omaha Lodge, No. 2, afterward Grand Master, prominent in business circles; Jonas Hacker, who was Grand Master in 1866, one of the sturdy yeomen of the state, — his administration was marked with success, — he died in 1871. Alvin Saunders was, in 1861, appointed Governor of Nebraska territory by President Lincoln, and from 1877 to 1883 was United States senator, — afterward Grand Master. W. L. Boydston located at Nebraska City, in 1856, and commenced the practice of law; he was a member of the Grand Lodge at its organization, and an honored member when he died in 1875. John Hamlin was a hotel-keeper at Nebraska City, in 1855, and a member of the Grand Lodge at the time of its institution; served as Grand Master in 1870, and resides in Omaha.

During the thirty-eight years of the existence of the Grand Lodge of Nebraska, ten of its grand masters have succumbed to the inevitable law of nature, and have answered the summons from the Grand Lodge above. Twenty-eight still remain, located in various parts of the country, engaged in the active vocations of life.

Provisions have been made for an Orphans' home, which has so far progressed as to become chartered under the state law, and the collection of funds for buildings and maintenance of the same is regularly made throughout the jurisdiction.

Kansas. — This state as now known was once a part of the vast domain acquired by the United States, in 1803, by virtue of the Louisiana Purchase.

It was made a territory in May, 1854, and admitted as a state January 29, 1861, just as the clouds of the great civil war began to show unmistakable signs of the coming storm.

From 1854 to 1861 it was the scene of many conflicts, in border warfare, between those contending for the extension of slavery and those opposed, and it bore its share of devastation during the late war. In fact,

it may truthfully be said that, from the time of its territorial formation to the close of 1865, the attention of the entire country was drawn to the conflict raging on the plains of Kansas, then supposed by many to be a part of the "Great American desert." To the reader it will probably appear strange that Odd Fellowship should have been considered by Kansas during the period named, but among the fearless pioneers of that day were found those who desired the benefits of the Order; and, on the 2nd of March, 1857, Grand Sire William Ellison granted a dispensation for Shawnee Lodge, No. 1, to be located at Tecumseh. It was instituted in due time (date not found) with Benjamin D. Castleman, H. W. Martin, Caleb B. Clements, Francis Grasmack, and Charles Millican as charter members. In February, 1861, the lodge was moved to Topeka, where it still remains. During the same year dispensations were granted for Lodge No. 2, at Leavenworth; No. 3, at Wyandotte; No. 4, at Lawrence; and No. 5, at Atchison; all of which were represented at the organization of the Grand Lodge of Kansas at Tecumseh, June 2, 1858; at which time and place a convention was held with representatives present from Lodges Nos. 1, 2, 3, 4, and 5. J. C. Hemingray, Special Deputy Grand Sire for this occasion, instituted the Grand Lodge of Kansas and installed its first officers. John Collins, of No. 3, was elected Grand Master, and Brother Hemingray Grand Representative, and the Grand body was declared duly organized. It proceeded to adopt a constitution, by-laws, etc., and closed the session on the evening of June 4th, to meet in Leavenworth, October 12th, of the same year, at which time there was in this jurisdiction five lodges and 174 members.

December 15, 1858, White Cloud Lodge, No. 6, was instituted by W. A. Shannon, District Deputy Grand Master. January 13, 1859, after personal investigation, Grand Master John Collins instituted No. 7, at Sumner, at that time a flourishing town on the Missouri river, about five miles below Atchison; but this lodge ceased to exist long ago, and the town site is now a part of a fine Kansas farm.

The first German lodge created in Kansas was Germania, No. 9, at Leavenworth, instituted February 24, 1859, by C. A. Logan, Grand Warden. March 8th, of that year, Oakaloosa Lodge, No. 8, was organized, by Grand Secretary G. W. Brown; and March 6th, he instituted No. 10, at Emporia, — which closed its career in 1862, and No. 15 took its place in 1865. Lodge No. 32, later, succeeded old No. 8.

This made a total, June 30, 1859, of ten lodges with a membership of 333. March 3, 1860, No. 11, at Paola, was started on its successful career; and, later, in the year, Grand Master C. A. Logan granted a dispensation for Peak Lodge, No. 12, at Denver City, — then under the jurisdiction of Kansas, — and N. A. Kirk, of Sum-mun-du-wot Lodge, No. 3, was appointed to open it.

From this time until the close of the war little advancement was made. June 30, 1865, there were nine active lodges and 407 members. The return of peace brought prosperity, and the growth of the Order has kept pace with the growth of the state in wealth and population. The membership is now about 23,000, in four hundred and thirty working lodges.

One of the unfortunate incidents of the war was the sacking of the beautiful city of Lawrence, by Quantrell, August 21, 1863, which caused the loss of two valuable members of the Order; namely, Jerome F. Griswald, Grand Treasurer of the Grand Lodge, and Josiah C. Trask, Past Grand of No. 4, both shot, in cold blood, in the presence of their families, after having given themselves and property into the hands of the marauders.

In 1894 Grand Sire Campbell, in his report to the Sovereign Grand Lodge, said, in substance, that "peace and harmony prevails in all jurisdictions except in Kansas." The trouble referred to was occasioned by what is known as the DeBoissiere orphan home matter. Early in 1892, an aged Frenchman desiring to dispose of some property, and being benevolently inclined, conveyed a large tract of land, consisting of over 3000 acres with the improvements, to five members of the Order in trust for the purpose of maintaining an orphans' home and school. At the same time the trustees, named in the deed of conveyance, procured a charter, under the laws of the state of Kansas, incorporating by the name of "The DeBoissiere Odd Fellows Orphans' Home and Industrial School Association," and an appeal was sent out by the Grand Master calling for donations to pay a claim of about $20,000 against the estate, to which a liberal response was made by many lodges, as the property was variously estimated to be worth from $100,000 to $150,000, and supposed to be a donation to the Odd Fellows of Kansas. At the session of the Grand Lodge in October, of that year, this matter was considered; and with the idea, as just explained, it was practically unanimously accepted. There was, however, not a few who regarded it as a private institute, as by the terms of the charter the trustees hold office for life, and have the sole control and management of it; and when, at the session of 1893, the Grand Lodge levied an assessment of $1.50, *per capita*, to pay the debt referred to, make improvements, and maintain the home, the storm came. Many lodges that had voluntarily contributed $1 for each member, refused to pay the remainder necessary to make the $1.50 called for, and others declined to pay anything. As a result of this insubordination, forty-seven lodges were summarily suspended. The feeling among the members of the Order was then at fever heat, and had not materially cooled when the Grand Lodge met at Wichita in October, 1894. At that session, however, the whole matter was "disposed of," by instructing the proper officers to quitclaim any real, or imaginary, interest the Odd Fellows of Kansas might

have had in said home, to the trustees, which was done, and peace and harmony again prevailed.

At Great Bend, Kansas, there is a little, unobtrusive widows' and orphans' home owned and maintained by Valley Lodge, No. 95. The building is small; its walls are not of granite nor is its roof surmounted by a gilded dome, but it has for several years shielded from the summer sun and wintry blasts the widow and six orphan children of John Crilley, a former member of that lodge.

In September, 1890, the Sovereign Grand Lodge held its sixty-sixth annual session in the capital city of the state, which gave an impetus to the growth of all branches of the Order.

John Collins, the first Grand Master, was a self-made man, whose service to the Order during the first eighteen months of its existence, in Kansas as an independent jurisdiction, cannot be overestimated.

Doctor Cornelius A. Logan was one of the pioneers in this state. He was present at the opening of the Grand Lodge; was the first Noble Grand of Friendship Lodge, No. 5, at Atchison; the first Grand Warden and the second Grand Master of this jurisdiction, — succeeding that fine example of the true Odd Fellow, John Collins. In 1862 he was elected representative to the Grand Lodge of the United States, and served continuously in that body until 1872, when he was made Grand Sire. Soon after this he was sent to Chile as United States Minister and established the Order in that country by the institution of Valparaiso Lodge, No. 1, April 15, 1874. He also organized lodges in Peru and other South American states.

W. A. Shannon was the third Grand Master. He was Secretary, *pro tempore*, at the institution of the Grand Lodge, and attended every session from that time to 1895, when the infirmities of age made his seat vacant.

John Martin, of Topeka, was Grand Master in 1863, and acting Grand Master during the greater part of the preceding year; he afterward became United States senator.

One of the most prominent men in the Order was Samuel F. Burdett, who succeeded George W. Brown as Grand Secretary in 1861, and filled that important office until 1890, — only a short time before his death, — making twenty-nine years' continuous service for the Grand Lodge, and twenty-six years as Grand Scribe of the Grand Encampment. He was a member of the Order in good standing for more than fifty years. He represented his jurisdiction in the Grand Lodge of the United States for the Grand Encampment in 1869–70, and the Grand Lodge by appointment in 1876. While his name does not appear among those who were present when the "curtain was rolled up," yet for more than thirty years his name was familiar to every Odd Fellow in Kansas.

The jurisdiction has had thirty-nine grand masters, ten of whom have passed over the great river and ten are evidently nearing its shores.

Dakota and Present South Dakota. — The first lodge of Odd Fellows, in what was once the territory of Dakota, was located at Cheyenne, now Wyoming, and was known as Cheyenne, No. 1. It was instituted in 1868, by John Forbes, Special Deputy, under the supervision of R. G. Buckingham, Grand Master of Colorado, under whose jurisdiction it was placed.

May 25, 1870, Dakota Lodge, No. 1, was established at Yankton; and, in 1872, No. 2, at Fort Randall, and No. 3, at Vermillion, were instituted. January 21, 1873, Lodge No. 4, at Elk Point, was organized; Lodge No. 5, at Yankton, was instituted March 11, 1874, and No. 6, at Fargo, July 23, 1874. All these lodges were instituted and properly instructed by T. J. Kincaid, District Deputy Grand Sire of Iowa, who was highly commended by Grand Secretary Ridgely for his efficient services.

During the month of May, 1875, the propriety of organizing a Grand Lodge in Dakota was considered by William L. H. Owens, Ralph R. Briggs, and James F. Curtis, past grands of Vermillion Lodge, No. 3, and the question was submitted to the past grands of the other lodges, which resulted in the organization of the Grand Lodge of Dakota at Yankton, October 13, 1875, by William Blatt, Special Deputy Grand Sire. There were three duly accredited representatives present from each of the following lodges: Dakota Lodge, No. 1, Yankton; Echo, No. 2, Fort Randall; Vermillion, No. 3, Vermillion; Elk Point, No. 4, Elk Point; Humboldt, No. 5, Yankton; and Northern Light, No. 6, Fargo. William Blatt was the first Grand Representative to the Grand Lodge of the United States.

At the next session of the Grand Lodge, October 11, 1876, nine lodges were in existence with a total membership of 282. At the close of the first decade, December 31, 1885, the number of lodges had reached seventy-nine with total membership of 2955.

In May, 1890, at the session held at Deadwood, the membership had increased to 4330 in one hundred and nine lodges. At this session Dakota was divided into two jurisdictions, thereafter to be known as North and South Dakota, the latter taking the original charter and effects, as the successor of the Grand Lodge of Dakota. The closing scene at the separation was affecting and will ever be remembered by those present. Retiring Grand Master A. E. Nugent, on the part of the Odd Fellows of North Dakota, presented the brethren of South Dakota with a beautiful gavel of solid ivory inscribed: "Grand Lodge of South Dakota, I.O.O.F., May, 1890"; and, in closing his remarks, said: —

"May it ever serve you as a pledge of our fraternal solicitude, and constantly remind you of the friendship that has lasted through years and bound us together in the happy associations of the past. May it ever be raised in justice and fall with impartiality; and now with heavy hearts we must say *farewell*, wishing you abundant prosperity and all the blessings of this life. May your individual paths be strewn with roses, and the morning and evening a constant source of joy. Once more farewell; the rest let sorrow say."

To which O. S. Basford, Grand Master of South Dakota, appropriately responded, accepting the gavel as a token of abiding friendship. Many eloquent and intensely interesting speeches were delivered on this occasion, and then the North Dakota brothers withdrew.

This division necessarily reduced the membership in South Dakota, yet the reports for December 31, 1894, show eighty-eight lodges and 3937 members.

North Dakota. — In accordance with the action of the Sovereign Grand Lodge, session of 1889, the subordinate lodges located in the present state of North Dakota, formerly working under the jurisdiction of the Grand Lodge of Dakota, met in convention at Deadwood, May 22, 1890. The terms of dissolution having been settled between the brothers of North Dakota and South Dakota, after the installation of the officers of the Grand Lodge of South Dakota (successor to the Grand Lodge of Dakota), the members, standing and joining hands, sang "Auld Lang Syne," and then in silence the members of North Dakota withdrew to the hall of Eureka Lodge and organized the Grand Lodge of that jurisdiction, with the following lodges represented (numbers given as they now appear): —

No. 1, Fargo (this was originally No. 6); No. 2, Bismarck; No. 3, Devil's Lake; No. 4, Grand Forks; No. 5, Mandan; No. 6, Valley City; No. 7, Casselton; No. 8, Jamestown; No. 9, Hillsboro; No. 10, Wahpeton; No. 11, Pembina; No. 12, Portland; No. 13, Mayville; No. 14, Lisbon; No. 15, Caledonia; No. 16, Bixton; No. 17, Ellendale; No. 18, Fort Buford; No. 19, Hope; No. 20, LaMoure; No. 21, Milnor; No. 22, Park River; No. 23, Larimore; No. 24, St. Thomas; No. 25, Hunter; No. 26, Ludden; No. 27, Dickinson; No. 28, Drayton; No. 29, Milton; No. 30, Northwood; No. 31, Wheatland; No. 32, Hamilton.

H. J. Rice, Past Grand Master, and special deputy grand sire, assisted by A. G. Smith, E. W. Miller, F. S. Emerson, R. R. Riggs, Z. R. Ritchie, A. E. Clough (all Past Grand Masters), and S. E. Blauvelt, Past Grand Patriarch, instituted the Grand Lodge, closing the exercises with the election and installation of officers. A. E. Nugent was elected Grand Representative for two years and H. J. Rowe for one year. The number of lodges represented at this meeting was, probably, greater than at the organization of any other Grand Lodge.

June 7, 1893, a disastrous fire at Fargo laid waste the greater part of the city, destroying over $3,000,000 of property, and leaving hundreds of people homeless and destitute. Northern Light Lodge, No. 1, and many of its members were among the sufferers. The city authorities appealed for aid, and the Odd Fellows did not stand idly by and leave the work of relief to others. A committee was appointed, who sent out an appeal which met with a warm and substantial response from the fraternity; but, as is sometimes the case, the management of the funds contributed caused trouble in later years and resulted in the downfall of Northern Light Lodge, No. 1.

The jurisdiction has been prosperous in the main, having at the close

of 1894 fifty lodges with a membership of about 2500. Among its prominent members are: Doctor H. J. Rowe, Grand Representative since the organization; United States Senator H. C. Hambrough; J. M. Divine, of LaMoure, and A. W. Edwards.

Indian Territory. — The founding of the Order in this field was accomplished May 8, 1875, by the institution of Caddo Lodge, No. 1, at Caddo. With the report B. F. Christian, Past Grand Master of Texas, special deputy, wrote: "I have good reason for believing there will be from three to five applications for other lodges in a short time"; and, on the 17th of June, I. W. Stone, the Noble Grand, sending its constitution and by-laws for approval, said: "We are succeeding beyond our most sanguine expectations, and if persons with a small percentage of Indian blood could be admitted, we could soon count our numbers by the score." Among the class tainted with Indian blood are found the best citizens of this territory.

Tishomingo Lodge, No. 2, was instituted in October, 1875, by Israel W. Stone, District Deputy Grand Sire, with 12 members, which, with 25 at Caddo, made a total of 37 at this time. No. 2 continued work until some time in 1882, when its charter was surrendered.

April 26, 1877, McAllister Lodge, No. 3 (afterward known as Cyclone Lodge, No. 3), was organized by District Deputy Grand Sire Stone. This lodge started under flattering auspices, and is still at work.

No. 4 was instituted at Erin Springs, June 29, 1878, by the same officer, who made the journey of one hundred and ten miles in a wagon over execrable roads, — it requiring ten days to make the trip. Four persons were initiated at that time, but no more business appears to have been done, and the charter was reclaimed in February, 1880.

May 6, 1882, Lodge No. 5, at Atoka, was instituted by the Reverend J. S. Murrow, special deputy. In 1889 the Grand Sire authorized the removal of the lodge to Lehigh, where it is now located. In 1883 there were only three lodges in the territory: Nos. 1, 3, and 5. Pocahontas Lodge, No. 2 (taking the place of Tishomingo), at Savanna, was instituted December 8, 1884, it is presumed by H. J. Ellard, District Deputy Grand Sire. Savanna was a mining town, and vanished after the explosion of the mines at that place, and No. 2 was moved to Lehigh, where it now flourishes. Tahlequah, No. 4 (in place of Erin Springs, defunct), was instituted June 28, 1886, by J. R. Harris, District Deputy Grand Sire. There were then five lodges and two encampments in the territory. In 1888 Thomas Wildey Lodge, No. 6, was organized May 24th; South Canadian, No. 7, on June 29th, and Friendship, No. 8, at Krebs, October 18th, all instituted by G. C. Schueler, District Deputy Grand Sire. At the close of this year there were 359 members, an increase of 97.

Ardmore Lodge, No. 9, was instituted April 3, 1889, by Special Deputy

B. F. Phillips, of Gainesville, Texas, with eight charter members. In 1890 there were fifteen lodges in the territory. Enterprise Lodge, No. 13 (now No. 10, at Coalgate), was instituted February 8, 1890, by Benjamin Wood, District Deputy Grand Sire, with fourteen charter members. During this year the following were instituted in what is now Oklahoma: No. 10, at Norman; No. 11, at Oklahoma City; No. 12, at Guthrie; No. 14, at Kingfisher; No. 15, at Edmond, but these numbers were afterward changed. A new district was formed, known as Oklahoma, and a district deputy grand sire was appointed. Lodge No. 11 (originally No. 16), at Purcell, was organized December 4, 1890, by Amos Green, special deputy, afterward Grand Representative of Oklahoma; and No. 12 (formerly No. 17) at South McAlester, was instituted June 6, 1891, by Thomas C. Fisher, District Deputy Grand Sire. In 1892 Lodge No. 13, at White Bead Hill, was instituted January 2nd; No. 14, at Hartshorne, April 1st; and No. 16, at Paul's Valley, August 16th. April 5, 1893, No. 17 was organized at Claremore, by William Noble, District Deputy Grand Sire.

This closes the list of subordinates to the institution of the Grand Lodge. The records from which these facts have been gathered are very incomplete; in most instances being the mere statements of organization, — all that can now be found. The growth of the Order in the Indian Territory has been greatly retarded on account of the law excluding from membership a large portion of the inhabitants of that section. Just why the mixture of a little Indian blood in the veins of a good man or woman should deprive them of the benefits of this great Order is a question not yet answered.

During the early part of 1893, the seventeen lodges in the Indian Territory (Oklahoma having been detached as a separate district), petitioned for the formation of a Grand Lodge, which was approved by Grand Sire Campbell, and A. L. Voorhis, Past Grand Master and Grand Representative of Kansas, was commissioned to organize the Grand body, which was done at Lehigh, on the 3d of August, 1893. Delegates were present from all the lodges, except No. 4, which was not represented on account of the distance and difficult mode of travel. Twenty-eight past grands and representatives were present. W. E. Groomer was elected Grand Representative, and John Rennie first Grand Master.

December 31, 1894, there were thirty-two working lodges with a membership of 1344. The organization of the Grand Lodge of Oklahoma, and of this jurisdiction, by Past Grand Master Voorhis, completed the establishment of Grand Lodges of the Independent Order of Odd Fellows in the United States:—

"Built upon the immutable corner-stones of Friendship, Love, and Truth, despite the efforts of foes without and enemies within, it will live to bless mankind in the future as it has done in the past."

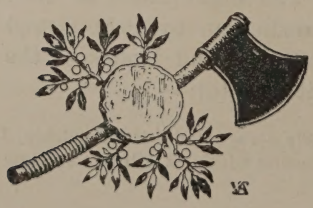
Oklahoma. — This jurisdiction was a part of Indian Territory until some time early in 1890, when Lodges Nos. 10, 11, 12, 14, and 15, as originally numbered, were placed under a new district deputy grand sire, who was appointed for Oklahoma.

In 1891 the lodges in this and the Indian Territory were renumbered: those in this jurisdiction in the order given above, beginning with No. 1, located at Norman, instituted November 21, 1889; No. 2, at Oklahoma City, December 18, 1889; No. 3, at Guthrie, February 13, 1890; No. 4, at Kingfisher, April 5th; and No. 5, at Edmund, May 9th, of the same year. It is unfortunate that so little is known of the pioneers of the Order in this, as well as many other jurisdictions.

Lodge No. 6, formerly No. 18, at Stillwater, seems to have begun its existence in 1891, but date, where or by whom organized are not reported. Lodges No. 7, at El Reno, November 19, 1891; No. 8, at Dover, March 2, 1892; and No. 9, at Chandler, May 23d, of the same year, were instituted by A. C. Potter, District Deputy Grand Sire. Lodge No. 10, at Crescent, was instituted August 24, 1892; Hennessey, No. 11, September 7, 1892; and No. 12, at Mulhall, — no date of institution, — but the latter had 41 members in April, 1893.

This closed the work under the immediate jurisdiction of the Sovereign Grand Lodge. The Grand Lodge of Oklahoma was organized April 26, 1893, at Oklahoma City, by A. L. Voorhis, Past Grand Master and Grand Representative of Kansas, assisted by J. A. Campbell, Deputy Grand Master; J. T. McMillen, Past Grand Master; Past Grand J. A. Dillon, of Kansas; and Past Grand E. E. Bacon, and Past Grand Secretary G. M. Adams, of Oklahoma. The twelve lodges petitioning for a Grand Lodge charter were represented, each by three representatives and other past grands, making in all 45. The Grand Encampment of Oklahoma was instituted the same day by the same officers. The seventy-fourth anniversary of the Order was a great day for the Odd Fellows of this jurisdiction. The enthusiasm displayed by them was great and does not appear to have abated, as there are thirty-four working lodges, with over 1500 members.

A. L. Voorhis



DIVISION V.

THIRD MERIDIAN.

THE PACIFIC COAST AND ROCKY MOUNTAINS, FROM BRITISH COLUMBIA TO MEXICO: THE GRAND LODGES OF CALIFORNIA, OREGON, COLORADO, NEVADA, IDAHO, WASHINGTON, MONTANA, WYOMING, UTAH, ARIZONA, NEW MEXICO (INCLUDING ALASKA).

By Charles N. Fox, *Past Grand Master, Past Grand Patriarch, and Past Grand Representative of California.*

INTRODUCTION.

"Westward the star of Empire takes its way."

This expression of the revered Bishop Berkeley was not only the enunciation of a truth of his time, but it was, also, prophetic of the future; and not less prophetic of the march of the empire of states, or organized civil governments, and of the progress of arts and sciences, than of the march of the empire of peace and love, as taught at the altars and developed in the lodges of the Independent Order of Odd Fellows.

When this Independent Order, so essentially American in its organization and forms of government, was first given organized form by good old "Father" Wildey, and his associates; yes, even later, when it had been exalted, through the efforts of the immortal Ridgely and his *confrères,* into an association for the improvement and elevation of the character of man, and the enlightenment of his mind, as well as for mutual relief in the struggles which are inseparable from human life, the vast domain which has been assigned to the Third Meridian in the order of this publication, was almost unknown to civilized man. Then the "Great West" was bounded toward the setting sun by the western borders of the valley of the Mississippi, and few men, if any, dreamed that beyond it there was anything more than the slope and summit of the "Rockies," that summit being regarded as the "jumping-off place" of all who should have the temerity to seek a "farther west." Few, if any, believed that beyond this summit, against whose western base it was supposed the waters of earth's greatest ocean broke their ceaseless waves, there was an empire,

broader in extent, with fairer suns and brighter climes, richer in natural resources, and capable of supporting a larger population than all the balance of our country's vast domain. And yet, such is now known to be the fact, and such is the "sunset land," constituting our Third Meridian.

The Independent Order of Odd Fellows is limited to no country, and the history of its organization and growth in no sense involves a study of the physical geography, or political history of any nation; and yet the Meridian of which we write, covering as it does more than two-thirds of the area of the entire domain of the nation under whose beneficent government the Order found its birth, and after whose form of government its organization is so largely modelled, but forming no part of that domain at the time of the nation's birth and organization, — even her right to any part of it being still unsettled and in dispute at the time of the birth and organization of the Order itself, — it would seem to be not inappropriate, at this time, to briefly summarize the time and manner of its acquisition by the nation, to be followed in regular course, and in pursuance with the more immediate object of this work, with a history of the time and manner of the conquest of its separate parts by the Order itself.

Geographical and Historical Characteristics. — Of this Meridian the territory included in the following states and territories, to wit, Oregon, Washington, Idaho, Montana, Nevada, Wyoming between the Platte and Powder rivers, and Colorado north of the Arkansas river and east of the Rocky mountains, was part of the Louisiana Purchase, made by treaty with France in 1803. The northern boundary of this territory, however, was in dispute between Great Britain and the United States, involving war clouds; and the old American cry of "fifty-four forty or fight" until the year 1846, when by treaty the 49th parallel of north latitude was fixed as the international boundary, possessed great significance. Even after that date the dispute was continued, as to the boundary between the two governments beyond the shore-line of St. George's channel, until 1872, when, the matter having been submitted to the arbitration of the Emperor of Germany, it was decided that the Canal de Haro, with the Strait of Fuca, separated the possessions of the two countries, thus giving to the United States all that was claimed.

The territory embraced within the state of California was acquired by conquest during the Mexican war, the American flag being raised by Commodore Sloat at Monterey, and possession of the country taken, in the name of the United States, July 7, 1846. This acquisition was confirmed by the treaty of Guadalupe-Hidalgo, made February 2, 1849, subsequently ratified by both republics and promulgated by the President July 4, 1849. By this treaty the United States, also, acquired a part of what is now the territory of Arizona, and a part of the territory of New Mexico. Another portion of Arizona was acquired under the Gadsden Purchase in 1853.

The remainder of the territory within this Meridian, now held by the United States, lying south of the 49th parallel, was acquired by cession from Texas in 1850, but Texas, as an independent government, had been annexed to the United States in 1845.

The remainder of the territory within this Meridian, now known as Alaska, covering an area of 577,390 square miles, was acquired by purchase from Russia, in 1867.

Within and throughout this great Meridian Odd Fellowship has had a history peculiarly its own: an experience in many respects unlike that found in any other portion of the world, except, possibly, at a later period, and in lesser degree, in the jurisdiction of Australasia. A brief statement of the causes and character of this peculiar history in this Introduction will save much of repetition when we come to the historical review of the separate jurisdictions.

Here the Order has escaped, in large measure, the anathema and proscription which attended the earlier efforts of its founders in the East, and, as a rule, has been universally honored rather than proscribed. The peculiar features attending its organization and growth have "grown out" of the sudden and marvellous influx of immigration which has builded, in fifty years, an empire in the farther West, the equal of which was never before established on the globe, except by slow processes running through centuries of time; and these features have been, at all times during the period of their growth, strangely affected and marked by sudden changes in the base of operations of multitudes of men of every grade and rank in life, engaged in a wild stampede in search of gold, and the wealth and power which it brings.

Gold and silver are found, in their native state, in greater or less quantity, in nearly all parts of the vast area of this Meridian; and while scattered throughout its borders are large tracts of the most productive of arable lands, where the fruits of the soil are abundant in quantity and most varied in kind, — lands of sunshine and of flowers, — there are other vast areas given to eternal snows and scarred with glacial erosions; but nearly everywhere, in the beds of its numerous streams, in the foothills bordering its valleys, at the very surface of its flower-clad soil, and deep down among the rocks that underlie it, — in the gulches and cañons of its mountain ranges, and even high up, under the perpetual ice and snows of its mountain tops, — "prospects" are found which make men wild in the pursuit of wealth, and lead many to abandon all other occupations in search of those precious metals, the possession of which gives to men position and standing among their fellows, and power to rule the commerce of the world.

About the time of the conquest of California a straggling immigration had "set in" from the East toward the little known but fertile valleys of

Oregon. A few wanderers, also, found their way into California and "squatted" upon the public domain, or allied themselves with the families of native Californians found around the early Spanish missions. In 1848 Brigham Young established the since famous Mormon settlement in Utah; but as yet this entire country was so little known to the outside world, that immigration was insufficient to attract public attention, and population too sparse to induce much of intercommunication, until the news had gone forth that in January, 1848, *gold* had been discovered on the banks and in the bed of the American river, at what is now the little hamlet of Coloma, in El Dorado county, California; a hamlet that, like most other mining towns, has had its rise and fall, — was once full of life and activity, with a large population and a thriving lodge, — but is now a veritable "sleepy hollow," with a very small population, living upon the luscious fruits which the soil and the climate produce, and enjoying the visits of an occasional pilgrimage made to view the monument erected by the state to the memory of Marshall, the man who first discovered the gold, and thus led to the opening of the doors of the treasure-vault of the world. The old lodge, however, still lives, and, though compared with the past is small in numbers and poor in purse, practises the precepts and faithfully performs the duties enjoined by Odd Fellowship.

In the absence of all regular communication between this and the more populous portions of the earth, it took a year for the news of this discovery to become disseminated; but each message transmitted was followed by another confirming the tidings, and giving assurances of new discoveries, and of the finding of "oro" in so many places, and in such quantity, that all the world began to look upon California as a "land of gold"; and, in just about one year from the date of the original discovery, a *hegira* of immigration set in, such as had never before been witnessed. Within one year from the commencement of this flood-tide of immigration the population of California had increased to 92,000 souls. Every inhabited portion of the globe, and all classes, ranks, professions, and callings of men, — and as a rule of men only, — were represented; and these were nearly all young men, — very few of them had even reached to middle life. By sea and by land they came, and in all kinds of conveyances, — not a few without conveyances, — suffering, in the excitement of the race, almost without knowing it, untold hardships; and, once arrived, rushing headlong "to the mines" without proper preparation or equipment, taking their chances of finding gold at once, and being able to live on it, in a country where, at the time, very little of anything else was produced.

The result of all this enthusiasm was that wherever "a strike" was made a town arose as by magic, with a large population composed of men entirely unknown to one another, not a few of whom were there solely to prey upon their fellow-men. Without law, and without order, each was

for himself, and cared nothing for the rest. By day, honest, earnest men toiled in sweat and grime to make the earth give up her treasure, and by night gamblers and thieves ran riot in their efforts to secure by less legitimate means the fruits of others' honest toil. Pistols and knives were the arbiters of right or of wrong, and Judge Lynch held the only court "at the mines," a court of first and last resort. Very soon a necessity for organization on the part of honest men was felt, as a means of protection, and of bringing order out of chaos. Among the first, if not the very first, of the efforts in this direction was in each instance a call for a meeting of Odd Fellows, in response to which men educated in the principles of "Friendship, Love, and Truth," and trained in the light of personal integrity and honor, assembled and became acquainted with one another; and not only commenced the practice of the obligations of mutual relief, but by their united efforts in the restoration of order, and in the protection of the lives and property of each other, and of their well-disposed neighbors, gave practical demonstration of the fact that "in union there is strength." Without waiting for charters, the sick were visited, the destitute relieved, and the dead were buried with tender care, if not with ritualistic ceremonies. As soon as it was possible to get the semblance of legal authority, a lodge was organized, and the work of teaching as well as of practising the precepts of the Order was begun. Usually, throughout the mining regions, these lodges have been the pioneers of all organizations tending toward social order and organized government; and in them were gathered the flower not only of the new land of their adoption, but of the young men of the nation, state, or county from whence they came; for of those who came hither to seek wealth by honest means, only the strong, the bright, the active, and the courageous dared to brave the hardships of the passage and the perils of the wilderness.

In a land, and among a people where, as a rule, there were no mothers, wives, daughters, or sweet-hearts, no homes or firesides, men soon came to literally regard their lodge as their family, and the fortunate ones contributed without stint to upbuild and beautify its home, and to care for their less fortunate brethren. In such a country and under such conditions, this was not only a labor of love, but also one of untiring effort and untold expense. Rooms adapted to the uses of the Order had to be specially builded for the purpose. For thirty years after the Order was successfully organized and in a flourishing condition in California, it was entirely safe, upon visiting any city or town, to go directly to the finest building in it, assured that it was "the Odd Fellows' hall." In all the mining regions, in the early days, the halls of the Order were erected and furnished at enormous expense, compared with the cost of similar structures elsewhere, — not because the brethren here were more extravagant in this regard than elsewhere, but because of the cost of material, labor, and transpor-

tation. The cost of labor and of every means of subsistence was "out of sight," when compared with anything ever before known among men, and much that was necessary had to be transported long distances over mountain trails, where wheels of any kind, outside the cases of watches or heads of cranks, were unknown. It often happened that very soon after "the hall" was completed and furnished, a fire would sweep the entire business portion of the town off the face of the earth, and "the hall" would go with it, for everything was built of the most combustible material and there was no means of fighting the element of fire. In such cases, if the "camp" was a promising locality, before the ashes were cold the work of rebuilding would commence, and where the former hall stood, a better one would rise in its stead. In many places this process has been repeated time and time again. In other cases, where the mines were not as rich as others were rumored to be, the whole town would be abandoned, and almost in a night the entire population would disappear, scattering to the four-winds, seeking new places to "set their stakes," and begin the world anew, among strangers, and again to pass through the scenes and struggles attendant upon their original attempt at settlement. Even without a fire to prompt it such stampedes as this have frequently occurred, and large and apparently thriving towns have been almost entirely abandoned, leaving buildings and everything of a fixed nature to be preëmpted by the next comer who might be tempted to take it. Not unfrequently the "next comer" has been a Chinaman, who lived in what was to him a palace already "builded to his hand," and gathered "wealth galore," in a place from which the white man had fled to "new diggin's," where his hardships were often greater and his profits less than before; but the Chinaman was safe, for there was no danger of the white man coming back. Whenever the latter has had a bad attack of the "mining fever" and has adopted practical surface mining as his occupation, he never gets over that fever; but becomes, like the stones of the placers among which he works, a "rolling stone," never content to stay in any one spot, however well he may be doing, but always looking to find the place where the rainbow rests, listening for rumors of "new diggin's," — the farther off the better, — and, upon hearing them, abandoning everything else, rushing for the antipodes, it may be, in the hope of making a new and richer "strike."

It was this fever, first breaking out in California and spreading by contagion, that, at later dates, led to the discovery and opening of mines in nearly every other portion of this Meridian, repeating for the Order in each of its jurisdictions the experience of struggles and hardships, of triumphs and noble works, which it had in California; and even now, while we write, the enactment of the same scenes, "brought about" by the same cause, is just commencing in far Alaska, on the auriferous banks of the ice-bound Youkon.

In Oregon and Washington the immigration has never been so rapid, though more steady; nor has it been so largely affected by mining excitements; but even these jurisdictions have not been without some measure of the experience of "mining camps." In these two states, the experiences of the Order have been those of pioneers in the settlement of new and unknown lands, and its members have come together as personal strangers to one another, bound and proving themselves only by the "mystic tie"; and, like their brethren in the mining regions, by supreme effort, through personal sacrifice and hardship, have founded lodges and erected altars where the characters of men have been exalted, their minds enlightened, the sphere of human affection has been enlarged, distress relieved, good government promoted, and the blessings of social order advanced.

In every other portion of this Meridian the early history of the organization and struggles of the Order in California has been repeated, and from the same causes. The few lodges, where there were any, whose organization preceded those at the mining camps, like the earlier lodges in San Francisco, Sacramento, Stockton, and Marysville, were so organized at *termini* of public transportation, — places from which men started and where they "fitted out" for the mines, and distributing points of supply. At these points the lodges had frequent struggles with fire and flood, and with the pestilence which attended crowded conditions and insufficient appliances for accommodation and care, and it is doubtful if the histories of the world produce other instances in which small bodies of men made such vast contributions of time and money to the care of the sick and the burial of the dead who were strangers among them, as in the pioneer days were made by the pioneer lodges and organizations of Odd Fellows, located at these way-stations on the line of immigration. Hundreds of thousands of dollars were thus expended, even before charters were secured.

Out of the lodges which have thus struggled into existence in this Meridian, and have contributed so largely to the upbuilding of our great fraternity, have come forth the leading spirits who have builded this great political and social empire in the farther West. Lawyers, doctors, ministers, bankers, merchants, manufacturers, mechanics, and laborers of every class, have, side by side at these altars, *studied* the great lesson of faith in God and love for man, inculcated by the Jewish child of Bethlehem, who, when he had grown to man's estate, on the shores of Galilee, gathered around him the humble fishermen and sent them out to teach all the world: —

"Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, and with all thy strength, and thou *shalt love thy neighbor as thyself*"; and again: "Whatsoever ye would that others should do unto you, do ye even so unto them"; and to pray: "Forgive us our trespasses, *as we forgive those who trespass against us.*"

Here they have learned, also, to be "faithful to their country," to uphold its laws, and to upbuild its free institutions. From these lodges in every jurisdiction, men have been called to fill, and have shed lustre upon, the highest stations in civil life, executive, judicial, and legislative. In gubernatorial chairs, in legislative halls, in both houses of the Congress of the nation, and at the courts of great foreign powers, these lodges have so often been represented by men who in the highest degree honored the stations to which they were called, as well as the people whom they served, that space, in a work like this, forbids the mention of them all, and it may seem invidious to mention less than all. But among them there was one, now gone to God, too busy in life to accept or earn the honors of the Order, but not too busy to study its lessons or practise its precepts, — one whose character was moulded by, and whose life was in accord with, those lessons, — whose public career was so exalted and honorable that no one can be wounded by the mention of his name to the exclusion of others, and whose record of philanthropy, the outgrowth of his study of the teachings of Odd Fellowship, belongs to the world at large. Let his name be recorded here.

Leland Stanford. — This brother, a member of Sacramento Lodge, No. 2, the great war-governor of California, nearly thirty years ago, when the Grand Lodge first began to agitate the subject of establishing an Odd Fellows' home, and when he was comparatively a poor man, took a lively interest in the matter, and authorized the writer, whenever the work was undertaken, to draw on him for $25,000 for that purpose. After some years of investigation it was found that there was, at that time, scarcely an old man in membership in the jurisdiction, and not a sufficient number of persons needing the care of the Order in such a home to justify the undertaking. For a quarter of a century the matter remained in abeyance, but frequently during that period, and to very near the time of his death, the great-hearted brother recurred to the subject, and reminded the writer to call on him whenever the money was needed. When at length the time came that there were sufficient wards of the Order to justify the establishment of a home, Brother Stanford had gone to his rest, dying a United States senator, and, what was better still, a world's greatest benefactor. His book of life was finished. The sun of his life had set, but the afterglow lighted the whole earth with the effulgence of its glory, and warmed the hearts of men everywhere, as they had never been warmed by any single act of benevolence before.

Nor had he waited the call of death to respond to the call of human sympathy. Before Azrael came, he had, single-handed and alone, except as he was seconded by his noble wife, founded, and so far builded as to have put into successful operation, a great university for the practical education of children of both sexes, from all lands and for all time to

come, fitting them to enter at once upon the active affairs of life, and to become useful and honorable representatives of their race; a university of the highest rank, and yet most practical in its methods, and so well endowed as to insure its perpetuity, and that it shall be a blessing to the children of men through all the ages to come.

It is not so named, for it is a benefaction for the race, and not for any particular sect or order of men; but this university is in *spirit* an Odd Fellows' great institution of learning, for it was founded by an Odd Fellow, in the spirit engendered and fostered by the lessons of Odd Fellowship, and its deed of endowment is so framed, and its course of instruction so outlined, by its founder, as to make it a place especially to be sought by those who are "Selected out from the general mass with a desire for true knowledge."[1] And here, at Palo Alto, where many of its consecrated buildings already stand completed, and where the ashes of its founder rest, within the sound of surging seas, where the trees are forever green and flowers forever bloom, thousands are already coming, and unborn millions will yet come, to drink at the fountain of knowledge opened to the world by the bounty of a single man, and he one of the earliest of those who sought for knowledge, in the light of that Truth which reveals to us Love as the foundation of all good in this life and in the life to come, at the altar of an Odd Fellows' lodge, in the land of the golden West.

The original endowment, when it was deeded in trust for the uses of the university, was esteemed to be worth twenty millions of dollars. Perhaps the late depreciation in the values of real estate would reduce this estimate somewhat at the present time, but in the meanwhile vast sums of money have been expended by the founder in "carrying out" the great undertaking, — sums again running into the millions, without encroaching upon the original endowment; and his will provided many millions more to follow in the same direction, making this university, — which he named, in memory of his deceased and only son, the Leland Stanford Junior University, — while one of the youngest, yet one of the most richly endowed institutions of learning in the world, the free gift of a bereaved but great-hearted father to, and for, the benefit of the children of his fellow-men, and the most munificent gift to the race ever made by any single individual. How far he was induced in this direction by the teachings and influences of Odd Fellowship, the world may never know, but certain it is that the gift is in direct line with the teachings of that Order, which we know he loved and honored; and in the many published reports of interviews had with him upon the subject the spirit, and many times almost the language, of the lodge-room fell from his lips, as showing the moving cause for, and what he hoped to accomplish by, this crowning act of his humanitarian and useful life.

[1] The original signification of the term "Odd Fellow," — now obsolete.

In the light of such a noble work already done, — a work in the direct line of our aspirations, and so much greater than all the rest could do, — the Order has never called upon his esteemed widow (who is enshrined in the hearts of all its members throughout the jurisdiction, and who is bending every energy to perfect and complete the great work which her husband began, and who has already expended many thousands in her own behalf in the care and education of helpless little ones of the race), to make good in any measure the sum which her husband had proposed to give for the Odd Fellows' home, which has risen since his death amidst the orange groves of Thermalito; and where, already, more than half a hundred of the aged patriarchs, who were his compeers in the erection of these sacred altars in the West, await in joy and peace and in the sunshine of love the Great Grand Master's call. For we know full well that while she lives, the great work, born of their benevolence, will never cease; and when she too shall sleep in Palo Alto's sacred tomb, their labors will still survive, blessing the children of men through all the generations yet to come. Even when their bodies and marble shrines have turned to dust, a golden shaft of human love, springing from the hearts of untold thousands of their beneficiaries, like a "monument of widows' tears," will rise from earth above them, and pierce the cloudless skies.

Brother, Hail! Farewell. Here where your ashes rest, let

> "Peace o'er the world her olive wand extend,
> And white-robed Innocence from heaven descend."

CHAPTER I.

JURISDICTIONS OF THE PACIFIC SLOPE AND ROCKY MOUNTAINS.

California. — Even as California, in the middle of the nineteenth century, became the one point upon which all eyes were centred, the observed of all the world's observers, because of its marvellous immigration, and its wondrous contributions to the circulating medium of the world, so also, at the same period of time, it became the *nucleus* within and around which has grown up the mighty fabric of fraternal association and organization, from the eastern base of the Rocky mountains to the great western seas; and first among those associations, in membership and in wealth, as well as in the dissemination of mutual relief and the upbuilding of civilized society, was and still is the Independent Order of Odd Fellows.

The first altar of this Order in California was erected in San Francisco, the place better known in those early days by its old Spanish name of Yerba Buena. But this altar was erected without any regular authority

ODD FELLOWS' TEMPLE, SAN FRANCISCO, CALIFORNIA.

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of law, its records were subsequently destroyed, and now at this date, less than fifty years from the time of its erection, its history is scarcely more than a legend. However, from the broken files of old newspapers which the universal Yankee established almost immediately after the conquest, something of what was done by these pioneers of the Order may be learned. In the *California Star*, published in San Francisco, in 1847, is found the following: —

"NOTICE. — The friends of the Independent Order of Odd Fellows are respectfully invited to attend a meeting of the Order on Tuesday evening next, at the Portsmouth house.

"MANY ODD FELLOWS.

"San Francisco, December 4, 1847."

Nearly a dozen Odd Fellows assembled in response to this call, and, after consideration, notwithstanding they held no charter or dispensation, they resolved to organize a lodge, and selected Doctor E. P. Jones as Noble Grand, Sam. Brannan as Vice Grand, and John Joice as Secretary. For a time they continued to meet at the Portsmouth house, but subsequently fitted up a lodge-room in a frame building at Clark's Point. There is no positive proof that this lodge ever attempted to initiate or confer degrees, but it provided itself with books and regalia, and engaged regularly in the benevolent work of the Order, increasing in membership until the number reached some thirty; but when the grand rush for the mines came, in 1848, when the church became desolate, schools were broken up, the newspapers ceased their issues, the Odd Fellows made a bonfire of all their books and papers, so that they should not fall into improper hands, stored away their regalia, — where it was afterward destroyed in one of those desolating fires which swept away the town at frequent intervals in those early days, — and they, too, joined in the *hegira* to the mountains in search of gold. This lodge was never revived, and very few of its members ever returned to become citizens of the great city which, ultimately, grew up around the site of its birth; but, in the latter part of 1848, another lodge of the same name was instituted, and upon this was conferred the first dispensation enjoyed by any fraternal association in California. Even this dispensation was irregular, and the lodge was not properly instituted. Its records having been entirely destroyed by fire, little is now known of its history. The present California Lodge, No. 1, was instituted under a charter granted by Grand Sire Horn R. Kneass, bearing date January 12, 1849. It was organized September 9, 1849, just one year prior to the admission of the state into the Union. This dispensation was issued to Brothers Samuel J. Torbet, Charles Justis, Frank M. Caldwell, George H. Weaver, John Willets, and James Smiley, then of Philadelphia, but about to start for California. Three of these brothers arrived with the books and papers on the 26th of May, 1849, but in consequence of the *hegira* to the mines, a sufficient number of brothers having the requisite

cards were not assembled until the 9th of September, following. Meantime and in the month of August, an unsuccessful attempt had been made, by a novel method, to get enough together to constitute a lodge. This was done by a crier, ringing a bell through the streets, and announcing that a meeting of Odd Fellows was called at the schoolhouse, to take into consideration the organization of a lodge of the Independent Order of Odd Fellows. To this call responded a large number of brothers, representing every state in the Union, but among them all, seven brothers could not be found who were qualified to become charter members. On the 9th of September, however, a sufficient number of qualified brothers assembled, and the lodge was instituted in due form by Brother James Smiley, who was thereunto duly authorized. Space will not permit the giving of the names of even the charter members of the lodges in this vast Meridian, as a rule, but sufficient at least should be taken for the names of those who were recognized actors in the organization of the first regularly instituted lodge west of the "Rockies." The charter members of this lodge were: R. H. Taylor, Noble Grand; H. W. Henley, Vice Grand; E. C. Franklin, Secretary; John M. Coughlin, Treasurer; and Brothers Julius Rose, William Burling, J. N. Dall, David Jobson, Lewis Tramble. There were a large number of other brothers present, holding visiting cards from the Atlantic states, and these, with their presence, continued to assist the lodge, regularly contributed dues for its support, and made frequent and munificent subscriptions, to enable the lodge to minister to the wants of the sick and the destitute. The early records of this lodge were, also, destroyed by fire, and it is impossible at this date to ascertain, with any certainty, the measures of relief which it furnished in the early days of its history. Pioneers, however, of whom very few that survive were members of the Order, tell us that the disbursements made by this lodge, and its irregular predecessors, during the years 1849, 1850, and 1851, for the relief of distress among the many thousands who arrived at this port during that period, stranded and destitute when landing, was enormous; most of them estimating the sum expended for this purpose, and for the burial of the dead, by the brethren of the Order, at not less than $100,000.

Sacramento, the present capital of the state, became the birth-place of the second lodge in the jurisdiction; but here, also, long before a lodge was instituted, the cry for organized relief was heard, and by Odd Fellows was answered. There, on an open plain, in a hot climate, at the junction of two great rivers, whose waters rose to nearly the level of the surrounding country, and not infrequently subjected it to inundation, thousands of men congregated, from thence to start for the mines, and a great city sprang up as if by magic, composed almost entirely of tents; and even these were not sufficient in number for the shelter of the multitude, many

of whom lived in the open air, sleeping upon the ground, with nothing but the heavens for a covering, — and this multitude were all strangers to one another. While very many of them came from San Francisco, thousands assembled here who had never seen the Golden Gate, but had reached this temporary haven by months of weary travel across uninhabited plains, mountains, and deserts, from the "father of waters" in the East to the waters that washed the golden sands in the West. Here and then, upon this unfed, unhoused, unprovided, and uncared-for multitude of men, among whom no ministering angel in the form of woman was found, sickness laid its paralyzing hand with a force that never before, or since, was felt at any point on the Pacific slope; and from it, for a time, the number of deaths became appalling.

Under these conditions the brethren at Sacramento were not behind those of San Francisco, in the great mission of love, mercy, and humanity; indeed, they seem to have been even more active in "visiting the sick, and burying the dead," for these were more in evidence, and their needs more pressing. A call for a meeting of Odd Fellows was issued; and, on the 20th of August, 1849, a goodly number assembled, and an association was formed, "for the relief of distress," and at once entered upon the benevolent work of the Order, continuing in active operation until a regular lodge was instituted. Among the most active of the members of this association was a young doctor, Brother John F. Morse, who early became one of the most zealous and highly esteemed among the membership in this jurisdiction, being chosen as the second Grand Master of the state, subsequently a representative in the Grand Lodge of the United States; and, in 1870, under a special commission issued by Grand Sire Farnsworth, he had the high honor of introducing and instituting the Order in Germany. In a city directory of Sacramento, published in 1853, we find a short historical sketch of the city of Sacramento, written by Brother Morse, from which we quote the following in relation to this association of Odd Fellows: —

"The first and most effective relief, the first organized effort 'to visit the sick, relieve the distressed, and bury the dead,' was made by the fraternity of Odd Fellows. The first lights of effective charity that gleamed upon the despairing visions of hundreds of the sick and dying, ascended from the 'altar fires' of this glorious brotherhood, which the presiding genius of the institution had enkindled. Although denied the privilege of a complete organization, yet they came together, bound themselves by an informal association, and like a band of pure Samaritans, devoted themselves with untiring zeal to the wants and necessities of suffering humanity. General A. M. Winn was elected president of the association, than whom no man could have been more active in his charity; a Mr. McLaren, Secretary, and Captain Gallup, Treasurer; and every member of this body became one of a visiting committee, whose duty it was to keep the society constantly advised of every dependent subject of distress coming to their knowledge.

"From this association, the history of which would thrill the heart of every lover of humanity, an immense and immeasurable amount of relief was dispensed; but this was not sufficient to dissipate the increasing calamity. Men still sickened and died without assist-

ance ; men were still buried in the filth of an unattended sickness, and frequently without the benefit of being sewed in a blanket for interment. Rough pine coffins ranged from $60 to $150, and it was not to be expected that in the midst of such distress and poverty, coffins could always be procured. This association of Odd Fellows spent thousands of dollars for coffins alone; and when General Winn became the executive officer of the city government, no man was refused a coffin burial."

After a time, when the scourge of cholera had passed, and the general health improved, with the better conditions of men, an effort was made to secure the proper authority, and to institute a regular lodge. As a result of this effort, on the 28th of January, 1851, under a dispensation which was believed to be regular, Sacramento Lodge, No. 2, was instituted by Past Grand James Smiley, acting District Deputy Grand Sire. From that time forward, the work of the Order was done under the supervision and direction of the lodge.

July 5, 1851, the petitioners for a second lodge in San Francisco were called together by acting District Deputy Grand Sire James Smiley, when, seven brothers being present, having the necessary qualifications, although without dispensation or documents of any kind, a lodge was instituted, styled San Francisco, No. 3, and declared to be regularly organized. Although the whole proceeding was irregular, the lodge was set at work to carry out the principles and objects of the Order, and it has ever since faithfully performed all the duties and functions for which it was designed, and very soon became the largest lodge in the jurisdiction. Others have since outstripped it in numbers of membership.

Eureka Lodge, No. 4, was organized by Past Grand C. C. Hayden, January 7, 1852, under a dispensation dated January 2, 1852. It is needless to say that the institution of this lodge was, also, informal, but the lodge still lives, and has done noble work in the Order.

Marysville, situated at the junction of the Yuba and the Feather rivers, at the then practical head of navigation in that direction, early became a distributing point, where men congregated, and from thence travelled to the more northern mines. Here conditions similar to those at Sacramento arose, although in far less degree, and affecting a much smaller number of people. Here, also, an association of Odd Fellows was formed, for a like purpose, out of which "grew up" Yuba Lodge, No. 5; but it was never able to show sufficient color of authority for its existence as a legal lodge to secure recognition as such, until after the organization and the receipt of a charter from, and being regularly instituted under authority of, the Grand Lodge of California.

Stockton was another city of the plains, — a half-way house to the mines, — situate at the head of navigation on the San Joaquin river. Here many people, also, congregated during the years 1850 and 1851, and, as in the other cities referred to, were strangers to one another. Hither, in the latter part of 1851, a stranger came, — having no acquaintances except one

merchant with whom he had some dealings. At the house of this merchant he became sick, and finally died. The sick man was an Odd Fellow, and when satisfied that his "time had come," he asked to see an Odd Fellow. His friend succeeded in finding a man who claimed to be one, and he came at once, and thenceforward ministered to the brother's wants till death ensued. Then notices were posted requesting all members of the Independent Order of Odd Fellows, to assemble and attend the funeral of the deceased brother. This was the first intimation of the existence of Odd Fellowship in that city, but those cabalistic letters (I.O.O.F.), and the call to *duty* rekindled the dormant fires of Friendship, Love, and Truth, and a large concourse of men, from almost every section of the Union, assembled, greeting one another as brothers, and, with tender hands, bore the body of their deceased and hitherto unknown brother to its final rest. Out of this assembly, so called together, Charity Lodge, No. 6, was born. It was instituted February 14, 1852, under a dispensation issued by Past Grand J. M. Coughlin, then acting as District Deputy Grand Sire for the Pacific coast. This proceeding, like most of the others, was irregular, but under it this lodge has ever since done noble work, of a character which fully justifies the name chosen by its founders, and it is, to-day, one of the best equipped for the dispensation of charity among the lodges of the world.

Auburn Lodge, No. 7, was instituted by Past Grand George I. N. Monell, under dispensation dated October 7, 1852, at Auburn, in Placer county.

El Dorado Lodge, No. 8, was organized September 4, 1852, by Past Grand John F. Morse, under dispensation dated June 25, 1852. It was reörganized in January, 1853, by District Deputy Grand Sire S. H. Parker, the former organization having been informal.

These constituted all the lodges that had any semblance of organization in the state, prior to the institution of the Grand Lodge of California, and these subordinates were so irregularly organized that it was with great difficulty, and after the most strenuous effort, that a dispensation for a Grand Lodge was secured. In June, 1852, seven lodges in this state were reported as in good working order, but in September, of that year, Grand Secretary Ridgely reported to the Grand Lodge of the United States that but one of these had been regularly chartered by that Grand body. The brethren here were three thousand miles from the seat of government of the Order. In those days there was no telegraph, and the mail service was by sea, taking two months to send a letter and get an answer. Besides very few of those here had ever had any direct relations with the governing body, — they were without books, or means of ascertaining what was required of them, and it is not to be wondered that organization was not only irregular but slow. Only one lodge was recog-

nized by the Grand Lodge of the United States, until after the appointment of, and report from, Past Grand Master Samuel Hale Parker, who was appointed District Deputy Grand Sire, during the recess of the Grand Lodge in 1852, and came here, fresh from his labors as Grand Master and Grand Representative in the East, fully equipped with the information and authority necessary to correct the errors of the past, and put the irregular lodges in line to secure recognition. Upon this work he at once entered, with a zeal and an intelligence which soon led to ultimate success; and, on the 17th of May, 1853, he called the past grands of the state together at San Francisco, and when assembled read to them a dispensation which had been issued, — granted to the representatives of California Lodge, No. 1; Sacramento Lodge, No. 2; San Francisco Lodge, No. 3; Eureka Lodge, No. 4; and Charity Lodge, No. 6, — for a Grand Lodge of the Independent Order of Odd Fellows in the state of California, and proceeded to institute the Grand Lodge.

Pending the call and assembling of this convention, Auburn Lodge, No. 7, and El Dorado Lodge, No. 8, had become entitled to admission into the Grand Lodge, and upon motion their past grands were duly admitted. At this session twenty-nine votes were cast at the election of officers, and Past Grand Master Samuel Hale Parker, then of No. 3, was elected Grand Master, and John F. Morse, of No. 2, Deputy Grand Master. The sessions continued for four days, during which time a constitution and rules of order for the Grand Lodge, and a constitution for subordinates, were formulated and adopted, and active measures taken for the further and better organization and government of the Order in the jurisdiction. The time of the annual communication of the Grand Lodge was fixed for the second Tuesday of May, in each year, and regular sessions have since been held on that day. All past grands, in good standing, are entitled to admission to the Grand Lodge, and to vote upon the election of officers, but the legislative business is conducted by representatives elected, annually, by the subordinate lodges, according to membership. Brother T. Rodgers Johnson, elected Grand Secretary at the first session, proved so efficient and worthy an officer that he was reëlected from year to year, until the session of 1875, when, having served for twenty-two consecutive years, Past Grand Walter B. Lyon succeeded him. He, also, was competent and efficient, and was continued in the office until his death in November, 1893, when Past Grand George T. Shaw was appointed, and by subsequent elections still continues in the office. It will thus be seen that during the forty-three years and upward, of the history of this Grand Lodge, it has had but three grand secretaries one of whom is the present able incumbent.

Not so with the grand masters. That office carries no emoluments, and the area of the jurisdiction is so vast, the volume of correspondence

so great, and the accustomed time taken for visitation, instruction, and encouragement so much, that one can do little else than perform the duties of that office while he holds it; and while most of the forty-four grand masters in this jurisdiction have been, and those of them who still survive are, enthusiasts in the Order, no one of them has ever aspired to a second term. This jurisdiction has furnished one Grand Sire, John B. Harmon, Grand Master in 1869–70.

The growth of the Order in the jurisdiction has fluctuated at times, affected by financial conditions, but, as a whole, it has moved constantly forward and upward, its progress at some periods having been phenomenal. This was particularly so after the passage, by the Grand Lodge of the United States, of the non-affiliate law. A parallel of the condition of things in California in those early days, as to non-affiliated Odd Fellows, was never known elsewhere. At the third annual communication of the Grand Lodge in May, 1855, a memorial on the subject was adopted to be presented to the Grand Lodge of the United States, prepared by that able and eloquent brother, Aaron A. Sargent, who afterward became Grand Representative, representative in Congress, United States senator, and minister to Germany, and who had a wide acquaintance throughout the jurisdiction, and knew whereof he wrote. This memorial showed that by reason of the lapse of time, and difficulties of communication with their former homes in the East, — to which most of the brothers expected to return when they rushed to the "land of gold" in the years 1849–53, — and because of conditions changing these plans to that of a permanent settlement, at least 15,000 Odd Fellows had lost their membership, and were now non-affiliated, and had been unable to renew that connection from no fault of their own, and prayed for some means of relief.

To grant this involved an amendment to the constitution of the Grand Lodge of the United States, and favorable action was not secured until 1858, and even then it was too indefinite and uncertain to accomplish its purpose until other and more specific legislation was had; but this came at last, and in securing it, the memorialists were greatly aided by the efforts, in the Grand Lodge of the United States, of Representative Nathan Porter, of Rhode Island, who subsequently became a member of the Order in California, and was for many years one of its most able representatives in the Sovereign Grand body, where he then secured an important addition to the secret work. This relief being at last afforded, the numerical as well as the financial strength of the Order increased rapidly.

The reports of membership, revenue, and relief, during the first decade after organization, were very incomplete, but if they had been otherwise, space in this work would forbid giving the statistics showing the growth from year to year. Suffice it to say that at the close of the year 1895, the

assets, revenue, and disbursements of the lodges within the jurisdiction *for that year* were reported as follows: total assets, $2,589,417.98; revenue for the year, $552,652.86; paid for relief and charity, $282,103.29; paid for current expenses, $218,476.36; grand total for relief, charity, and expenses, $500,579.65. In three hundred and sixty lodges there were 30,867 members.

From a compilation by Grand Secretary Shaw, made in 1895, it appears that the total receipts of the Order (from the organization of the Grand Lodge), has been $14,544,554.94; and that there was paid for the relief of members during the same period (exclusive of that extended to transients), $5,372,206.98.

At the close of the year 1895, the Order in the jurisdiction held real property, partly invested in incorporated hall associations, of which the bulk of the stock was held by lodges, and partly in lodges direct, to the aggregate value of $1,952,407.85, subject to an indebtedness of only $352,685, and bringing in an annual revenue of $82,833.90. This is exclusive of money invested in the Odd Fellows' home.

Appeals for relief to sufferers outside the jurisdiction have frequently been made, and so far as known have never failed of a response creditable to the lodges of California. Such sums as were contributed in response to these appeals are not included in the amount named above, as having been paid for the relief of members. A few of the contributions made by the lodges, in response to emergent appeals, may be mentioned: —

For the benefit of the sufferers in the great Chicago fire of 1871, $14,469.90; but of this amount $1,970.77 was returned to the lodges. For the sufferers from cholera in the South, in 1878, the sum of $15,288. For the sufferers in the Wisconsin fires in 1871, $1,520.60. For the sufferers by the Johnstown flood in 1889, $4,413.45. No general appeal therefor was ever made, but a few of the lodges in San Francisco, also, made liberal contributions toward the expense of establishing the Order in Germany, in 1879. The list of these is now inaccessible, if indeed any list ever existed, but at the head stood Templar Lodge, No. 17, with a contribution of $1200, and Bay City Lodge, No. 71, then a much smaller lodge, but composed almost entirely of Germans, followed promptly with its grand contribution of $1000.

Across the Continent in 1869. — The one event which, perhaps, more than all others, has fixed itself in the memory of the brethren in California, who were in affiliation at that time, and from which they derived more personal satisfaction than from any other, was the visit of the Grand Lodge of the United States to San Francisco, and the holding of its annual communication in that city, in September, 1869. At the time of the session in Baltimore, in 1868, the most speedy communication which was practicable for such a trip was by sea, taking a month to make the trip; but work was pushed with the utmost dispatch to complete a transcontinental railroad, which should be finished within the following year, and the California representatives urged upon the mem-

Life's rough and Dang'rous way is trod,
Death's narrow Bridge is nobly won,
The bright Pavilion of our God,
Gleams in the distant horizon!

— *Adapted from "Luof."*

bers of the Grand body the proposal that the next session should be held in San Francisco. The proposition was at first deemed too chimerical to be entertained, but the more it was discussed the more it gained in favor. Two obstacles, however, stood in the way: the uncertainty of the completion of the railroad, and the great expense of a three thousand mile trip across the continent. The first that was known of the matter in California was through a telegram sent by the Grand Representatives to the Grand Patriarch, the Grand Master being at the time absent from the city, explaining the situation. The Grand Patriarch had no authority to speak for the Grand Lodge, but finding that the Grand Master could not at the moment be reached, took the responsibility of acting, and at once by telegraph advised the representatives to guarantee free transportation from Omaha to San Francisco and return, and to make their resolution conditional: if the railroad was not completed in time, then to meet in Baltimore, instead. The same night the matter was called to the attention of Templar Lodge, and it immediately passed a resolution agreeing to insure the expenses of the representatives, in case they came to San Francisco, to the extent of $10,000. This fact was at once telegraphed the representatives at Baltimore, and thereupon a resolution was passed to hold the next annual communication of the Grand Lodge of the United States at San Francisco, with a proviso, that in case the railroad was not completed and trains running from Omaha to Sacramento, so that representatives could be carried through without change or detention, then the Grand Sire should, by proclamation, call the meeting at Baltimore; and, a further proviso, that mileage for representatives should be computed from their homes to Omaha only, excepting those from the Pacific coast, and as to the latter it should be computed to San Francisco. When the news of this action was promulgated in California, there was joy in every lodge-room, and no one lodge had longer to stand sponsor for the expenses.

In July, 1869, the golden spike was driven that completed the line of railroad from one ocean to the other, but for some little time trains were irregular, and there was no absolute certainty that the Grand Lodge would actually cross the continent; and, consequently, although more money had been offered and pledged than was likely to be wanted, none had been collected until, on the 10th of September, the day appointed for the assembling of the representatives at Omaha, when Grand Master John B. Harmon (subsequently Grand Sire), chairman of the committee appointed to escort them across the continent, telegraphed his colleague, the late Grand Patriarch, that all were there, but the Union Pacific railroad managers refused to start the train until their bill was paid. It had been expected to pay the transportation charges at San Francisco, but the "through train" was furnished by the Union Pacific company; and as

the Central Pacific company made no charge for "hauling" it over its part of the road, and consequently had no interest in the collection, the Union Pacific company insisted upon payment in advance. Thereupon the facts were at once made known to Brother William C. Ralston, of the Bank of California, a member of Templar Lodge, but whose work as an Odd Fellow had been confined to the prompt payment of his dues, and liberal responses to every appeal for aid. After listening to a very brief statement of the situation, he inquired what was wanted from him, and was told. "How are you going to get the money?" said he. The answer was: "The Odd Fellows of California will pay it, and your own lodge has guaranteed it to the extent of $10,000." Instantly he complied with the request made upon him, and by telegraph authorized Brother Harmon to draw upon his bank for $10,000.[1] The same afternoon (what was in those days) a magnificent train of sleepers "pulled out" from Omaha, bearing across plains, mountains, and desert the *first* body of men, — composed of direct representatives from every state and territory in the Union, as well as from our sister British colonies, — that ever assembled on the Pacific coast. And they were representative men, the very presence of whom made all California rejoice and who, on their return, made the Golden State better known in the East than she had ever been before. This visit was, in fact, the starting-point of a new immigration and new life to the state, as well as new life and grander work for the Order everywhere.

The Grand Lodge reached Sacramento on the 14th of September, where they were received and entertained by the brethren of that city; and, on the following day, amid a large concourse of people, Grand Sire Farnsworth, assisted by the Grand Lodge, laid the corner-stone of the magnificent Odd Fellows' temple, now standing in the city, devoted to the uses of the Order. On the 16th the train started again, over the Western Pacific road, and proceeded on its journey toward San Francisco. Reaching the shores of the great Bay of San Francisco, and leaving the cars, the Grand Lodge was captured by Past Grand Representative Nathan Porter, and entertained at a magnificent luncheon, under the grand old oaks surrounding his residence on the Encinal de Alameda. Boat was then taken for San Francisco, where the Grand Lodge was met by a fraternal gathering such as had never before assembled on the Pacific slope. The representatives and their ladies, seated in carriages, — escorted by a procession, headed by a platoon of police and a regiment of the National Guard, followed by thousands of Odd Fellows in full regalia, — rode to the California Theatre, then the largest and finest *auditorium* on the coast. Here the visiting Grand Lodge, with the committee

[1] *Note by the Editor-in-Chief.* — This would indicate that there *is* a record in existence as to this fact and it supplies the "missing link," p. 139 of this work.

of reception and officers of the Grand Lodge of California, occupied the stage, and the great *auditorium* was packed from pit to dome, — the dress circle with ladies, and the balance of the house with Odd Fellows. The streets of the city were gaily decorated, and the theatre was streaming with banners and emblems of the Order. The sun was just sinking in the west, and within the room the evening shadows were gathering thick and fast, while the whole building and the streets without rang with the glad shouts of welcome. Order being secured, an eloquent address of welcome was made by Grand Master Harmon, and a reply by Grand Sire Farnsworth. Then occurred a scene such as has seldom been witnessed anywhere on an occasion like this. No name in the world's history of Odd Fellowship was ever more revered than that of the Grand Secretary, James L. Ridgely, by the brethren of the Pacific coast, very few of whom had ever seen him. He was regarded, everywhere, among them as the "Moses" who had brought the Order from the tap-room to the temple, preserving all its original plan of fraternity and relief, and at the same time exalting it to be an intellectual giant, engaged in the great work of enlarged human benevolence, guided by love, lighted by the teachings of everlasting truth. The moment that propriety would permit, a cry went up, from thousands of voices, for *Ridgely! Ridgely!! Ridgely!!!* The venerable Grand Secretary rose in his place, trembling in every limb, and was led by the acting marshal to the front. For some time he was too much moved to speak. The shadows were by this time too dark and deep to distinguish persons at any considerable distance; and then another cry arose: "*Light! light!! light!!!*" It rang from every part of the house, and one enthusiastic brother, far back in the audience, sprang upon his seat, and, waving his hat, cried out in tones heard throughout the building: "*A thousand dollars for a light!*" At that moment the gas was turned on, from the great sunburst above, and from every gas jet in the room an almost blinding blaze of light was thrown upon the scene; and such a scene, — one showing so much emotion, — has seldom been witnessed in any public assembly. For some minutes Brother Ridgely was unable to proceed, and could not have been heard if he had tried to do so. At last, however, perfect silence was restored, he found his voice, and in terms of eloquence, but choking still with emotion, he responded to the greeting. Then the thousands of handkerchiefs, which to this time had fanned every inch of air in their constant wavings, found other uses; and "the boys," as the brothers on the coast still call themselves, felt that they had been paid a thousand-fold for all that they had done, or could yet do, to secure the presence of "the Grand Lodge of the world," and make its visit a joy to those who came.

Nor was the venerable Grand Treasurer, Joshua Vansant, forgotten, in this hour of greeting. He, too, was honored and beloved, on the Pacific

coast, and received on this occasion a brother's greeting. Long before he came his name was a household word among Odd Fellows, as that of one who was the embodiment of the personal integrity which the teachings of Odd Fellowship inculcate. The brothers did not, generally, know that the little satchel standing beside his chair on the stage had not been beyond the reach of his hand since he left Baltimore, and contained all the money required for the payment of mileage of representatives, and other expenses of the session of the Grand Lodge, with which he had burdened himself during the long trip, rather than take the risk of being caught without funds when needed, by purchasing exchange on unknown banks three thousand miles away; but they did know that no funds intrusted to Vansant were ever lost, and that whenever a duty devolved upon him he never failed to do it, and they honored him accordingly.

He is a vulgar host who ever tells the cost of the entertainment of his invited guests. No public record was ever made of the cost to the Order in California of this entertainment of the Grand Lodge of the United States. The whole financial part of the undertaking was in charge of a special committee, who dealt directly with the subordinate lodges. The writer was one of the actors of the occasion and is able and willing to say this much: while pledges had been solicited, no money was collected until it was known for a certainty that it would be required. Then the golden eagles came rattling in like hail; every bill was promptly paid, — the committee made a full report of receipts and disbursements to the donors direct, returning to them, *pro rata*, a handsome surplus, and then that part of the record closed forever.

Session of 1888. — The Sovereign Grand Lodge again visited California, and held its annual communication at the city of Los Angeles, in September, 1888; but then conditions had changed. Forty years had passed since the first feeble effort at organization of the Order on the Pacific coast, and nineteen years since the first visitation. Transcontinental railroads, of which there were then three tapping the state direct, had revolutionized the great western world. Southern California which, in 1869, was almost a desert, had been filled with people, and made to blossom as the rose. The "City of the Angels" which, in 1869, was little more than a deserted Spanish mission, was now the most bustling, modern city on the coast, with 60,000 population. Trips across the continent were matters of daily occurrence, and special trains bearing great fraternal bodies from one ocean to the other had ceased to be a wonder. Other great associations had held their supreme conclaves by the western seas. Distance had been annihilated, and the great barriers of mountain and of desert, which had aforetime separated the Odd Fellows of the East and the West, had been overcome, so that these brothers were no longer strangers to one another, but in close affiliation, — members of one great family; and those who

journeyed westward found all along the way altars, where they could pause and offer up devotions. They came, not to spy out a new country, but to enjoy the sunshine and the hospitality of one already known to them; and, again, they were welcomed, and those who did not participate in the journey, because already here, were made happy by their presence; but this visit did not so distinctly mark an epoch in the history of the Order, or of the state, as did the former one. Besides, between the dates of these two distinguished visits, the Order in California had not only enjoyed the honor of having one of its own members appointed Special Deputy Grand Sire to plant the Order in the "Father-land," to which allusion has already been made; but she, also, had her own Deputy Grand Sire, Brother John B. Harmon, who had rehabilitated and exalted the Order in Australasia, and who was, subsequently, honored with the exalted station of Grand Sire. After filling that office with honor to himself, his state, and the Order at large, he had returned to his home constituency, and by his daily life proved to those around him that no station can lift the true Odd Fellow above the rank of brotherhood, but rather makes him the more keenly alive to duty in the humbler walks of fraternal life. He still survives, stricken in years, but with the "harness on." His official history is found embalmed in the journals of the Order. His private life and character, in and out of Odd Fellowship, will be remembered when with him the Master's work is done.

The Home. — The last and greatest work of the Order, in this jurisdiction, has been the founding and opening of a "home for aged and indigent Odd Fellows, their wives, widows, and orphans." The history of this undertaking, also, belongs to another department of this work, but here it seems proper to say: the establishment of this home is so far an assured success that already an elegant building has been secured, with a capacity for housing at least sixty people, besides servants and officers, — situated amid orange groves, at Thermalito, in Butte county, in what may well be called the Palestine of the Western world, upon a site commanding one of the most magnificent views upon which the eye ever rested, in a land of perpetual flowers, where the sky is ever blue, and the sun by day and the stars by night forever shine, — in which already dwell sixty of the veterans of the Order, brothers who blazed their way through the recent wilderness, and helped to make the Order what it is to-day; and there, in peace and joy, giving thanks every hour for the comfort that has come to them in the years of their infirmity, they await the Master's call. Already an addition is in process of construction, doubling the capacity of the building. The property as it stands at this writing is worth $50,000. There is no debt against it, and there can be none under the law of its foundation; but so long as age brings infirmity, misfortune entails financial disability, and there is want to relieve, this home will be maintained

by the Order in California, and be made, what its name implies, *a home* for those who deserve and need its sheltering care.

Oregon. — Undoubtedly the first effort, toward organizing the Independent Order of Odd Fellows on the Pacific coast, was made to effect such organization in the then territory of Oregon. There is a legend to the effect that a dispensation was granted in St. Louis, Missouri, as early as 1843, for the establishment of a lodge at the place now known as Salem, Oregon, and placed in the hands of a brother then about to start for that point; but, according to the legend, upon his arrival he found the place too small to give any hope of establishing a lodge; and, becoming discontented, he journeyed south to Sutter's Fort, in the then Mexican domain of California. Here, also, he found no material for the organization of a lodge, and after a time started for the town of Sonoma, in the same territory, — the place where the bear flag was first raised. There all traces of this brother, and of his dispensation, are lost. Later, in 1846, an application was made for leave to institute a lodge in St. Louis, Missouri, and then remove the same to some point in Oregon; but this petition was not granted. In the same year Past Grand Master Samuel Yorke At-Lee, of the jurisdiction of the District of Columbia, made application for authority to institute a lodge in the territory of Oregon, which was not granted. In that year, however, a dispensation was obtained by Past Grand Gilbert Watson, of Massachusetts, from District Deputy Grand Sire Albert Guild, of that jurisdiction, authorizing himself, and such others as he might select, to institute a lodge on arrival at their destination in Oregon. Afterward the Grand Lodge of the United States attempted to legalize this action, by forwarding to Brother Watson a charter for "Oregon City Lodge, No. 1." Brother Watson and his party sailed from Massachusetts in April, 1846, but never reached their destination. The defective charter, however, proved the *nucleus* around which was gathered the first lodge of Odd Fellows, west of the Rocky mountains. The Grand Lodge of the United States, learning of the failure to establish the lodge in Oregon, commissioned Alexander V. Frazier, a Past Grand of the District of Columbia, as special commissioner to establish and superintend the Order in Oregon, California, and the islands of the Pacific. Brother Frazier, like Brother Watson, failed to reach Oregon, but did visit Honolulu, and there made use of the valid charter which had been issued for Oregon City Lodge, No. 1, as a legal basis for Excelsior Lodge, No. 1, of the Sandwich Islands, — thousands of miles beyond the site of its intended destination.

Nothing further seems to have been done toward the institution of a lodge in Oregon until 1851, when E. M. Barnum issued an invitation to Odd Fellows to meet and consider the subject. To that call six brothers responded; and, on the 7th of January, 1852, a petition for the institution

of a lodge, at Salem, Oregon, was forwarded to Grand Secretary Ridgely, signed by Brother Barnum and eleven others, representing six Grand jurisdictions. After considerable delay a warrant was issued by Grand Sire William W. Moore, commissioning Brother E. M. Barnum, as Special Deputy Grand Sire, to institute Chemeketa Lodge, No. 1. at Salem, Oregon. The lodge was instituted December 6, 1852.

On the 8th of April, 1853, Samaritan Lodge, No. 2, was instituted at Portland; and, on the 31st of December, of the same year, Oregon Lodge, No. 3, was instituted at Oregon City. July 26, 1854, Albany Lodge, No. 4, was instituted at Albany. These comprise all the subordinate lodges first working under warrants granted by the Grand Lodge of the United States.

A charter for the Grand Lodge of Oregon having been granted by the Grand Lodge of the United States, it was duly organized at Oregon City, May 23, 1856. E. M. Barnum was elected Grand Master, and Amory Holbrook Grand Representative. Since then annual communications have been regularly held; but, owing to the sparsely settled condition of the country new lodges were added slowly, only four additional lodges being reported up to the session of 1859. In 1860 measures were taken in this Grand Lodge looking to the placing of the territory of Washington under the jurisdiction of the Grand Lodge of Oregon, and subsequently the lodges, both in Washington and Idaho, were placed under its supervision, and their representatives were admitted to that Grand Lodge. The Grand Lodge, also, assumed that it had authority to charter new lodges in those territories, and, in 1863, two lodges in Washington were reported as having been placed under the jurisdiction of this Grand Lodge. The following year a similar report was made as to one lodge in Idaho, and thereafter, for some years, charters were granted by this Grand Lodge for the institution of new lodges in those territories. In 1869 there were reported as under this jurisdiction, twenty-five lodges in Oregon, two in Washington, and five in Idaho, with an aggregate membership of 1271. At that session the Grand Lodge instructed its representative to use his best efforts to secure favorable action toward the establishment of the Order in Germany. During the following year Deputy Grand Sire Fred. D. Stuart made a somewhat extended visit to this jurisdiction, from which great benefit was derived by the Order, and was so well pleased with the work of the subordinates that, in a letter he wrote to the Grand Master, he said: —

"I now say to you that I was perfectly astonished to find the members of the Order, wherever I visited, so well posted in the work. . . . I have said, and still say, that Odd Fellowship in Oregon comes up to my notion of what it should be."

It may be well to say that, as early as 1861, the Grand Lodge had established the rule that officers of subordinates should not be installed

until they had perfected themselves in their respective parts. The action of the Grand Lodge, in 1870, shows how honestly and sincerely the brethren of Oregon believed that their Grand Lodge had full jurisdiction over Washington and Idaho; for, at that session, they elected Brother Daniel Cram, of Idaho, as Deputy Grand Master, and Brother C. C. Hewitt, of Washington, as Grand Warden. In 1872 the Grand Master reported that he had visited every lodge in the jurisdiction. A resolution was passed, consenting to the establishment of Grand Lodges in Washington or Idaho, or both, whenever the Grand Lodge of the United States should deem it wise to do so.

The Oregon Question. — At the session of the Grand Lodge of the United States in 1873, Grand Secretary Ridgely called attention, in his report, to the anomalous condition of affairs in several of the territories, where charters for subordinates had been issued by the Grand bodies of contiguous jurisdictions, and said: —

"Odd Fellowship in these territories recognizes no immediate subordination to the Grand Lodge of the United States, having been placed by law under the supervision and care of contiguous Grand Lodges. By a strange construction of this law, those Grand Lodges have assumed the prerogative secured exclusively by the constitution, article i., section seven, to the Grand Lodge of the United States, and have exercised its highest right of sovereignty by erecting subordinate lodges in the national jurisdiction, under their state warrants or charters. It must be conceded that in the exercise of this authority, which has been going on for years, they have not been in any way checked heretofore, and that they have done good service in promoting the spirit of the Order in these remote and sparsely settled territories."

Some correspondence had already taken place between Grand Master Apperson, of Oregon, and Grand Sire Logan, on the subject, in which the former disclaimed any intention on the part of his Grand Lodge to do any wrong in the premises, and the latter had assured him that he did not regard the Grand Lodge as deserving of censure for having acted under a misapprehension of its powers and privileges, and, after having set forth the law, required compliance with it in the future, and suggested that a curative act for the past might be passed by the Grand Lodge of the United States. At this session (1873) the Sovereign Grand body passed the following resolutions: —

"*Resolved*, That the acts of the Grand Lodges of Oregon, Colorado, and Nevada, in instituting lodges in the territories of Washington, Wyoming, Utah, and Idaho, and also the acts of the Grand Encampment of California in constituting encampments in the territories of Nevada and Oregon, including the receipts of returns, and moneys from the same, are hereby sanctioned as *de facto*, and as such are hereby ratified and confirmed.

"*Resolved*, That the Grand Secretary is hereby authorized to issue charters to all such lodges and encampments as may now be working under charters granted by the jurisdictions mentioned in the foregoing resolution, without the usual charge for the same.

"*Resolved*, That the thanks of this Grand body are hereby tendered to the Grand Lodges of Oregon, Colorado, and Nevada, and the Grand Encampment of California, for the zeal and energy exhibited in the supervision of the Order in the states and territories heretofore mentioned."

Thereupon the Grand Lodge of Oregon instituted no more lodges outside the boundaries of her own territory, but claimed and maintained the right of representation, return, and revenue over the lodges in question, and elected officers from their membership.

On the twentieth anniversary of the Grand Lodge, 1876, the number of lodges had increased to fifty-five with a membership of 2803. In November, 1878, the Grand Lodge of Washington was instituted; and, in 1879, the Grand Master reported four new lodges during his term, and an increase of membership, notwithstanding the withdrawal of the Odd Fellows of Washington, the membership being then 2868, and the relief granted $14,096.90. At this session it was, also, provided for levying a tax of twenty-five cents, *per capita*, upon the membership, for the establishment of an "Odd Fellows' Orphans' Home and Educational Fund," and a board of trustees was elected for the management thereof.

At the session of 1881, the representative was instructed to procure such legislation by the Sovereign Grand Lodge as would authorize state Grand bodies to build homes for orphans, and kindred objects.

In 1883 the subordinates of Idaho having expressed a desire for a Grand Lodge in their territory, the Grand Lodge of Oregon recommended that a charter be granted accordingly, which was subsequently done, and the Grand Lodge of Idaho was organized in the latter part of 1883, thus withdrawing the lodges and membership in that territory from the further care of, and representation in, the Grand Lodge of Oregon. During the session of 1883, the corner-stone of the Orphans' home was laid with appropriate ceremonies, by the Grand Lodge, assisted by the Grand Encampment of Oregon, the Grand Lodge of Washington, and a large concourse of patriarchs and brothers of subordinates.

At the session of 1891, an invitation was extended to the Sovereign Grand Lodge to hold its annual session for 1892, at Portland, Oregon, and appropriate committees were appointed to make suitable arrangements for the entertainment of representatives and their ladies, if the invitation should be accepted. An appropriation of $5000 was made from the treasury of the Grand Lodge for this purpose, at the session of 1892, the invitation having been accepted. Liberal contributions from the subordinates were, subsequently, added to this fund, so that when the entertainment was over, the sum of $2582 was returned to the treasury of the Grand Lodge; and still the entertainment was on a grand scale of munificence, under the direction of an able committee, of which Past Grand C. A. Dolph was chairman, and as such delighted the visitors, while to the brethren of Oregon, it marked a new epoch in their career, and imparted renewed life and energy to the whole Order in that jurisdiction.

The annual reports to the Grand Lodge, since its organization, show a steady average increase, corresponding in some measure with the settle-

ment of the country. Occasionally there has been a year showing a slight decrease in membership; but, usually, there was an increase in numbers of lodges and in members. December 31, 1891, showed that at that date the number of lodges and of members was largely in excess, in Oregon alone, of the number attained at any time when the lodges in Washington and Idaho were under its supervision; the number of lodges then (December 1, 1891), being one hundred and five, with a membership of 5186. During the year of this visitation (1892), the lodges increased to one hundred and fourteen, and the membership to 5772. At the close of 1895, the total number of lodges reporting was one hundred and twenty-two, with a membership of 5806; paid for relief, $25,945.71; total paid for relief and expenses, $71,713.42; total receipts, $88,054.89; assets, $433,158.25.

Among the members of the Order who have attained special prominence, will be found the names of Hon. John H. Mitchell, a Past Grand of Hassalo Lodge, No. 15, now, and for years, a leading member of the United States Senate; Joseph N. Dolph, Past Grand Master, a member of Samaritan, No. 2, for years, and until recently, a prominent United States senator; Hon. George H. Burnett, Past Grand Master, a judge of the state Circuit Court; Hon. H. G. Struve, Past Grand Master, ex-secretary of the State of Washington; T. M. Gatch, Past Grand Master, ex-president of Willamette University, Oregon, and subsequently president of the Washington University; Henry M. Gilfrey, Past Grand Master, for many years reading clerk in the United States Senate; Hon. Phil. Metschan, Past Grand Master, state treasurer; Joshua J. Walton, Past Grand Master and Past Grand Representative, a leading attorney; Hon. Peter P. Gates, Past Grand Master and Past Grand Representative, a prominent member of the Oregon senate (deceased); Hon. O. N. Denny, Past Deputy Grand Master, who resigned his position in the Grand Lodge to accept the appointment of Chinese consul, and afterward became business adviser of the king of Corea; R. Alexander, Past Grand Master and Past Grand Representative, also Past Grand Messenger of the Sovereign Grand Lodge, the only recognition Oregon has had in that body. All of those mentioned, — with the one exception of Brother Peter P. Gates, — are now living, and continue zealous Odd Fellows.

For most of the material and much of the language used in compiling this history of our Order in Oregon, the writer is indebted to Past Grand Representative A. G. Walling, who departed this life in April, 1896, being at the time Deputy Grand Master of the jurisdiction. He was initiated in Hassalo Lodge, No. 15, of Portland, October 16, 1867, and, from that time until the day of his death, proved himself an active and worthy Odd Fellow, faithfully serving the Order in many important stations, twice representing his jurisdiction in the Sovereign Grand Lodge, passing the chair of Grand Patriarch, and had he lived would now be Grand Master.

Colorado. — The territory embraced in the state and Grand jurisdiction of Colorado was originally included in Kansas and Nebraska, under the celebrated Kansas-Nebraska Act of 1854, and was not erected into a separate territory until more than two years after the discovery of gold at Pike's Peak. This discovery made, here as elsewhere, men began to flock into the mining regions by thousands, and among them were those who had already been "Selected out from the general mass with a desire for true knowledge," and who had commenced in other lands to seek for that knowledge at the fountain of Odd Fellowship; so that we find traces of our Order within the area of what is now known as the "Centennial State" before even the name "Colorado" appears as a territorial designation.

On the 21st of March, 1860, a petition was forwarded to Cornelius A. Logan, then Grand Master of Kansas, for a lodge to be located at Denver City, Pike's Peak, but it was not until September 19, 1860, that the necessary cards were supplied, and the charter fee received; and not until December 4, 1860, that the lodge was instituted, — "located at Denver City, Kansas," — and known as Peak Lodge, No. 12. The organic act of the territory of Colorado was approved February 28, 1861; and, on the 20th of April, following, the lodge made a request of the Grand Master that its name be changed to "Colorado Lodge, No. 1." This, necessarily, had to be referred to the Grand Lodge, and prior to the meeting of that body in October, following, the lodge had ceased to exist.

Several meetings of Odd Fellows were, subsequently, held in Denver, but without organic form, until July 6, 1864, when Grand Sire James B. Nicholson issued to Luther R. Boxley, Birks Cornforth, Herman H. Heiser, Jabez H. Vanderverter, and John Voght, a dispensation for Union Lodge, No. 1; and these five brothers, meeting while their country was passing through the throes of civil war, became the recognized founders of Colorado Odd Fellowship. As the *first* five had named their lodge after the "father of his country," so these named theirs in commemoration of its *perpetual union*. The lodge was instituted August 18, 1864, and on the night of its institution admitted five members. By the end of 1867, the lodge had admitted 133 members, and lost 59.

Rocky Mountain Lodge, No. 2, was instituted June 13, 1865, at Central City; Colorado Lodge, No. 3, at Black Hawk, May 16, 1866; and, on September 29, 1866, No. 1 became a mother, and Denver Lodge, No. 4, was instituted at Denver.

At the session of the Grand Lodge of the United States in 1867, a petition was received from representatives of these four lodges for a charter for the Grand Lodge of Colorado, which was granted; and, on the 30th of November, 1867, the past grands, representatives of these lodges, assembled at Odd Fellows' hall in Denver, where they were met by Past Grand

John H. Fay, Special Deputy Grand Sire, and the Grand Lodge of Colorado was duly instituted in regular form and the officers installed. R. G. Buckingham was elected Grand Master. Reports made at the session of February, 1868, for the term closing December 31, 1867, showed the number of lodges to be four; membership, 255; past grands, 27; receipts for the term, $2958.24, of which the percentage to the Grand Lodge was $295.82.

The first regular annual session of the Grand Lodge was held at Central City, October 21, 1868, at which time it appeared that the number of lodges had increased to seven, and the membership to 281. Regular annual sessions have since been held on the third Tuesday in October, in each year. Until 1874 the territory of Wyoming was included in the jurisdiction of Colorado, and the fifth annual session of this Grand Lodge was held at Cheyenne, Wyoming. At the annual session of 1873, a new constitution was adopted, making the Grand Lodge a representative body, so far as the general business was concerned, although still giving all past grands the right to sit in the Grand body. During the year preceding this session the Grand Lodge of Wyoming had been instituted, and the seven lodges located in that territory were then withdrawn from the jurisdiction of Colorado.

That the Order in this Grand jurisdiction has carried forward the great work of Odd Fellowship, and met with a reasonable degree of prosperity, is shown from the fact that at the twenty-seventh annual session of the Grand Lodge, the reports for the term ending June 30, 1894, show one hundred and four lodges in active operation, with a membership of 7456; an income of $57,884.44; disbursed for relief, $26,816.14; for total expenses, $52,548.46; and closed the year with assets amounting to the sum of $324,828.47. Surely the Grand Lodge of the Centennial State has reason to be proud of the work of the Order in its jurisdiction. Among its membership are the names of many men who have become distinguished out of, as well as within, the Order, and whose biographical sketches, full of interest, are given in the "Book of Odd Fellowship in Colorado," a work to which the writer is indebted for much of the matter here compiled.

Nevada.—Odd Fellowship in the jurisdiction of Nevada is the legitimate child of the Order in California. Perhaps no more exciting scenes were ever witnessed, locally, and in civil life, than those which occurred "on the Comstock," upon the discovery and "opening up," in the early sixties, of the great silver mines in, and at, the base of Mount Davidson, in the then territory, now state of Nevada. Up to that time the whole territory, originally known as Western Utah, seemed to be abandoned of God, and almost shunned by men,—being looked upon as a useless desert waste; but upon the discovery and opening of these great mines a settlement of thirty thousand people suddenly gathered around the base of

the great mountain, and, subsequently, other discoveries were made in different parts of the territory, until it finally came to be regarded as a great mining state. These, however, have since so far "petered out," or become so expensive to work, that the state of to-day is but a memory of the past, its population sparse and widely scattered, and for the present, at least, the prosperity which upbuilded this and kindred organizations within its borders has almost deserted it; and yet, there is little doubt that it is still a rich storehouse of treasure, and that the time will come when the state will support a large and prosperous population.

Out of the social chaos which clustered around Mount Davidson, in 1861–62, arose a call for organization and relief, and from this situation came assemblages of Odd Fellows, operating much as they had done in early times, in bringing order out of chaos, and relief to distress. The territory having been placed under the jurisdiction of California in April, 1862, four lodges were instituted, under dispensations from that Grand Lodge: Wildey, No. 1, at Gold Hill, April 1st; Silver City, No. 2, at Silver City, April 14th; Mount Davidson, No. 3, at Virginia, April 23d; and Carson, No. 4, at Carson City, April 25th. Five others were, subsequently, instituted under the same authority, viz.: Dayton, No. 5, at Dayton, June 2, 1863; Esmeralda, No. 6, at Aurora, September 16, 1863; Nevada, No. 7, at Virginia, January 15, 1864; Washoe, No. 8, at Washoe, January 18, 1864; Austin, No. 9, at Austin, January 23, 1864; and Virginia, No. 10, at Virginia, May 18, 1865.

At the session of the Grand Lodge of the United States in 1866, a charter was granted for the Grand Lodge of Nevada; and, on the 21st of January, 1867, the past grands of the ten lodges, above mentioned, assembled in Odd Fellows' hall, in Virginia, and the Grand Lodge was duly instituted by District Deputy Grand Sire Daniel Norcross, and the officers were installed.

Since the institution of the Grand Lodge, the subordinates have increased in numerical order to No. 35; but, in the meantime, ten have "dropped out," usually consolidating with other lodges, until, at the session of 1896, but twenty-five lodges were reported as in active operation, with a membership of 1409. We do not find that the membership was ever reported as exceeding, at one time, 2044, and this was in 1877. Since then there has been a steady decrease in numbers, but the work of the handful of brethren, who have borne our standard in the Sage Brush State, entitles them to rank very high among the *live* and true Odd Fellows of the world. Small as is the jurisdiction, numerically, and scattered as is its membership, they have never faltered in the duty of visiting the sick, relieving the distressed, burying the dead, or caring for the orphan; and they have expended in relief and charity alone, during their comparative short period of active operation, the munificent sum of $344,310.28. It

is doubtful if so small a number, laboring under so many difficulties, have ever done a nobler work. To do them justice, in contemplating these figures, it must be remembered that the entire population of the state, as shown by the last census, is less than 46,000, scattered over an area of 110,700 square miles, — a territory nearly as large as the states of Ohio, Indiana, and Kentucky combined, and one which is in no sense inviting for the homes of men.

Idaho. — The first nine lodges in this jurisdiction were organized under dispensations granted by the Grand Lodge of Oregon. The history of their organization is almost invariably associated with the discovery of gold. When large towns "sprang up," as it were, in a night, and vanished almost in a day; when lawless men ruled by force of might, when men were strangers to one another, and the lives of individuals depended upon their nerve and proficiency in the use of the gun and the knife; when Judge Lynch administered the only recognized law, and men were without any of the refining influences of family or home, — those who were bound together by the "mystic tie" began to search each other out, and by the teachings of Friendship, Love, and Truth, to bring about the civilization of the new land in which their present lot had been cast. They were the first in the field, and paved the way for schools and churches, and for law and order.

Pioneer Lodge, No. 1, was instituted at Idaho City, March 14, 1864, with six charter nembers. During the ensuing year the membership was increased to twenty-two. On the 18th of May, 1865, the lodge was burned out, losing all it possessed, except the regalia and a few books and papers. They then met at the private residence of Brother R. E. Jackson (one of the charter members), for a time, then in the schoolhouse for a few months, then in the Masonic hall, where they continued to meet until March 11, 1867, when they moved into a new hall of their own. At this time they were assessing themselves from $5 to $50 per week for the relief of the sick. Two months later this hall, and nearly the entire town, was again swept away by fire. The Masonic hall, however, escaped the fire, and its use was again courteously extended to Pioneer Lodge. In 1874–75 the lodge builded for itself another hall, upon a beautiful site, on a hill overlooking the town, where they still keep the altar fires brightly burning. During all the years of its existence, this lodge has done noble work, fully obeying "the command of our law," continuing at all times, as occasion required, to minister to the afflicted, often at the expense of heavy extra assessments upon its membership. In it many of the leading men of the state, among them its present governor, have studied the lessons of the Order, no doubt to their own elevation in character and the enlargement of their sphere of usefulness. For these and other facts which space will not permit us to give, in regard to

the history of this pioneer lodge of Idaho, we are indebted to Past Grand W. H. Dutton. They are illustrative of the history and environment of all the early lodges in this jurisdiction.

The remaining lodges, instituted prior to the organization of the Grand Lodge, originally chartered by the Grand Lodge of Oregon, were: Owyhee, No. 2, at Silver City, August 26, 1867; Ada, No. 3, at Boisé City, January 24, 1868; Excelsior, No. 4, at Centerville, October 6, 1868; Rocky Mountain, No. 5, at Salmon City, January 1, 1870; Covenant, No. 6, at Placerville, December 7, 1870; Mount Idaho, No. 7, at Grangeville, May 8, 1880; Lewiston, No. 8, at Lewiston, April 6, 1881; Bellevue, No. 9, at Bellevue, July 13, 1882.

These lodges were all, subsequently, regularly chartered by the Grand Lodge of the United States; and, on the 22nd of September, 1883, a charter was granted for the Grand Lodge of Idaho. It was not instituted, however, until November 13, 1883. On that day the representatives of these nine lodges met at Boisé City, when the Grand Lodge was duly instituted by District Deputy Grand Sire William C. Beachey. The laws of the Order in Oregon were made applicable to the jurisdiction, and an assessment of $2, *per capita*, was levied for the support of the Grand body.

At the next annual communication, Grand Master G. W. Brumm reported only one new lodge, — Caldwell, No. 10, — but to this day the Grand Lodge is proud of this, its first-born, of its work and its membership. It has been not only an important factor in the Order, but also in moulding the general history of the state, producing more men who have attained distinction in, and out of, the Order than any other one lodge. At this session a constitution and by-laws for subordinates were adopted, and the *per capita* tax, for the expenses of the Grand Lodge, was increased to $3, and a special tax of $1, for each degree conferred, was also imposed for the same purpose. This high rate of taxation was maintained for many years, and caused no little friction among the subordinates; and those of Northern Idaho, at several sessions, endeavored to secure the passage of resolutions authorizing them to withdraw, and become attached to the sister jurisdiction of Washington, but without success. The cost being now reduced to a tax of $1.50, *per capita*, all friction seems to have ceased, and harmony prevails throughout the jurisdiction.

At the session of 1888, the Grand Lodge enacted an anti-Mormon law, which remained in force until 1893, when it was repealed. Through the personal efforts of Grand Master D. L. Badley this was made a red-letter year for the Order in Idaho, showing a larger increase than ever before, and new life in the degree of Rebekah. At the session of 1889, the initial step was taken toward founding an Odd Fellows' home, and $110 was collected on the floor of the Grand Lodge as a *nucleus* for a "home fund." At the session of 1891, this fund had increased to $1053.05, when Idaho Falls

offered a contribution of $10,000, in land, and a like amount in cash, conditioned upon the home being located at that place. The proposition was accepted, and now young Idaho boasts a beautiful home, with a three-story stone building, on a farm of sixty acres under cultivation, and one-sixth of the *per capita* tax is appropriated for the benefit of the home.

At the session of 1895, — the last yet reported, — the jurisdiction had a membership of 5092, and was in a healthy condition, with forty-three working lodges, having total assets of $112,863.87. During the year preceding, their expenses, other than for relief and charity, were $21,166.91, and receipts, from all sources, $33,386.19. Many of the lodges own their halls and cemeteries; and, since the organization of the Grand Lodge, the subordinates have paid about $45,600 for relief. Possibly to Past Grand Master M. B. Gwinn, more than to any other single member, is the Order indebted for the great work done in this remote mountainous jurisdiction, but all its officers and past officers have nobly won their honors, and among these should be named A. K. Steunenberg, for many years and still Grand Secretary, to whom we are largely indebted for the *data* from which this brief history is written.

Washington. — The early history of the Order in this jurisdiction is not without interest. From the *data* before us we are unable to give the names of the pioneers in its organization, but on the 13th of July, 1855, Olympia Lodge, No. 1, was instituted at Olympia, under a warrant granted by the Grand Lodge of the United States, and it continued to work under that jurisdiction until 1861, when the subordinate lodges in that territory were placed under the jurisdiction of the Grand Lodge of Oregon. Shortly after this, owing to the dispersion of its members, it was reluctantly compelled to submit to a temporary suspension of its charter, but this was restored in 1867, and from that time this pioneer lodge has continued to remain in a prosperous condition, and stands as the pioneer of Washington. By authority of the Grand Lodge of Oregon, the following lodges were instituted in the territory: Enterprise, No. 2, at Walla Walla, February 2, 1863; Vancouver, No. 3, at Vancouver, April 17, 1865; Olive Branch, No 4, at Seattle, August 23, 1870; Touchet, No. 5, at Waitsburg, September 12, 1871; Western, No. 6, at Olympia, October 22, 1872. In 1863, under instruction from the Grand Lodge of the United States, the Grand Lodge of Oregon ceased to issue charters in Washington, although the lodges in that territory still remained under its care and supervision, were represented in its sessions, and, occasionally, grand officers were selected from among them. Seattle, No. 7, at Seattle, was instituted June 11, 1876, under the authority of the Grand Lodge of the United States, and others rapidly followed, until Colfax, No. 14, was instituted at Colfax, June 14, 1878.

November 26, 1878, under authority granted by the Grand Lodge of

the United States, the representatives of these fourteen lodges assembled at Olympia, and the Grand Lodge of Washington was duly instituted by Deputy Grand Sire H. G. Struve, who had passed the chair of Grand Master under the jurisdiction of Oregon, assisted by Past Grand Representative Daniel Norcross, of California. John M. Swan was elected Grand Master, and W. W. Evans, Grand Representative. The Grand Lodge remained in session three days and began a career of earnest work and usefulness, — which has never since abated, — with fourteen subordinates, having a membership of 451, and assets amounting to $8077.53.

The second session of the Grand Lodge was held at Seattle, May 13, 1879, — less than six months after its organization. At that session one new lodge was reported. The number of members reported December 31, 1878, was 498, and the relief for that term was $761. During the year 1879 the membership increased to 563, and the relief was $1907.65.

When it is remembered that Washington is among the youngest of the states in the Union, that its chief industries are farming and lumber, thousands of miles from the great markets of the world, that even yet it is comparatively sparsely settled, the growth of the Order, since the organization of its Grand Lodge, has been marvellous. There is no single year in its history of which it may not be justly said of the officers having the work in charge: "Well done, thou good and faithful servants." There has been a slight decline in its membership, during the past three years of financial depression, but even allowing for this, at the session of 1896, only seventeen and one-half years after its organization, the number of lodges had increased to one hundred and fifty-one, and the membership reported, in good standing, was 7121. In those seventeen and one-half years, the subordinates had paid out for relief, the munificent sum of $195,436.79, at its close had invested funds to the amount of $298,312.19, and their total assets amounted to $386,544.40. The Order in this jurisdiction is now actively engaged in the work of building an Odd Fellows' home, for which a site was selected in Walla Walla, at the last session of the Grand Lodge. While it does not pertain to this department, it tends to illustrate the activity and spirit of the Order in the jurisdiction, to note the fact that Washington has ninety-three Rebekah lodges, with a membership of 4180, and assets to the amount of $18,434.52.

Montana. — The earliest organization of the Order in this jurisdiction, of which we have any information, was July 2, 1867, when Montana Lodge, No. 1, was instituted by District Deputy Grand Sire H. S. Norcum, at Helena. We have not at hand the names of the pioneers who became members or officers of this lodge, but it stood alone, maintained its existence, and successfully sowed the seed of Friendship, Love, and Truth, until June, 1871, when Cottonwood Lodge, No. 2, and Bannock Lodge, No. 3, were institued by District Deputy Grand Sire C. Dunnevan. These

were followed by Western Star, No. 4, instituted April 26, 1872, by D. H. Cuthbert, District Deputy Grand Sire. Here again occurred a *hiatus* of two years, with no progress, except as these four lodges kept the fires burning, and in their respective localities continued to work for the elevation of the character of man.

On the 16th of July, 1875, Special District Deputy Grand Sire Cuthbert summoned the representatives of these lodges to Helena, where he presented a warrant for the organization of the Grand Lodge of Montana, the Grand Lodge was instituted, ten members being obligated, and D. H. Cuthbert was elected Grand Master.

Almost immediately after the institution of the Grand Lodge the good work advanced with renewed vigor; and, on the 22nd of August, 1874, Excelsior Lodge, No. 5, was instituted; followed by Covenant, No. 6, February 19, 1875; Virginia, No. 7, July 19, 1875; and Fidelity, No. 8, May 25, 1876. All these lodges still exist, and are doing good work. At the close of 1874, there were five lodges, with a membership of 171; relief during the year, $220; receipts, $2040. Since then the growth has not been rapid, but it has been very regular. We note only one year in which there was an actual loss in membership. In 1895 there had been, all told, 5418 members admitted into the lodges in the jurisdiction, and at the close of that year there were forty-eight subordinates, with a membership of 2754. During 1894 the total revenue of the lodges was $36,571.84, and they expended for relief $10,105.52. We regret that we have not the *data* at hand showing the total relief which has been paid by this small jurisdiction, but from such as we have given it would appear that it has been munificent, in proportion to its membership.

During the entire history of the Order in this jurisdiction, it has lost but 213 members by death, — a ratio, probably, without a parallel among all the jurisdictions of the world.

Far removed as it is from the great centres of activity in the Order, the lodges are endeavoring to keep pace with their brethren elsewhere in the manner of conducting the work, Grand Secretary A. G. White, in his own lodge, inaugurating the effort to attain perfection in the conferring of degrees, and stimulating others to a like effort.

Wyoming. — The conditions of climate, topography, and settlement, in this jurisdiction, are unfavorable to the rapid growth of fraternal organizations. Situated upon the summit of the "Rockies," the back-bone of the continent; while the atmosphere is dry, pure, and invigorating, the temperature is severe; the entire country is mountainous; settlements are far removed from each other, and there are but few cities or towns of any considerable size or importance, and these are mostly on the line of the single railroad which traverses the southern tier of counties. Off the line of that *one* road the facilities for travel are primitive and difficult.

Cheyenne Lodge, No. 1, was instituted at the station, now city, bearing that name, soon after the railroad had reached that point, late in 1867, or early in 1868, under dispensation from the Grand Sire. We have no details of the particulars of the organization, the *personnel* of its membership, or of its subsequent growth, except such as enables us to say that its altar fires have never ceased to burn, and that, although there are now two lodges in the same city, — the only instance of the kind in the jurisdiction, — No. 1 is the third largest lodge in the state.

In 1868 the Order in Wyoming was placed under the jurisdiction and care of the Grand Lodge of Colorado, and so remained until April 27, 1874, when, there being then seven lodges in the territory, under charter from the Grand Lodge of the United States, the Grand Lodge of Wyoming was instituted, with W. L. Kuykendall as Grand Master. The esteem in which Brother Kuykendall is held by his brethren in the jurisdiction, may be judged from the fact that with the exception of seven out of all the years that have since intervened, they have elected him as their representative in the Sovereign Grand Lodge.

We have been unable to learn anything of the unwritten history of the Order in this jurisdiction, but from the journal of the session of 1894, the latest at hand, we note that to that time the numbers of subordinates had reached twenty-two, but of these only nineteen were then in active operation. These lodges reported a total membership of 939; receipts for the year, $5324.12; total relief, since last report, $1732.65; total assets, $45,131.51.

Utah. — Of all the places, in which there was any considerable population, where an attempt has ever been made to raise the standard of the three-links, or to erect altars dedicated to the love of God and man, and the elevation of human character, or to found an Order avoiding affiliation with party or sect, but inculcating a veneration for religion and subordination to civil government and its laws, the territory of Utah was the most unpropitious. Founded and settled almost exclusively by ignorant religious fanatics, most of whom were aliens, and whose most sacred religious tenet runs in direct conflict with the laws of the land; ruled, as with a rod of iron, by a man without education or moral perception, but gifted by nature with marvellous executive ability, who for generations kept his followers in almost abject slavery and poverty, that he might with the fruits of their toil enrich his polygamous church, and through his chosen agents proselyte among the ignorant of all lands for converts to his faith, and immigrants to the land over which he ruled with despotic power, — defying the laws of the nation of which his domain was a part, — by the aid of his Danites cutting off at pleasure all other immigration, even destroying whole caravans attempting to cross his territory to the plains of the farther West, it was many years before any kind of fra-

ternal organization other than the Mormon church could gain a foothold within what is now the state of Utah.

However, on the 17th of January, 1865, an association of Odd Fellows was formed at Salt Lake City, by brethren who had migrated from California, out of which Utah Lodge, No. 1, was instituted July 29, 1865, by Past Grand James Ellis, Special Deputy Grand Sire, appointed for that purpose, with nine charter members. For nearly seven years this lodge stood alone in that wilderness of immorality, fighting "against vice in all its forms," and working manfully in the propagation of the principles of our Order.

Salt Lake Lodge, No. 2, was instituted April 26, 1872; Jordan Lodge, No. 3, November 17, 1873, and Corinne Lodge, No. 4 (the first outside of Salt Lake City), at Corinne, January 23, 1874. From the date of the institution of the Grand Lodge of Nevada, January 21, 1867, to June 29, 1874, the lodges in this territory were under the care and supervision of that Grand Lodge.

The Grand Lodge of Utah was instituted June 29, 1874, by J. A. Hemmingray, Special Deputy Grand Sire, with fourteen past grands present. F. H. Auerbaugh was elected Grand Master. The Salt Lake lodges were the only ones represented at the session; and, although the business of the Grand Lodge occupied the attention of the members for five days, they were not consecutive, — the last day of the session being August 22nd. Before the close of the session, the Deputy Grand Master and Grand Secretary resigned (probably to effect a more equitable distribution of the offices, but, possibly, because of contemplated absence, for in those days "gentiles" were exceedingly migratory), and Brother E. M. Wilson and William Samson were elected and installed into those chairs, respectively.

The latest reports received from the jurisdiction are of the session of 1895. They show that, at the close of 1894, there were twenty-one lodges, with a membership of 1254; revenue for the year, $22,046.56; expenditures for current expenses, $9502.87; for relief, $5033.78; invested funds of subordinates, $67,549.33; also seven Rebekah lodges with a membership of 279 sisters and 228 brothers, — total, 507.

Thus a foothold has been gained, and our brethren, though few in numbers, through long and arduous efforts have made the Order an important factor in bringing about a new era, which has enabled the territory to be admitted into the Union as a state, with a constitution prohibiting the great crime against nature, for the propagation of which the original settlement at Salt Lake City was founded; and there, at one of the most beautiful sites for a great city extant in the Union, the Order has erected a magnificent temple of its own, dedicated to a constant war against all the vices of the fanatics by whom it is surrounded, to the education and eleva-

tion of the race, and the propagation of the principles of Friendship, Love, and Truth.

Arizona. — This, like Wyoming, is a country of "magnificent distances." In the early history of the Order, in the territory, each lodge was as much alone, as far as association was concerned, as if in another country. Even yet, they are few in number, widely separated, and facilities for visitation or communication with one another most difficult.

Arizona Lodge, No. 1, was instituted at Prescott, Yavapai county, July 13, 1868, by E. J. Cook, acting as Special Deputy Grand Sire, with six charter members, who thus became pioneers of the Order in the territory. For more than eleven years this lodge was the sole representative of the Order in the territory. Phœnix Lodge, No. 2, was instituted at Phœnix, now the capital of the territory, July 27, 1879, with seven charter members. Pima Lodge, No. 3, was instituted at Tucson, February 23, 1881, with twenty-one charter members; Pinal, No. 4, and Cochise, No. 5, were instituted in the same year, the former with eleven and the latter with six charter members; Globe, No. 6, was instituted August 10, 1882, with six charter members, and these were all the lodges instituted in the territory prior to the organization of the Grand Lodge of Arizona, which event was mainly consummated by the efforts of Phœnix Lodge, No. 2, which bore almost the entire expenses of the organization. This Grand Lodge was organized April 26, 1884, at Phœnix, by Brother Clark Churchill, District Deputy Grand Sire, assisted by Past Grand Sire John B. Harmon, and a number of visiting brothers who had accompanied him from California for the purpose. The Grand Lodge degree was conferred upon fourteen past grands. William Wilkerson was elected Grand Master, and N. A. Morford Grand Secretary. The occasion was one of the marked incidents in the history of Arizona.

Since the organization of the Grand Lodge, the growth of the Order has been slow, but sure, and it is now beyond question upon a permanent footing in "Apache-land." The latest reports at hand are those of 1895, and show that at the close of the preceding year the number of subordinates was fourteen, with a membership of 639 (a slight decrease during the year 1894); total receipts, $12,573.37; current expenses, $6827.61; paid for relief, $2912.60.

New Mexico. — So far as relates to the Order, the land of the ancient Aztecs is a *terra incognita* to the brethren on the Pacific coast. The writer, although he has made strenuous efforts to do so, through correspondence and otherwise, has been unable to procure the satisfactory *data* or narrative giving the early organization or growth of the Order in this jurisdiction. He has learned, however, that as far back as 1868, and perhaps earlier, Paradise Lodge, No. 2, was in existence at Santa Fé. If this was preceded by a lodge numbered "1," it had evidently ceased to exist

prior to 1868. The present "No. 1" is located at North Albuquerque, and was instituted May 5, 1882; but, prior to that time, Los Vegas, No. 4, had been organized October 29, 1879; San Vicinte, No. 5, August 9, 1881; and, subsequently, June 4, 1883, Atlas, No. 3, was instituted. Prior to September 7, 1887, ten lodges had been organized in the territory, and on that day the Grand Lodge of New Mexico was instituted. Its reports to the Sovereign Grand Lodge for 1895 show eighteen subordinates, with a membership of 931; receipts for the preceding year, $10,805.29; current expenses, $6093.20; expended for relief, $3162.85.

Alaska. — Up to this writing the Independent Order of Odd Fellows is without a chartered organization in "far-off" Alaska, but the scattered people of that vast region are not without knowledge of the existence and character of such an organization. As long ago as 1886, a comparative stranger at Janeau was injured by a blast, and for a time "given up" to die. Among those in the place at the time was Past Grand Arthur S. Ward, of Oakland, California, a true Samaritan, who, hearing the cry of distress, visited the stranger, and at once made provision to care for him. Remaining with and tenderly nursing the stranger until he had recovered consciousness, he found that the afflicted man was an Odd Fellow from Nevada. From this circumstance Brother Ward began to think that there might be other Odd Fellows around, and he commenced to look for them. In the course of a few days he no longer stood alone by the bedside of the afflicted brother, but had gathered around him twenty members of the Order; no two of whom were, prior to that time, known to one another; and no two of whom came from the same jurisdiction. These brothers organized themselves for relief, and stood faithfully by their afflicted brother for many weeks, until he had fully recovered. From that time a sort of affiliation has been kept up between the brethren in the territory, looking after each other, and ministering to the afflicted; and, about 1890, it again became their duty to minister to, and finally to bury, the same brother whose misfortunes had first called them together. Now, if misfortune befalls a brother in any of the habitable portions of that vast country, he is not left to suffer or to die alone. From reports which have been read in California lodges, where the writer has visited during the current year, the brethren on the Youkon have been very active during the past few months in ministering to the wants of the sick and the destitute who have become stranded there, thousands of miles from home and friends, in their search for gold in those hitherto unexplored fields; and there, as elsewhere, the spirit of Odd Fellowship is beginning to be felt.

Fraternally.

Chas. R. Cox.

DIVISION VI.

BRITISH NORTH AMERICA.

INTRODUCTION OF AMERICAN ODD FELLOWSHIP INTO THE BRITISH POSSESSIONS OF NORTH AMERICA; THE GRAND LODGE OF CANADA; THE GRAND LODGE OF BRITISH NORTH AMERICA; THE GRAND LODGES IN ONTARIO, THE MARITIME PROVINCES (INCLUDING LODGES IN NEWFOUNDLAND), QUEBEC, MANITOBA, BRITISH COLUMBIA, AND LODGES IN THE NORTHWEST TERRITORIES OF CANADA; TOGETHER WITH A DISCUSSION OF THE PRINCIPLES UNDERLYING THE INDEPENDENT SOVEREIGNTIES CREATED BY THE SOVEREIGN GRAND LODGE; THE CHANGE IN NAME OF THE SUPREME LEGISLATURE OF THE ORDER; THE ENCAMPMENT, PATRIARCHS MILITANT, AND REBEKAH BRANCHES IN THE DOMINION OF CANADA.

By Cl. T. Campbell, *Past Grand Sire.*

CHAPTER I.

THE GRAND LODGES OF CANADA, AND OF BRITISH NORTH AMERICA.

Introductory. — The geographical terms, "British North America" and "Canada," are now practically synonymous; for, though originally consisting of separate colonies, to-day the entire British possessions in North America, with the exception of Newfoundland, are under one government; and the Dominion of Canada has jurisdiction over all the provinces and districts, covering an area of over 3,300,000 square miles, — a territory equal to that of the United States. But prior to 1867, Canada meant only the provinces of Upper and Lower Canada, afterward called Canada West and Canada East, and now known as Ontario and Quebec.

In the present work it is thought advisable to sketch the condition of Odd Fellowship, in the entire Northern Dominion, as a distinct Division; not because Odd Fellowship is different there from what it is

elsewhere, — in all lands it is the same, — but because local conditions, differing from those in neighboring countries, may and do affect the condition of any association of men; and may either retard, advance, or modify its growth and development.

The Prehistoric Lodges. — Odd Fellowship being a British institution, it would naturally be expected that in "spreading out" from the British Islands, among the first of the countries which it would reach would be the British possessions beyond the seas; and this seems to have been the case. The records of the Manchester Unity and other orders of Odd Fellows, in the early days, are in an imperfect state: some were never properly kept, many were destroyed, and little reliable information can be obtained from these sources as to the origin of the first lodges. The date of the institution of Washington Lodge, No. 1, in Baltimore, has been preserved, because circumstances made that lodge the parent of a large body, with a continuous history; but there were other lodges before Washington Lodge, and among them some were in the British provinces of North America.

The precise date of the introduction of Odd Fellowship into British America cannot be given; but this much is known: that two lodges, — Royal Wellington, No. 1, and Loyal Bon Accorde, No. 2, — existed in Halifax, Nova Scotia, as early as 1815. How long before that date either one or both of them may have been organized is uncertain; but of their existence the local press of the time gives ample proof. In the *Acadian Recorder*, of Halifax, January 14, 1815, the following advertisement appears: —

"H. H. H. — The Royal Wellington Lodge of Odd Fellows meets on Monday next at Mr. Webb's large room, near Messrs. Cunard and Sons' wharf."

This notice is repeated, almost weekly, during the greater part of the year, with occasional variations as to special business; as, for instance, on August 15th, the words are added: "And on Thursday following at Mr. Geo. Leggett's, adjoining the lodge, on a visiting occasion." In September the lodge appears to have changed its place of meeting, — the advertisement announcing that it would meet "at Odd Fellow's hall, near Mr. Samuel Brown's navy tavern, on Water street." The only emblem attached to this advertisement at any time was a small cut of two hearts, side by side.

On March 11th, of the same year, and every week thereafter until October 20th, this advertisement appears: —

"S. S. S. — Loyal Benevolent Bon Accorde Lodge, No. 2, meets on Thursday next at Mr. Webb's large room, near the Messrs. Cunard's wharf."

In September the notice is changed, and the place of meeting given is "near Mr. Samuel Brown's navy tavern, Water street." That these

primitive Odd Fellows made social enjoyment a part of their programme is evident from the advertisement appearing April 29th: —

"The Bon Accorde Lodge of Odd Fellows inform their brethren that the ball which was to have taken place on the 25th of April, is further postponed to Tuesday evening, 2nd of May next. Tickets to be had of C. Ross, tin and iron plate worker, near Cunard's wharf."

What the mystical letters "H. H. H." and "S. S. S." might have signified, the modern ritual gives us no hint. It would seem as though the two lodges were working together, as their places of meeting were the same; and both removed at the same time, and went to the same place. It is possible that the soldiers of the British regiments, stationed at Halifax, may have had some connection with these lodges. We know that was the case a few years later. The lodges could not have been exclusively military, however, as the only name that is attached to any of the advertisements as being directly interested in the lodge is that of C. Ross, a civilian, who, in the *Recorder*, is advertised as being a "tin and iron worker from London." Besides, a purely military lodge would not have been likely to advertise its meetings in the public press. The probabilities are that the lodge was organized by some one who had been a member of a lodge in England.

It was in London, in 1804, that Wildey became an Odd Fellow; and there his entire knowledge of Odd Fellowship was gained. He left London for the United States in 1817. The Unity founded in Manchester, a few years before, was a provincial organization, and was scarcely, if at all, known in the capital at the time Wildey left the country; and he knew nothing about it. It is not unreasonable to suppose that C. Ross, "tin and iron worker from London," who was connected with Odd Fellowship in Halifax, in 1815, and Thomas Wildey, "coach-spring maker, of London," who was an Odd Fellow in the British capital, from 1804 to 1817, may have belonged to the same lodge, or at all events to the same Order; and that Royal Wellington Lodge, No. 1, and Washington Lodge, No. 1, may have had a common parentage, though the long miles that stretched between Halifax and Baltimore, kept them in ignorance of each other's existence.

The history of the two lodges in Halifax cannot be recovered at this date; nor can we obtain any definite information as to the other lodges, that we know existed in the same city some years later. In a Halifax paper of March, 1847, it is stated that the warrant of the Lodge of 1815, as well as that of a military lodge of 1832, were then in the possession of a resident of that city, one of the surviving members. No effort ever seems to have been made, by any of our lodges, to recover these documents; and now that three-quarters of a century have passed, it is not likely that they are in existence. Nor does it matter much, save for the gratification of curiosity. The prehistoric lodges have long since disappeared; and

the Odd Fellowship of to-day, both in Canada and the United States, traces its descent from Wildey's lodge in Baltimore.

The American Order in Canada. — American Odd Fellowship was planted in British North America in 1843. At that time the total membership of the society was 30,000. To-day there are in Canada 35,000 Odd Fellows, — 5000 in excess of the total membership of 1843. The comparative growth of the last half century is interesting. In 1845 the Odd Fellows of Canada numbered 666; in all other countries they numbered 61,187. In the fifty years following, the Odd Fellows of Canada have multiplied fifty-two times; in the United States and all other countries less than thirteen times. In other words, the growth of Odd Fellowship in Canada has been four times greater than in all other countries, and this notwithstanding the fact that the increase in population has been much greater in the United States than in Canada during the same period. This statistical synopsis is given simply to show that Canada has been a fruitful field for practical benevolence, as exemplified in an institution like ours.

The Hardie Family. — In connection with the early history of our Order in Canada the names of three brothers stand out prominently, viz.: John H., William, and Thomas Hardie. They were of Scotch and English parentage, natives of Montreal. John was born in 1811, William in 1815, and Thomas in 1820. On the death of their father, in 1831 (the mother had died previously), the boys became widely separated. John went to the Southern states, but afterward settled in New York; William remained in Montreal; Thomas went first to Kingston, in Canada West, and subsequently to the United States. During his residence in New York, John Hardie first learned about Odd Fellowship. His brother Thomas, who had joined the Order "out West," called his attention to the excellences of the society, and, as a consequence, he was initiated in a lodge in New York, in 1842. Meantime, his brother William had established a business in Montreal in paints and oils, and, at his solicitation, John returned to Montreal. Here he commenced at once an anxious search for brethren with whom he could exchange the familiar grip. He was so far successful that he found a past grand of a Brooklyn, New York, lodge, George Matthews, an engraver and lithographer, one of the first to introduce that art into Montreal.

These two brethren deserve all the honor that can be accorded them as the fathers of Canadian Odd Fellowship. As far as can be learned, they were the only Odd Fellows in Montreal, and it required a vast amount of zeal and patience to accomplish the work they undertook, that of introducing the Order into Canada. Unable to find other members of the Order, whose aid they could secure in petitioning the Grand Lodge of the United States for a charter, they were not discouraged. Pursuing their researches in another direction, they were able to interest in their enter-

prise three citizens of Montreal, — Wetherill Taylor, Joseph Kirkup, and William Rodden, — who agreed to join a lodge in New York state for the purpose of becoming qualified as applicants for the Canadian charter. The preliminary arrangements occupied some time. Hardie and Matthews had not only to find charter members, but also to secure rooms and paraphernalia, and look for a sufficient number of candidates, of proper moral and social standing. So that months passed; and the application was not sent to Baltimore until the 26th of May, 1843.

The petition was not, however, granted as promptly as had been expected. The authorities were for a time in doubt as to the proper course to be pursued. Grand Sire Kennedy felt satisfied that it was within his discretion to issue the dispensation. It was quite true that the charter granted Washington Lodge, by the Duke of York Lodge, Preston, and subsequently confirmed by the Annual Movable Committee, of the Manchester Unity, in 1826, made that body the source and controlling power of Odd Fellowship in the United States alone; and it might reasonably be held that the Grand Lodge of the United States, the legitimate inheritor of the powers vested in Washington Lodge, was limited in its functions by the terms of that charter. But the Grand Lodge of the United States had long since assumed powers in excess of those originally granted. In 1831 it adopted a resolution, offered by Grand Secretary Ridgely, declaring itself "the only legitimate depositary for granting charters to open lodges and encampments in foreign states"; which was incorporated in the constitution of 1833, with the omission of the word "only." This had been followed by the institution of a lodge in the republic of Texas. It cannot be said that this was in strict harmony with the relations then existing between the Manchester Unity and the Independent Order of Odd Fellows. However, no exception had been taken by the former body; and, under ordinary circumstances, there would have been no hesitancy in acting on the application from Canada. But the situation at present was exceptional; and the Grand Sire thought a consultation with his colleagues advisable. The first result of this consultation was unfavorable to the applicants. All of the Grand Sire's associates advised against an immediate issue of the dispensation. A resolution had passed the Grand Lodge of the United States at its previous session, expressive of the inexpediency of instituting new lodges in Britain and other European countries, so long as the Manchester Unity should not invade the United States; and it was thought that Canada, as a part of the British Empire, might come within the scope of this resolution. But the Grand Sire remained firm in the opinion that the resolution should be taken literally; and that even if it were possible by a simple resolution to prohibit that which the constitution allowed, at all events there was nothing to hinder action being taken

on applications from foreign countries, outside of Europe.[1] This view he finally succeeded in impressing on some of his colleagues, and, a majority of the grand officers being favorable, the dispensation was finally issued on the 29th of July.

The petitioners had asked that their lodge should be "No. 1, of British North America," and that it should have "Grand Lodge powers"; but, of course, this was not granted, — the province being made a subordinate jurisdiction, similar to any one of the United States. Brother Alfred Moore, P.D.D.G.M., of Troy, New York, was appointed by the Grand Sire as special deputy to introduce the Order into Canada. Proceeding to Montreal, accompanied by Past Grands Ferin and Burton, and Brother Taylor, one of the petitioners, he found the Canadian brethren fully prepared for his visit. A comfortable lodge-room had been provided and suitably furnished in the garret over the hardware store of Mr. William Rodden, on St. Paul street; and here, at three o'clock in the afternoon of the 10th of August, 1843, the pioneer Canadian lodge, Prince of Wales, No. 1, was instituted. The brethren began to work energetically for the success of the Order. The preliminary arrangements they had so quietly and prudently made, speedily bore fruit. Within the first week eighteen gentlemen of influence and good standing in the community, were admitted, and the new society rapidly grew in strength, and in favor with the public.

Soon after its organization the lodge received a valuable addition in the person of Brother Thomas Hardie, P.G., a member of Sangamon Lodge, No. 6, of Springfield, Illinois, and a brother of John Hardie, the Vice Grand of Lodge No 1. Sangamon Lodge had been instituted in 1840, and Brother Thomas Hardie was one of the first initiates. Pleased with the Order, and deeply impressed with its evident power as an influence for good, he at once became an active and enthusiastic member, and passed rapidly through the chairs, — entering the Grand Lodge of Illinois in March, 1843. It was owing to his recommendation that his brother John joined the Order; and for this reason he, doubtless, felt that, indirectly, he had considerable to do with the introduction of Odd Fellowship into Canada. Removing to Montreal, in the summer of 1843, he united with the new lodge soon after its institution, and by his practical knowledge of the work of the Order, as well as by his zeal and energy, he was enabled to render valuable assistance to the young society.

Prince of Wales Lodge prospered so well, that in a few months a second lodge was instituted by District Deputy Grand Master Matthews, Queen's, No. 2, on the 4th of December, 1843.

The New Year opened with an application for another lodge, — this time in the adjoining village of St. Johns; and Prince Albert, No. 3, was

[1] Journal of the Grand Lodge of the United States. Vol. I., p. 530.

instituted on the 4th of March, 1844. About the same time, application for an encampment charter was made by Brothers Thomas Hardie, John H. Hardie, and six associates. Of these brethren, three already possessed the degrees. In order that the other brethren might be qualified as petitioners, the Grand Sire had previously deputed Past Chief Patriarch, A. Heyer Brown, of Albany, New York, to visit Montreal, and confer upon them the patriarchal degrees, which duty was performed by him on March 2nd. The application was granted, and Special Deputy Brown, being unable to attend, authorized Past Chief Patriarch Thomas Hardie to institute the new encampment. In accordance with his instructions, Brother Hardie opened Hochelaga Encampment, No. 1, in Montreal, on Tuesday afternoon, April 2, 1844.

The Grand Lodge of Canada. — The Canadian Odd Fellows now thought it time to have their affairs brought under the control of a local Grand Lodge. Three lodges, the senior not more than a year old, may seem to our eyes a small constituency for a Grand Lodge; but fifty years ago Odd Fellows, both in Canada and the United States, were very precocious; and, as soon as the Order was introduced into a state or province, they began to talk about having a Grand Lodge. In Canada, however, the society had grown so rapidly that the brethren might be excused if they felt somewhat ambitious. Introduced first on the 10th of August, 1843, by the following summer the membership had reached about 350, — embracing some of the leading men of Montreal, — men whose names have since obtained a prominent place in Canadian history.

At the session of the Grand Lodge of the United States, in September, 1844, the petition for a Canadian Grand Lodge charter was granted, and the dispensation intrusted to the Rev. Albert Case, P.G.M., of South Carolina, who summoned the lodges to meet him in Montreal on the 16th of November. At that date representatives of three lodges were present, and the Grand Lodge was duly instituted.

The Order in Canada had now fairly started under local management. The officers, to whose control the affairs of the society were intrusted, were well-fitted for their posts. Grand Master W. M. B. Hartley was a native of Montreal, born in 1821; a young man of well-developed talent, and a barrister of repute. In August, 1843, during a visit to New Haven, Connecticut, he was initiated in Quinnipiac Lodge, and received the degrees. On his return to Montreal he at once joined Prince of Wales Lodge, but soon withdrew to become one of the charter members of Queen's Lodge. His services in Odd Fellowship were not confined to his own lodge. The anti-secret society agitation, which had commenced in the United States, in 1826, had reached Canada as well; and a bill had been introduced in the Provincial Parliament with a view to suppress all such organizations. The Odd Fellows endeavored to secure the

exemption of their Order from the provisions of the bill; and Mr. Hartley was sent as the delegate, of both the Manchester Unity and the Independent Order of Odd Fellows, to petition the Governor and the Parliament in their behalf. The bill, however, passed, but was disallowed by the British Government.

The other officers were equally efficient. Deputy Grand Master George Matthews had been one of the pioneers of the Order; Grand Warden Thomas Hardie was, probably, the most experienced member in the jurisdiction; Grand Treasurer S. C. Sewell was a leading physician; William Rodden a prominent hardware merchant.

John Hardie had removed to Quebec City before the institution of the Grand Lodge; and he commenced work in the interest of the Order at once, and with such success that Albion Lodge, No. 4, was opened about the 20th of November, 1844.

The Grand Lodge held several sessions during the first year of its existence, — the main work being the devising of a constitution. On the 5th of December it granted a charter for another lodge in Montreal, — Commercial, No. 5, — which became one of the largest and most influential lodges in the jurisdiction.

On March 21, 1845, Victoria Degree Lodge was organized in Montreal with a view of creating greater interest in the degree work. In this it appears to have been successful; for they undertook to relieve any monotony in the ceremonies by introducing various performances not laid down in the books; and the Grand Lodge was compelled to admonish the officers to conduct the work with more solemnity.

In Canada West. — In the summer of 1845 the Order was introduced into Canada West by Mr. Edmund Murney, of Belleville. He was a gentleman of high standing in the community, and a member of the Canadian Parliament. He had been initiated in Queen's Lodge, while attending to his legislative duties, in Montreal; and became an enthusiastic Odd Fellow. Brother Murney had two associates in his own town, and these, with two other citizens, went to Montreal and were initiated in Queen's Lodge; and the five then petitioned for a charter. It was promptly granted, and Victoria Lodge, No. 6, the pioneer lodge of the Western province, was instituted on the 17th of June, by Special Deputy David Milligan. Shortly afterward, July 24th, Oriental Lodge, No. 7, was opened in Stanstead, Canada East.

The reports of the Grand Officers at the annual session, on the 6th of August, 1845, indicated cheering progress, — the statistics for the June term showing five lodges, with 666 contributing members, and a revenue for the year of $8455. Past Grand Master Hartley was elected Grand Representative.

The Odd Fellows' Record. — At a special session, this year, the Grand

Lodge took into consideration the propriety of starting an Odd Fellows' magazine; and, after some discussion, the scheme materialized. On the first of the year following, the initial number of the *Odd Fellows' Record* appeared. It was a neat octavo monthly, of 24 pages, published by Brother John Potts as a private venture, but with the cordial coöperation of the Grand Lodge, which exercised editorial control through a committee, consisting of Brothers Hartley, Hamilton, and Robinson. It was a well-conducted periodical, with selections carefully made, as well as a good supply of original matter, making it a very readable family magazine. It lasted two years, and then suddenly stopped, — reasons not stated.

The Odd Fellows' Hall. — The rapid increase of membership, and the growing importance of the Order, had made it apparent at an early date that increased accommodations would be required; and, in 1844, an arrangement was made with Brother G. Bourne for the purpose. This brother undertook to erect a building on Great St. James street, giving the Order a practically perpetual lease. It was built with an express view to the accommodation of the Odd Fellows, and was arranged to suit their wants. It was a very handsome three-story building, with a front of sixty-five feet, and a depth of forty-eight feet. The hall was at the top; the second floor forming an assembly-room for concerts and balls; while the ground floor was divided into stores. The main lodge-room was twenty-four by forty-three feet, being finished in white and gold, with a circular ribbed ceiling, handsomely carpeted and furnished. In addition there were a large number of ante-rooms and other apartments. From the description given in the records of the time, there is no doubt that the entire *suite* of apartments were possessed of a beauty and style that have never since been surpassed in Canada. They formed, in fact, a complete club-house. This seems to have been required; for the Order in Montreal, in those days, appears to have been eminently aristocratic. At lodge meetings the members always appeared in full evening dress. Though this might seem in our days to be "putting on airs," yet it was not out of place under the circumstances; for the members were all more or less wealthy; and the wearing of full dress was a custom familiar to them in their social relations, which entailed neither extra expense nor trouble.

The Odd Fellows' hall was occupied by the Grand Lodge on November 26, 1845, — but was not formally dedicated until the 2nd of December. It remained the home of the Montreal Odd Fellows and the headquarters of the Order in Canada until the collapse of the society, in 1852, when it reverted to the possession of private parties, and was subsequently known as "Nordheimer Hall." Several fires resulted in material alterations; and it was finally completely destroyed by a fire, in 1889; and the present Nordheimer Hall was erected on its site.

Missionary Work. — A very important matter which came up for consider-

ation at the quarterly meeting of the Grand Lodge, in February, 1846, was that of the extension of the Order, especially in the Western province. Scattered throughout Upper Canada were a number of influential persons who were members of the Montreal lodges. Montreal was now the capital of Canada, — commercial, social, and political. Here the merchants came to purchase goods; here the legislators came to attend Parliament; here the "aristocracy" came for the balls and festivities at Government House. The Odd Fellows' society was one of the chief social clubs of the city, to which it was fashionable to belong. A visitor had failed to see the lions of Montreal who had not entered the Odd Fellows' lodge; and many people, whose residences were in the Western province, especially members of Parliament, had become connected with the Order. Some of these were anxious to have lodges organized at their own homes; and the Grand Lodge was equally as anxious to extend the number of its subordinates.

After carefully considering this matter, at the meeting on the 7th of February, the Grand Lodge decided to send a deputation westward, on what might be considered a "missionary tour." The brethren chosen for this duty were the Deputy Grand Master, Thomas Hardie, and Past Grands George P. Dickson and Edmund Murney. All three were well qualified for their work; but the principal members of the deputation were Brothers Hardie and Dickson, — Brother Murney's assistance being rendered chiefly in the Bay of Quinté district.

In order to the successful accomplishment of their mission, the deputation was invested with the most complete powers. The subordinate lodges in Montreal gave them a list of all their members residing in Upper Canada, with a stock of blank withdrawal cards, which they were authorized to fill and issue to those who were willing to become petitioners for lodges; and the Grand Lodge empowered them to make Odd Fellows "at sight"; receive petitions; grant dispensations; institute lodges; and, in the words of their commission, "do and perform all other acts and things which might be, or become, necessary for the due and proper fulfilment of the objects and purposes" had in view. If ever Odd Fellowship was divested of red-tape, it was during the operations of these pioneer "missionaries" in Canada.

The deputation left home on Wednesday, the 4th of March, for a trip of some eight hundred miles by coach, over a road which, while pleasant enough in summer, was the very reverse during the cold rainy weather of a Canadian spring. They were absent, in all, exactly a month, reaching home on the 3d of April. As a result of their labors they were able to report ten lodges organized, viz.: Brock, No. 9, Brockville; Cataraqui, No. 10, Kingston; Prince Edward, No. 11, Picton; Ontario, No. 12, Cobourg; Otonabee, No. 13, Peterboro; Hope, No. 14, Port Hope;

Tecumseh, No. 15, Toronto; Union, No. 16, St. Catharines; Burlington, No. 17, Hamilton; St. Francis, No. 18, Cornwall.

This was certainly a very successful tour, as far as the amount of work accomplished was concerned. It is true that of the ten lodges then organized, only two have survived to the present day; but it is equally true that these two were the only lodges in the whole of British North America that did survive through the subsequent decline of the Order; so that the offshoots were more prosperous than the parent-stem. While all other lodges ceased to work, and the Grand Lodge became defunct, Brock and Union are still alive and prosperous.

About the same time a second lodge, Mercantile, was organized in Quebec; and some months later, Ottawa, No. 20, in Bytown, now called Ottawa, the capital of the Dominion.

Sectarian Opposition. — The condition of the Order at this time was very satisfactory, — the returns for June, 1846, showing nineteen lodges, with 1721 members. Of course it did not spread so rapidly without meeting opposition; and this very largely from sectarian sources.

The first blast came from the Montreal *Witness*, in June, 1846, which, in a general denunciation of all secret societies, included Odd Fellows' lodges and temperance organizations. This was more efficiently echoed in the month following by the Roman Catholic Bishop of Montreal, who issued a *mandement* against those secret societies which professed charity, but were bound by oaths, and sought only wicked ends. He did not expressly name the Odd Fellows, and the members of that Order attempted to make it appear that he could not have referred to them, as they were not "oath bound." Quite a number of Roman Catholics had joined the lodges in Lower Canada, and the friends of the Order were of course anxious to avoid any collision with the church. But the Bishop's *mandement* was only the first indication that the clergy had changed their tactics from a tacit countenance to an active and virulent opposition.

In the September following, another valuable ally came to the help of the Montreal *Witness* and the Roman Catholic Bishop of Montreal, in the shape of the Toronto *Examiner*, which devoted four columns to an attack upon the Order. Very bombastically did the editor of the *Examiner* compare himself in his attack on Odd Fellowship to the sturdy John Knox waging war to the knife against a powerful church. As the entire membership of the lodge in Toronto at that date did not much exceed seventy, the *Examiner* would not seem to have been endangering itself to any appreciable extent by fighting the Odd Fellows. For some time the *Examiner* was the only opponent of Odd Fellowship among the Upper Canadian papers. The London (Ontario) *Times* followed in its footsteps during the next year. But the *Examiner* and the *Times* have passed away, and their names are scarcely remembered; Odd Fellowship still lives.

Independence. — The Grand Lodge met in its second annual session on the 5th of August, 1846. There was a full representation of the lodges in Montreal and Quebec; but only one western lodge was represented, — Brock, No. 9. In selecting officers, R. H. Hamilton, the Grand Secretary, who was an officer in the Imperial civil-service (Surveyor of Customs in Montreal), was chosen Grand Master; E. L. Montizambert, — a distinguished member of the legal profession, — who was the chief law officer of the Upper House of Parliament for many years afterward, became Deputy Grand Master.

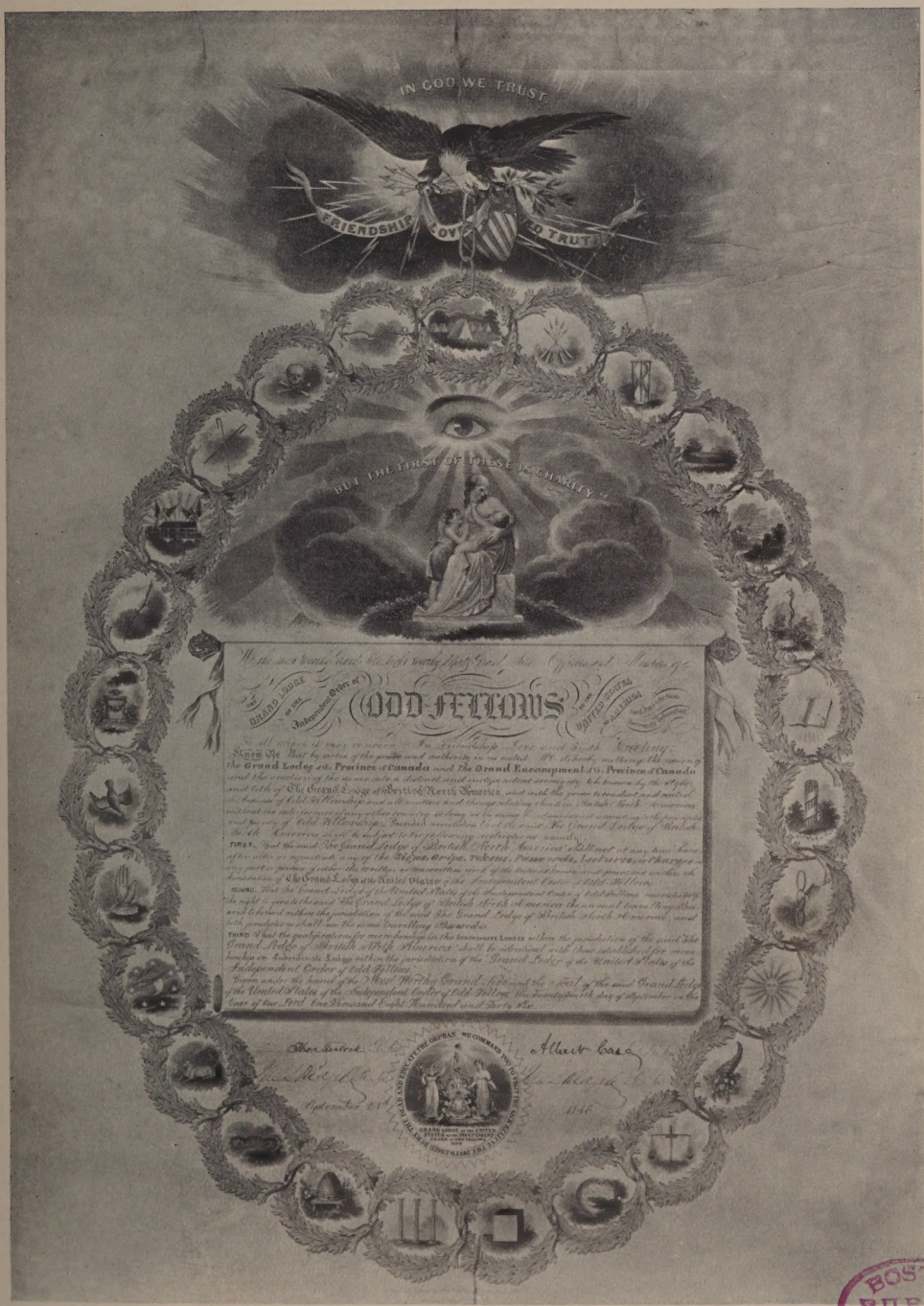
Probably the most important matter ever considered by the Canadian fraternity came up on the third day of this session; and that was the question of "independence." This had been first suggested by Grand Secretary Ridgely in his annual report to the Grand Lodge of the United States, in 1844. Referring to the condition of the Order in the Republic of Texas and in British America, he said:[1] —

"It is suggested, very respectfully, that upon the formation of new lodges in foreign countries, whether the interests of Odd Fellowship would not be much promoted by recognizing such organizations as distinct sovereignties in the Order, exercising independent powers. It will doubtless be apparent, that in matters of local regulation, and many details of form, the constituencies of our Order in foreign countries are not free from the natural influences and predilections for the laws and systems of the government under which they live. This common feeling, superadded to the general distrustfulness of associations such as ours, may not so easily be combated when they are known to preserve a close affiliation with a parent-lodge established under political institutions so widely different from their own."

This idea was strongly endorsed by the special committee of the Grand Lodge of the United States, to whom it was referred. The report presented by Representative Della Torre, of South Carolina, concurred in the suggestion of the Grand Secretary, and submitted a resolution creating Grand Lodges in foreign countries distinct sovereignties, with independent powers, as soon as they were organized. Presented late on the last day of the session, there was not time for the proper discussion of this question, and it was laid on the table. Subsequent events, however, showed that the idea conceived was considered then the true principle for cases of this kind.

The suggestion was favorably received in British America. The leading Odd Fellows were enthusiastic and loyal Canadians, — many of them members of Parliament; others in the civil service; and the idea of complete independence of the United States was certain to be popular. The matter had been discussed in many of the lodges, and an opportunity had been given the brethren, in the different towns, to consider it carefully. On the third day of the session, August 7th, on motion of Representative Christopher Dunkin, of No. 5, seconded by Representative Luther H.

[1] Journal of the Grand Lodge of the United States. Vol. I., p. 622.



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CHARTER OF THE GRAND LODGE OF BRITISH NORTH AMERICA.

First of the Quasi-Independent Series. See Division VI.

Holton, of No. 8 (two names well known in Canadian history), the subject was referred to a special committee, consisting of the mover and seconder, and Representatives Whitney, Holland, and Montizambert.

This was the first appearance in Grand Lodge of a brother who for several years took a prominent part in the affairs of Odd Fellowship, Christopher Dunkin, of Commercial Lodge, No. 5. One of the rising lawyers and prominent citizens of Montreal, he had attained a public reputation and a social position that rendered him of great service to the Order. He gave his time and talents, as well as his name, to the cause of Odd Fellowship; and from his first appearance in Grand Lodge, in 1846, until he finally severed his connection with the Order, he was one of its leading spirits, and left the impress of his intellect upon all its transactions. At the same time the Order in Canada lost one of its most experienced and intelligent members, Brother Thomas Hardie, who returned to the United States. He had brought to the assistance of his brethren an acquaintance with the general law and secret work greater than that possessed by any other member throughout the jurisdiction; and his loss was severely felt. His brethren fully realized his worth, and showed their appreciation by some tangible marks of esteem. Prince of Wales Lodge presented him with a gold watch and chain; while the Grand Lodge voted him an address, a silver snuff-box, and $60. He is now about the only Canadian pioneer living, and is still an active member of the Order in Iowa.

At a meeting of the Grand Lodge, on the 9th of September, the special committee on independence, through its chairman, Brother Dunkin, presented its report. It was an extended and able document.[1] It gave reasons for the proposed change, and provided full details for the mergement of the old Order in the new. It was unanimously adopted, and forwarded to the Grand Lodge of the United States.

The Grand Encampment of Canada. — Meanwhile the encampment branch had not been idle. Reference has been made to the institution of Hochelaga Encampment in Montreal. Others followed. Stadacona, No. 2, was instituted in Quebec on the 12th of November, 1845. Then came Royal Mount, No. 3, in Montreal, on March 21, 1846, and St. Louis in Quebec, on the 9th of June, of the same year. With four subordinates, the patriarchs were not likely to wait long before petitioning for a charter for a Grand Encampment. In addition, however, when the subject of "independence" was under consideration, it was thought that the application for an independent sovereignty would come with greater force, if backed by a Grand Encampment.

Grand Sire Sherlock readily granted the petition; and District Deputy Grand Sire Sewell, of Quebec, organized the Grand Encampment on the

[1] Journal, Grand Lodge of the United States, 1846, p. 854.

3d of September, 1846. George Matthews was elected Grand Patriarch, and Christopher Dunkin, Grand Representative.

The new Grand body provided for the advancement of its own branch of the Order, by authorizing the Grand Patriarch to instruct brothers in the degrees, and institute subordinates during the recess. This bore fruit in the organization of Wellington Encampment, No. 5, in Toronto, in September, and Mount Hebron, No. 6, in Peterboro, in October. Of course the petition for independence was, also, adopted.

The application of the Grand Lodge and Grand Encampment, of Canada, was duly presented, at the ensuing session of the Grand Lodge of the United States, and referred to a special committee, whose report was favorable; indeed, it restated the argument for local independence in terms stronger than the petition from Canada. After some debate, in which the Canadian Representatives, — Dunkin and Whitney, — effectively answered all objections, it was adopted by the pronounced vote of forty-seven to nine. The only point in the petition "not agreed to," was the suggestion to call the newly erected sovereignty by the title of "Grand Chapter." In order to arrange for the future amicable relations of the two countries, the proposal of the Canadian Representatives was adopted, and an amendment proposed to the constitution providing for an interchange of special representatives.

Independent Sovereignties. — The new charter, for the Grand Lodge of British North America, was issued on the 24th of September, 1846. As it was the first document of the kind, it is here given in full: —

I. O. O. F.

WE, THE MOST WORTHY GRAND SIRE, RIGHT WORTHY DEPUTY GRAND SIRE, OFFICERS AND MEMBERS OF THE GRAND LODGE OF THE INDEPENDENT ORDER OF ODD FELLOWS OF THE UNITED STATES OF AMERICA, AND THE JURISDICTIONS THEREUNTO BELONGING:

To all whom it may concern, in Friendship, Love, and Truth, send greeting: —

Know ye, that by virtue of the power and authority in us vested, we do hereby authorize the union of the Grand Lodge of the Province of Canada, and the Grand Encampment of the Province of Canada, and the erection of the same into a distinct and independent sovereignty, to be known by the name, style, and title of THE GRAND LODGE OF BRITISH NORTH AMERICA; and with full power to conduct and control the business of Odd Fellowship and all matters and things relating thereto in British North America, without the interference of any other country, so long as the same be administered according to the principles and purity of Odd Fellowship. Provided nevertheless, that the said THE GRAND LODGE OF BRITISH NORTH AMERICA shall be subject to the following restrictions, namely: —

Firstly, That the said THE GRAND LODGE OF BRITISH NORTH AMERICA shall not at any time hereafter in anywise alter or repudiate any of the signs, grips, tokens, passwords, lectures, or charges, or any other part or portion of the written or unwritten work of the Order, as known and practised within the jurisdiction of the Grand Lodge of the United States of the Independent Order of Odd Fellows.

Secondly, That the Grand Lodge of the United States of the Independent Order of Odd Fellows reserves to itself the right to give to the said THE GRAND LODGE OF BRITISH

NORTH AMERICA, the annual travelling password to be used within the jurisdiction of the said THE GRAND LODGE OF BRITISH NORTH AMERICA; and both jurisdictions shall use the same travelling password.

Thirdly, That the qualifications for membership in the subordinate lodges within the jurisdiction of the said THE GRAND LODGE OF BRITISH NORTH AMERICA shall be identical with those established for membership in subordinate lodges within the jurisdiction of the Grand Lodge of the United States of the Independent Order of Odd Fellows.

{L. S.}

Given under the hand of the Most Worthy Grand Sire, and the seal of the said Grand Lodge of the United States of the Independent Order of Odd Fellows, this twenty-fourth day of September, in the year of our Lord one thousand eight hundred and forty-six.

JAMES L. RIDGELY, G. R. & C. Secretary. ALBERT CASE, Dep. Grand Sire. THOS. SHERLOCK, Grand Sire.

The verbiage of this document shows that its framers did not contemplate exactly the same conditions that the Canadians had in view. The seventh paragraph of the petition was in the following terms: —

"*Seventh*, That in making this application for the reasons above set forth, this Grand Lodge takes occasion, as well in behalf of the body in which after the issue of such charter it will be merged, as in its capacity, as representing the several lodges of the Order in Canada, to place on record its unreserved engagement to adhere to the principles and work of the Order, *in concert with* the Right Worshipful Grand Lodge of the United States and such other sovereign tribunals of the Order as from time to time may be hereafter regularly constituted; to maintain at all times the most intimate fraternal relations with the several branches of the Order under their respective governments; and *until such time as the number of the regularly recognized independent jurisdictions of the Order shall admit of more comprehensive arrangements being made in that behalf* to receive the annual travelling password from the Right Worshipful Grand Lodge of the United States; to accredit to its annual communications a Special Grand Representative, or Representatives; to receive with becoming distinction such Special Grand Representative, or Representatives, as the Right Worshipful Grand Lodge, of the United States, may in return accredit; and freely to interchange with it copies of all desired documents and records."

THE SEAL.

It is clear that this meant absolute independence; but for purposes of uniformity in the work allowed for a *pro tempore* supremacy of the Grand Lodge of the United States in matters of ritual, until arrangements could be made for some joint authority. The independence granted, however, was only an extension of the local independence enjoyed by all subordinate Grand bodies, so far as to make the Grand Lodge of British North America the court of final resort in its own jurisdiction. To obtain this, the Canadians surrendered their representation in the Grand Lodge of the United States, and ceased to be a component part of that body.

So far as the Grand Lodge of British North America was concerned, it is not likely that the defects in its charter had anything to do with its subsequent decline and fall. But the evils became apparent, later, in the history of the Order in other countries.

In 1859 the Grand Sire was authorized, under certain conditions, to charter as an independent body the Grand Lodge of Victoria, Australia,[1] but it was not till 1868 that the arrangement was fully consummated and the Grand Lodge of Australia chartered. In 1872 the Grand Lodge of the German Empire, also, received its charter. In both cases the charters contained exactly the same terms as did that of the Grand Lodge of British North America, and were couched in almost the same language. In 1880 the Sovereign Grand Lodge changed the ritual; and then trouble began. Germany objected strongly to the dramatic character of the new work; Australia objected more particularly to the law requiring all work to be done in the Third degree. Correspondence continued for some time; the protests from the foreign jurisdictions were emphatic; and finally, in 1883, a special committee of the Sovereign Grand Lodge, consisting of Past Grand Sires Nicholson, Sanders, and Stokes, and Deputy Grand Sire Garey, reported in favor of a very radical remedy, as expressed in the following language: —

"There appears to be but one solution to nearly all the questions that have arisen; and that will, also, prevent thousands of questions from arising in the future to disturb our harmony and eventually create disruption. It is one from which we are inclined at first to shrink, but it is the stern logic of facts, and experience, that asserts it, and makes it irresistible. If it is desirable that Odd Fellowship should encircle the globe, it can only be done by the acknowledgment and assertion of the principle of independence, — in making the Order in fact, as well as in name, Independent Order of Odd Fellows, by conceding to all foreign Grand jurisdictions almost complete independence of this Sovereign Grand Lodge, binding them only to the preservation and maintenance of the three great essentials, as the common inheritance of Odd Fellows in every land and every tongue: — *First*, the preservation and assertion of the principles of Odd Fellowship; *Second*, The achievement of the objects and purposes of the Independent Order of Odd Fellows; *Third*, The adherence to the unwritten work of the Order as it emanates from the Sovereign Grand Lodge, — the latter proposition embodying with it, as a matter of course, the use of the A. T. P. W. and explanation."[2]

This was adopted; and the executive officers of the Sovereign Grand Lodge were authorized to amplify the idea and communicate the same to the foreign jurisdictions. But it cannot be said that they followed instructions very closely. In defining the reservations of authority, by the Sovereign Grand Lodge, they included the "unwritten work," ceremonies and forms of all kinds, — forms of cards, titles, and duties of officers, qualifications for membership, etc., but allowing the foreign jurisdictions to alter the verbiage of the ritual, so long as they retained the sentiments and ideas of the degrees, together with the unwritten work adopted by the Sovereign Grand Lodge. However, the action of the executive received the tacit approval of the Sovereign Grand Lodge at its next session, and formed the basis of an amended charter granted to Germany that year, and to Australasia in 1889.

[1] Journal, Grand Lodge of the United States, pp. 3129, 3137.
[2] Journal, Sovereign Grand Lodge, 1884, p. 9653.

The effect of the report of the special committee, in 1883, very naturally gave rise in foreign lands to the idea that a charter of *quasi*-independence would mean an effectual separation from the parent body, and a comparatively unlimited local sovereignty. This, evidently, was not the intention of the Sovereign Grand Lodge, as shown in the terms of the amended charters to Germany, and to Australasia. In order to prevent any misunderstanding, when similar powers were granted to Denmark and Switzerland, in 1891, the Acting Grand Sire took occasion to insert a clause in the charters requiring them, to "at all times pay due respect to the Sovereign Grand Lodge as the supreme authority in Odd Fellowship"; while a clause in the agreement, signed by the executive officers of the contracting bodies, further amplifies the stipulation: —

"*Seventh*, That it is understood and agreed, that the grant of this independent charter does not now, nor shall ever, work or involve any separation of the Order, nor the entire surrender of authority, on the part of the Sovereign Grand Lodge. On the contrary, the unity of the Order must and shall always be preserved; and Odd Fellowship, wherever the Order may be planted, and whatever form of government has been granted or may be granted to any jurisdiction, shall remain one body in all jurisdictions, with one head, the Sovereign Grand Lodge."

It may be doubted, however, if a final solution of the relations of foreign jurisdictions with the Sovereign Grand Lodge has yet been reached. The former are separated to a great extent from the Sovereign Grand Lodge, and largely withdrawn from under its control; and yet they are not really independent. Absolute independence, and the unity of the Order, are incompatible. If there was a written or unwritten law, by which the secret work of Odd Fellowship should be forever unchanged, and the landmarks never removed, complete independence of the Order in different countries would then be possible. But this is not, nor is it probable that it ever will be, the case. Odd Fellowship is not immutable and unchangeable; it is a practical organization, ever adapting itself to the circumstances, and conditions, of the age in which it exists. Changes are certain to be made; both in ritual, law, and practice. These changes, effected by the Sovereign Grand Lodge, will not always, in the future any more than in the past, be acceptable to the fraternity in foreign countries; and disturbances may be expected to arise. It does seem as though the only satisfactory condition would be that suggested by the Grand Lodge of Canada, in 1846, which, while accepting the Sovereign Grand Lodge as the *pro tempore* authority in matters of ritual and the general law, as at present, looked toward concerted action by all the independent Grand bodies (including the Sovereign Grand Lodge), as to the final controlling power on all questions necessarily affecting the entire fraternity.

The Grand Lodge of British North America. — The new Grand Lodge of British North America met for the first time, at the call of its

executive, in Montreal, on the 19th of January, 1847. The resolutions adopted by the old Grand Lodge and Grand Encampment of Canada provided for the change without friction. The officers and membership were the same as in the old Grand Lodge, except that the Grand Master and Deputy Grand Master became Grand Sire and Deputy Grand Sire; and the Grand Warden dropped out; though at a subsequent session this officer was legislated into existence. The Grand Sire's address referred to the happy changes effected; noted the reception of petitions for encampments at Belleville, Canada West, and Stanstead, Canada East; and, generally, indicated prosperity. The committee on laws of subordinates presented a series of resolutions, prepared by Brother Dunkin, which formed the basis of the constitution subsequently adopted.

The session was devoted to legislation for the new order of affairs. Four districts were constructed, each of which would be entitled to a provincial Grand Lodge, viz.: Montreal, Quebec, Toronto, and Kingston. All Canada formed one encampment constituency. Each subordinate Grand body was to be entitled to ten representatives in the supreme legislature; and where no Grand body existed, the subordinates in the district might elect the representatives. During the year, two encampments and two lodges were organized. On the 22nd of July, the new Grand Encampment was organized.

The regular annual session of the Grand Lodge of British North America opened on the 17th of August, 1847, with representatives present from the four districts and the Grand Encampment. The Grand Sire's address was a lengthy document, reviewing the situation, and speaking most hopefully of the prospects of the Order. The membership, in the June returns, was 2233, in twenty of the lodges, — two of them (at St. Johns and Bytown) not reporting. S. B. Campbell was elected Special Grand Representative.

The closing months of the year left the Order in good condition. The first provincial Grand Lodge had been organized at Quebec, November 15th. Another subordinate, Wellington Lodge, No. 23, was instituted at Wellington, Canada West, on the 28th of December; and correspondence was opened with Halifax, Nova Scotia, and St. John, New Brunswick, looking to the introduction of the Order into the Lower Provinces.

1848–49. — The biennial term of 1848–49 opened with the Order at the highest point of its prosperous career, and closed with evident indications of decline. One new lodge was instituted in the Toronto district, Beaver, No. 24, at Lloydtown, on March 1, 1848. The provincial Grand Lodge of Montreal was organized on the 29th of April of the same year. The membership in Canada, June, 1848, was 2326, the largest number ever reported, — only one lodge had become defunct, No. 17, at Hamilton, Canada West. In May, 1849, the provincial Grand Lodge of Toronto was

organized, and Oxford Lodge, No. 25, was instituted by its authority in Woodstock; then the Grand Lodge collapsed; and the Toronto lodges soon died.

The most pleasing feature of the term was the visit of Grand Secretary Ridgely to the Grand Lodge of British North America, at its 1848 session, as the special representative of the Grand Lodge of the United States, accompanied by Past Grand Sire Kennedy. This was a return visit; the special representative of British North America, Brother Campbell, having been in attendance at the Grand Lodge of the United States the year previous. Complimentary addresses passed between the Grand bodies, and kind words from the representatives. And this seems to have closed the interchange of views between the respective bodies.

1850–51. — The Order was now beginning its rapid decline. In 1848 its prosperity culminated; in little more than a year, the lodges in Hamilton, Toronto, Port Hope, Lloydtown, Woodstock, and Oshawa, in the Western province, were defunct; together with No. 8, in Montreal. Not long afterward, followed the lodges in St. Johns, and Stanstead in the East, and in Kingston, Picton, Peterboro, and Cornwall, in the West.

In the Kingston district the past grands made an effort to stave off the evil day; and a provincial Grand Lodge was organized on the 1st of February, 1850; but it soon ceased operations, if, indeed, it ever did anything beyond organizing itself. A lodge was opened at Haldimand, Canada West, to which the number twenty-five was given, the original No. 25, at Woodstock, having become defunct.

At the annual session of the Grand Lodge, in 1850, Brother Dunkin resigned the office of Grand Sire, Deputy Grand Sire Whitney taking his place.

The only part of British America showing any life was Halifax, Nova Scotia. Here Acadia Lodge, No. 26, had been instituted January 18, 1851, and Mamberton Encampment, No. 9, about a year afterward. The lodge added some fifty members during its first six months; and when the Grand Lodge met, in August, 1851, a representative journeyed all the way from Halifax to Montreal to be in attendance.

The Grand Lodge session, in 1851, extended several days, not because there was so much to do, but because a quorum could not be obtained. The final meeting was on the 1st of September, and there were enough to elect officers; at least, they thought so; and six constituted the staff, — though all were not present to be installed. Then the Grand Lodge adjourned, *sine die*, and met no more.

The close of the Old Régime. — The operations of the Grand Lodge of British North America, in 1852, were confined to the institution of Victoria Lodge, No. 27, at Caledonia, Canada West, but the lodge really organized itself, without help from any one outside the village; and the

Grand Sire's labors for the year were, evidently, limited to signing the dispensation for the new lodge. By the end of the year, the Grand Encampment and all the Grand Lodges had ceased to work; and what little life existed was confined to the following: Mamberton Encampment, Halifax, Nova Scotia; Albion Lodge, No. 4, Quebec; the lodges in Belleville, Brockville, St. Catharines, Haldimand, and Caledonia in the Western province; and Acadia Lodge in Nova Scotia.

It will not be presumptuous to consider the causes that led to this sad condition of affairs. Upon its introduction into Canada, Odd Fellowship became very popular. In Montreal it occupied the position of the leading social club of the time, in which many of the principal men of the provinces held membership. A glance at a list of a few of the members, giving some of them the titles by which they are better known to the present generation, will show the social standing of the early Odd Fellows of Canada. There were: Sir Dominick Daly, Sir W. B. Robinson, Sir Allan McNab, Sir Hugh Allan, Sir John A. Macdonald, Hon. C. Dunkin, Chief Justice Draper, Hon. J. Sandfield Macdonald, Hon. L. H. Holton, Hon. G. Sherwood, Rev. Doctor Mathieson, Rev. Doctor Cordner, Hon. P. McGill, Hon. J. Pangman, Hon. John Young, Hon. Edmund Murney, R. F. Hamilton, Ogle R. Gowan, J. Moir Ferres, T. D. Harrington, Thomas Keefer, J. Molson, E. L. Montizambert, J. Torrance, William Workman, W. H. Boulton, George B. Hall, Colonel Dyde, J. C. Becket, William Ewan, etc. These were leading statesmen, members of Parliament, prominent merchants and manufacturers, — the very *élite* of Canadian society.

The Hon. C. Dunkin, who was well qualified to give an opinion on the matter, told me that he thought one of the causes of the popularity of the Order in those days arose from the fact that large numbers of people, who might otherwise have been quite indifferent, were drawn toward Odd Fellowship under the influence of a recoil against the anti-secret-society cry, which, commencing with the "Morgan affair," in 1826, had grown until it became a power in the United States, and was heard even in Canada. In the latter country, however, the cry in so far as it affected politics was chiefly against Orangeism. After a time people wearied of it, and many whose sympathies were not at all in the direction of Orangeism, and who did not at that time care to go to the extreme length of Masonry, were rather pleased with the idea of joining a body which had just a flavor of the much-abused element of secrecy, and which at all events was decidedly non-political. Many of them found these associations so agreeable that in a year or two they were quite prepared to enter the Masonic and Orange societies; and, as the novelty of Odd Fellowship wore off, Masonry appealing more especially to the social and fraternal elements and disregarding the mutual assurance system, became with these people the fashionable institution.

In the very character of the membership of the pioneer Odd Fellows' lodges may be found an important element in the decline of the Order. The early Odd Fellows belonged, generally, to the wealthier classes of society, and were mostly young men. Odd Fellowship was not so much with them a great practical system of mutual relief as a social institution. They were prepared to be charitable; as witness the fact that four lodges alone sent over $1300 to the Highlands of Scotland during the famine in that country, in 1846, and their regular benefits were, generally, greater than their dues would have justified; but it was as a social institution, mainly, that the Order was utilized in Montreal; and as the members grew older, and became more deeply interested in their private business, and involved in public life, they lost interest in the society, could find no time to devote to its affairs, and finally withdrew.

Many of the early Odd Fellows did not understand Odd Fellowship. As already stated it was to them a social club, for pleasure and amusement. The initiation of a member, instead of being an enforcement of solemn lessons, was regarded as an opportunity for a burlesque entertainment. The style in which the work was sometimes rendered may be gathered from the following extract from a communication ordered by Brock Lodge, No. 9, to be sent to the Grand Lodge in April, 1846. The communication after expressing the regret felt by the lodge at the reports current of irregularities in the initiation ceremony of which Cataraqui Lodge, of Kingston, was guilty, says: —

"The substance of the reports above alluded to is that at the initiation of one of the members of Cataraqui Lodge, the candidate was suspended in the air by means of a crane, and was, also, lowered down in chairs through an opening in the floor to a room below, where a cask containing ignited sulphur was placed opposite the opening; that they are in the habit of leading the candidates over platforms, under trestles, etc., etc."

Dr. Barker, an old member of the lodge, told me that these reports were not true; but, apart from this case, there is abundant evidence to show that many of these Odd Fellows had failed to understand the true intent and meaning of the society. Regarding it only as a source of amusement and pleasure, we can easily see how, when the novelty of this sort of thing had passed away, such people would "drop out" of the lodges.

But not only did they fail to catch the true spirit of the Odd Fellowship as a moral teacher; they also failed to understand the importance of its benefit system. Benefits were allowed on a scale out of all proportion to dues, for they were willing to be exceedingly generous with lodge funds. Many of course never intended to draw benefits themselves, and were quite indifferent as to the matter. The funds, instead of being preserved to meet the claims of beneficiaries, were squandered for entertainments, and in the extravagant furnishing of lodge-rooms. After a time, when money was needed for the sick, there was no money to be found, the

members would not submit to assessments, and the lodges of course became insolvent.

Of opposition from the public, the Order had but little. There were some slight tokens of jealousy on the part of the Manchester Unity, but nothing of any consequence. The chief antagonist was the Roman Catholic church. When the Order was introduced into Montreal, the clergy of that church seemed indifferent, and many of their adherents united with it. But after a few years the Hierarchy changed its views; and all Roman Catholics, who desired to keep in good standing in the church, had to leave the Order.

Another disadvantage to Odd Fellowship, in these early days, was its practically centralized government. Montreal was the head and centre of the organization. The Grand Lodge was located there, and met nowhere else. Communication with distant lodges was inconvenient. As a consequence, when the Order died in Montreal, there was little life possible outside.

Then the scheme of an independent Grand Lodge for British America, whether sound or not in theory, was certainly premature. Young and inexperienced as Odd Fellows, by no means well-trained in the principles and practice of the Order, the members were not in a condition to stand alone, without the supervision of the supreme legislature. But the suggestion of independence had come to them from the Grand Lodge of the United States, itself; and it chimed well with their own views. They hoped by this means to overcome the argument advanced against them of being a society controlled by a foreign country; but in trying to cure one evil, they attempted more than their circumstances authorized and failed.

The return to the Grand Lodge of the United States. — In March, 1853, the Montreal lodges formally disbanded; and as the Grand Lodge of British North America depended for its officers and members on the city lodges, that body, also, wound up its affairs. As previously indicated, both the Grand Lodge and its city subordinates had been dead for some time; but now the few members remaining thought it time to bury the remains. There had been a little talk among several of the brethren about joining another Order of Odd Fellows; but it did not amount to anything. There was not life enough left for either secession, rebellion, or annexation to any other institution. The Order was emphatically dead in Montreal. The city lodges paid the debts of the Grand Lodge out of their own funds, and divided up the balance among the members. And so ended the career of the Grand Lodge of British North America.

Outside of the city the few existing subordinates, ignorant of the death of the Grand Lodge, continued to work and to send in their reports and their dues, only to have them returned by the last Grand Secretary,

William Ewan, with the intimation that there was no longer any Grand Lodge, and that in their orphaned state it would be well for them to look elsewhere for a parent.

At this time, however, there were two members of the Order in Canada who were determined to keep it alive if possible, — Doctor Thomas Reynolds, of Brockville, and James McLaren, of Quebec. They corresponded with each other, with the late Grand Secretary of Canada, and with such of the lodges as were still in existence. In this matter Doctor Reynolds was especially active. The replies he received from William Hilton, last Grand Sire, and William Ewan, last Grand Secretary, showed clearly that nothing could be gained by looking to Montreal. He then proposed a convention of past grands to consider the situation. This was agreeable to most of the lodges; and the convention met, as proposed, in Brockville, Canada West, on July 8, 1853. Past Grand Master James McLaren represented the two lodges in Quebec; and Brother C. E. Ewing the lodge in Haldimand, Canada West. The Brockville lodge sent Brothers Reynolds, Fitzsimmons, Wright, and McLean. The result of their deliberations was to formulate a request to the Grand Lodge of the United States to resume jurisdiction over the Canadian lodges "until such time as a grand jurisdiction for British North America can be reëstablished." Union Lodge at St. Catharines, Canada West, agreed to the proposal; it was endorsed by the Grand Lodge of Quebec, — the only Grand body not absolutely defunct; and no serious objection seems to have been raised anywhere. In Nova Scotia similar action was taken; for it was evident to all who desired the continuance of the Order in British America that no other course was open.

When the Grand Lodge of the United States met in Philadelphia, in September, 1853, one of the most important subjects it had to consider was the state of the Order in British North America. It had dwindled down now to one encampment and six lodges with a membership of about four hundred. The Grand Officers reported the state of affairs; the petitions from Canada and Nova Scotia were presented; a special committee reviewed the situation; and the Grand Lodge decided that the Grand Sire in person, or by deputy, should visit Montreal, endeavor to revive the defunct Grand Lodge of British North America, and, if that was found impossible, to resume jurisdiction over the British provinces.

Following his instructions, Grand Sire DeSaussure visited Montreal, on the 14th of October. His efforts to make the local brethren return to their duties being unavailing, he received from the late Grand Officers a formal surrender of their charter, and, on behalf of the Grand Lodge of the United States, resumed jurisdiction over British North America. In view of the large extent of territory embraced in the British dominions, the Grand Sire thought it advisable to establish three districts, viz.:

the Lower Provinces, Canada East, and Canada West. He did not deem it a fitting occasion to visit the different subordinate lodges; but he gave thorough instruction and sound advice to the brethren in whose charge he had placed the interests of the Order. His action, in the premises, was approved by the Grand Lodge of the United States at the following session; and thenceforward the history of Odd Fellowship in British North America is the history of the several provincial jurisdictions.

CHAPTER II.

THE ORDER IN ONTARIO: CHANGE OF NAME OF THE GRAND LODGE OF THE UNITED STATES.

Early Odd Fellowship. — The Order in the old province of Canada West (now Ontario), under the Grand Lodge of British North America, had been subordinate to Montreal. It is true that two provincial Grand Lodges had been established, — Toronto and Kingston; but they were both short-lived. The lodges in this province, with but few exceptions, had been instituted by authority from Montreal; the only life they had was in connection with Montreal. Their ideas of Odd Fellowship were, mainly, those of Montreal, — that of a social and charitable club, — and their decay, naturally, kept pace with the decay at headquarters. Only four lodges remained when the Grand Lodge of the United States resumed jurisdiction, — in Brockville, St. Catharines, Haldimand, and Caledonia. The outlook was, certainly, not bright.

The Western Movement. — At this critical period a new element was introduced into the Order, and a new revival of its interests took place, altogether independent of any past transactions or its present position. The history of Canadian Odd Fellowship, at the close of 1853 and the beginning of 1854, centres 'round the extreme west. At this date there were no lodges of our Order in the western part of the province; but the Manchester Unity was comparatively strong. The manner in which the business of that society was conducted, however, gave rise to considerable dissatisfaction. There was an extravagant expenditure of funds, and no trustworthy audit of financial affairs could be obtained. The dissatisfaction appeared to culminate at a meeting of the society held in Chatham, in 1853. It was in the days before railroads, at a time when it was not unusual for travellers to alight from their coaches, walk a few miles, and then "sit down to rest" until their slow-moving conveyance arrived. Returning home from the Chatham meeting, disheartened with the prospects of the society, two representatives of the London lodges, — William

Bissell and William Smith, — "sat down" on a wayside bank to discuss the situation. They loved Odd Fellowship, but within their own ranks they did not find its principles practised; and their thoughts naturally turned to the American Order, of which they had all heard. Probably Brother Bissell's personal acquaintance with Doctor Reynolds, D.D.G.S., may have had something to do in pointing the brethren to this direction. The result of their deliberations, however, was to open communication with the authorities of our institution; and, finally, a number of the lodges of the Manchester Unity decided to affiliate with the American Order.

But the western applicants for admission to the Order did not have the path smoothed before them, as it had been for the lodges instituted eight years before. In the case of the earlier lodges, the Grand Lodge sent out its officials, and conferred the degrees on the applicants at their own homes. Those who wanted to be Odd Fellows were put to no trouble nor expense; all red-tape knots were untied for their accommodation; laws and rules were but slightly regarded. But the western applicants had a different experience. Everything was done in strict accordance with the letter of the law. The authorities were pleased to welcome them; but relaxed no rules in their behalf. They had to go and receive their degrees from the nearest lodge, make their application in regular form, and be instituted in accordance with the general laws. From London, Ontario, the applicants took a stage-coach ride of over one hundred miles, in the early winter, to St. Catharines, to become qualified as applicants for a dispensation; from Chatham and Amherstburg, they went to Detroit, Michigan; later, from Brantford a deputation went to Buffalo, New York, for the same purpose.

The immediate results of the "western movement" were applications for dispensations by Chatham, Amherstburg, London, and Morpeth; all of which were granted during the last week of December, 1853, and the institution of the lodges followed in due course. Doctor Isaac Smith, of Detroit, Michigan, assisted by Grand Secretary Lane, of that jurisdiction, opened Rose Lodge, No. 28, at Amherstburg, on the 23d of January, 1854; Morpeth, No. 31, on the 24th; and Chatham, No. 29, on the 25th, following. Eureka Lodge, No. 30, of London, was instituted on the 31st of January, by Past Grand Connor, of St. Catharines. Others following during the year were Elgin Lodge, No. 32, at St. Thomas, on the 5th of May; Erie, No. 33, at Port Burwell, on the 6th of October; and Gore, No. 34, at Brantford, on the 27th of December.

Ridgely's Visit. — When the Grand Lodge of the United States met in Baltimore, in 1854, the reports indicated a satisfactory progress in Canada West. And for the encouragement and instruction of the brethren, so many of whom were new to the Order, it was decided that the

Grand Sire should visit the British Provinces, in person or by deputy. Unable to go himself, he sent Grand Secretary Ridgely and Grand Sire-elect William Ellison, — the latter going to the Lower Provinces, the former taking the western section.

Brother Ridgely's mission was largely devoted to the work of trying to revitalize Odd Fellowship in its old headquarters at Montreal, as will be seen in the chapter relating to Quebec. He left Montreal on the 29th of January, 1855, for Brockville, the residence of Brother Reynolds, D.D.G.S. This brother, when notified of the Grand Secretary's approaching visit, at once telegraphed the lodges, asking them to send representatives to Brockville, with a view of considering the propriety of organizing a Grand Lodge. It was too late, however, to secure a full representation; and, therefore, Ridgely suggested that each lodge should act, individually, and send the result of its vote to Baltimore. He instructed the District Deputy Grand Sire in the Grand Lodge and Rebekah degrees, and gave him all necessary information as to the opening and working of a Grand Lodge. After spending some time with the Brockville brethren, Brother Ridgely went west to St. Catharines and London. In both places he found the members anxious for a Grand Lodge; and left them instructed and pleased with his advice and encouragement. In his report he speaks confidently of the future of Canada West; believing that in a short time it would be one of the strongest jurisdictions in the confederacy, — a prediction he lived to see fulfilled.

The Grand Lodge of Canada West. — The correspondence with the subordinate lodges showed them unanimously in favor of the establishment of a Grand Lodge; and the result was that the District Deputy Grand Sire was able to summon them to meet him, at Brockville, on the 23d of August, 1855. Representatives were present from the lodges in Brockville, Cobourg, St. Catharines, Haldimand, London, St. Thomas, Port Burwell, and Brantford; and the Grand Lodge was duly organized, Doctor Reynolds being elected Grand Master and Grand Representative.

In selecting Doctor Reynolds as the first occupant of the Grand Master's chair, the delegates showed their appreciation of his services to the Order, as well as his fitness for the position. He was in the prime of life, — having been born in Brockville on the 17th of October, 1820, — an educated gentleman, standing high in his profession, and exercising a great influence in the community by his ability, and not less by his suave diplomatic manner, he was eminently fitted for the office of chief executive of any organization; while his energy and enthusiasm as an Odd Fellow marked him as the proper man to be the first Grand Master of his jurisdiction, and to represent it in the Sovereign Grand Lodge. This position he held with unwavering zeal and faithfulness, until the session in Brantford, in August, 1858, when the pressure of personal engagements

compelled him to decline another reëlection, and he gave up his place to Brother Chauncey Yale, of St. Catharines. When the Grand Lodge met next year in Cobourg, Brother Reynolds was seriously ill. The laborious duties of an extensive country practice had undermined gradually a constitution never robust; and under a severe cold, caught in a night ride through a rain-storm, he at last broke down and died on the 14th of September, 1859.

During the three years of Brother Reynolds's administration the Order made good progress, — increasing from twelve lodges with 512 members to fifteen lodges and 738 members. During this period the women were, also, first brought into active association with Odd Fellowship, — the Rebekah degree being conferred on a number of the wives of members in St. Thomas and London.

1858–59. — Chauncey Yale, of St. Catharines, succeeded Doctor Reynolds as Grand Master, and held office for two years. He was one of the charter members of Union Lodge, and a prominent citizen. He had been elected Grand Representative in succession to Doctor Reynolds, in 1857, but as he had not received the Royal Purple degree was unable to take his seat in the Grand Lodge of the United States until the Grand Patriarch of Maryland, issued a dispensation allowing a Baltimore encampment to receive him into membership. During his term of office the effects of a serious financial depression in the country, commencing a year or two previous, became apparent in the Order, and the membership declined two hundred. However, the period was not uneventful. On February 15, 1859, the Grand Master had the pleasure of dedicating the temple erected by the St. Mary's Odd Fellows. This was the first dedication in the province of a hall owned by the fraternity. Industry Lodge, of Haldimand, had tried to erect a building a short time before; but, owing to financial embarrassments, it never secured an ownership of the premises, which remained in the hands of the party who built it.

It was during this period, also, that the first movement toward the establishment of an encampment in the town of London was made. Early in 1859 Brothers J. R. Peel and R. H. Morrison, of that place, made a strong effort in this direction. They secured the coöperation of five other Odd Fellows, and all went to Detroit, Michigan, and there received the degrees; but the enterprise was balked by the refusal of some of the number to proceed with the application for a charter, and the matter "fell through" for the time.

1860–62. — During the two succeeding administrations the Order remained quiescent, — its membership being stationary at about five hundred. From the institution of the Grand Lodge of Canada West, to this time, eight lodges had been opened, viz.: in Ingersoll, St. Mary's, Burford, London (a second lodge), Blenheim, Stratford, Simcoe, and

Mitchell; but, on the other hand, those in Grafton (to which place the lodge at Haldimand had been removed), Caledonia, Amherstburg, and Morpeth had become defunct.

An encampment, however, had been organized in St. Catharines, — Union, No. 1. This was accomplished through the exertions of Past Grand Master Yale, who induced a number of his brethren to visit Buffalo, New York, and be "exalted." The encampment was instituted on the 26th of April, 1861.

1863: **Laws affecting the Manchester Unity.** — The administration of Grand Master James Woodyatt, of Brantford, was marked by the opening of a lodge in the city of Hamilton, and a general increase of membership in the jurisdiction. It was in this year, also, that a change was secured in the laws affecting our relations with the members of the Manchester Unity. From the time of the separation of the two Orders, it had been the invariable rule to refuse to initiate persons who held membership in the Manchester Unity; and, also, to forbid our members uniting with them. Absolutely "no connection" was the law. The exception to the rule originated in Canada, under the old *régime*, where the early Odd Fellows never allowed themselves to be hampered by any rule that was inconvenient. Members of the Manchester Unity had been received into the old Canadian lodges; a notable illustration having been the institution of Union Lodge, — the first Noble Grand, Brother Stevenson, being at the same time Noble Grand of a Manchester Unity lodge. Nevertheless the law forbade that sort of thing; and obedience to law was more characteristic of the new generation of Odd Fellows than of the old. As there were few, if any, lodges of the Manchester Unity in the United States, the law was of no practical importance there, except as emphasizing what was supposed to be a principle. In the provinces, however, the situation was different. Here, there were several lodges of the old order; and why good men, who belonged to some other benevolent association, should be refused admission to American Odd Fellowship was something incomprehensible to our people. Instead of disregarding or evading the law, however, the Canadian Odd Fellows of this date preferred to agitate for its repeal. Accordingly, at the session of the Grand Lodge of the United States this year, Grand Representative H. C. Bingham, of Canada West, introduced a resolution providing for the abolition of the restrictive law. The legislative committee, with the conservatism that has always characterized that body, reported that the law was an old one, and a good one, and there "was no reason for a change." But Representative Bingham thought there was good reason for a change, and met the report with a motion to recommit, declaring that the law "is wholly opposed to that liberal and wholesome principle in Odd Fellowship which studiously ignores all distinctions and affinities of societies, nations, creeds, and

politics," and instructing the committee to report its abolition. There was a fight over the matter, but the motion was carried; and, thenceforward, it ceased to be necessary to ask a man if he belonged to some other society before he could be admitted to ours. There still remained, however, a counter restriction, a regulation not very consistent: members of the Manchester Unity might join our lodges, but none of our members could join a Manchester Unity lodge. This remained the law until 1879, when, on motion of Representative Fessenden, of Massachusetts, it was repealed; and rightly so, for, whatever the relations of the two Orders might have been originally, the separation was complete; and to us the Manchester Unity is neither more nor less than one of the many fraternal and benevolent organizations in existence, — for all of which we entertain only good-will and sympathy.

1864–66. — The subordinate lodge membership the first part of this period "fell off" slightly, but the encampment branch gained. From London, a sufficient number of brethren to make up a full list of petitioners for a charter went to St. Catharines for their degrees; while Brother McAfee, of Windsor, with his associates, crossed the river to Detroit, and there became qualified. Past Grand Sire Nicholson, who was visiting Canada, was utilized as instituting officer, and Harmony Encampment, No. 3, was opened in London, January 17, 1866; and Frontier, No. 2, in Windsor, the following day.

The legislature of Canada, at its session in 1866, in one of those spasms of folly to which all legislatures are occasionally subject, passed an act forbidding membership in a secret society, of any one connected with the execution of the civil law, in the colony. Richard Wigmore, of London, one of the Grand Masters of this period, who was Chief of Police in London, was compelled to resign office and retire from membership for a time. The law was very obnoxious to all fair-minded people, and was soon repealed.

1867: The Grand Lodge of Ontario. — About this time the Order in the province started on a progressive march, in which it has never since halted. Brother McAfee, of Windsor, the Grand Master this term, had the pleasure of seeing an increase of membership greater than in any previous year; and each term following, it went forward by rapid bounds. New lodges and encampments were organized, and large numbers initiated. Improvement in business affairs, and a greater degree of prosperity in the country, doubtless, had much to do with this advance. The confederation of the Canadian provinces was accomplished, in 1867; and with the brighter prospects foreshadowed by the changed political situation, a greater enthusiasm became apparent, in all departments of social, as well as commercial life. The name of this province having been changed by the Confederation Act, the Grand Lodge of the United States, by

request, also changed the name of the jurisdiction; and the Grand Lodge of Ontario took the place of the Grand Lodge of Canada West.

An effort was made to obtain an act of incorporation from the Ontario legislature this year; but though the Premier, the Hon. J. Sandfield Macdonald, had been an Odd Fellow under the old *régime*, his government was averse to granting charters to any secret society; and the bill was withdrawn. At the next session, however, under an amended general act, provision was made by which any benevolent society might incorporate.

At the session of the Grand Lodge of Ontario, held in St. Catharines, a movement was initiated of material interest to the Order at large and to Canadian Odd Fellows in particular, when Representative Doctor J. W. Fergusson, of Hamilton, secured the adoption of the following resolution: —

"That our representative to the Grand Lodge of the United States be instructed to submit, for the consideration of that body, the propriety of an alteration of its name from that of the Right Worthy Grand Lodge of the United States to that of the Right Worthy Grand Lodge of America."

1868–69: The First Rebekah Lodge. — The growth of the subordinate lodges continued, — the membership now exceeding one thousand. The Grand Lodge, during two sessions, occupied itself largely with a careful revision of the local laws, under the guidance of a committee of which Past Grand Master Bingham was chairman.

For many years the ladies in London, who were in possession of the Rebekah degree, had been in the habit of holding meetings, with an informally organized society. But the Grand Lodge of the United States having, in 1868, authorized the organization of lodges of this degree, they promptly took hold of the new idea, and the Grand Lodge having approved their petition, Victoria Rebekah Lodge, No. 1, was instituted the 3d of December, 1869.

In Hamilton the membership showed considerable activity. An auxiliary relief association was organized on the 8th of June, 1869, called the Odd Fellows' Provident Association of Ontario. It received the endorsement of the Grand Lodge, and was operated several years, when it passed out of existence, — being to some extent absorbed into the more prosperous Odd Fellows' Relief Association of Canada. A journalistic venture was, also, tried in Hamilton, — a monthly periodical being issued called the *Canadian Star of Odd Fellowship*. It was not a "star" of the first magnitude, and ceased to shine after a few months.

The Grand Encampment. — Meanwhile the encampment branch was, also, growing. Brant Encampment, No. 4, was opened in Brantford, on the 15th of September, 1868; Charity, No. 5, in Stratford, November 17th; and Beaver, No. 6, in St. Mary's, about the same time. Having

now six subordinates, Brother James Woodyatt, D.D.G.S., secured their signatures to a petition for a Grand Encampment charter; and on the 6th of August, 1869, the day before the meeting of the Grand Lodge, he instituted the Grand Encampment. He was, himself, chosen the first Grand Patriarch, and was installed by Brother Foster, of Michigan.

When the patriarchs of Ontario took charge of their own affairs, they were not a very strong body, — numbering about one hundred and seventy-five, — but they had sufficient energy to keep the machinery in operation; and, with a pecuniary loan from the Grand Lodge, subsequently converted into a donation, they managed to make a very creditable record.

1869–79. — This decade was characterized by a steady wave of prosperity. It may be said to have been uneventful; for there was no special event during that period which a brief history like this can chronicle. On every hand there was growth. The lodges increased from twenty to one hundred and eighty-six; the membership from 1443 to 12,442. The encampments advanced from six subordinates, with 175 members, to forty-three, with a membership of 1847.[1]

Change of Name of the Grand Lodge of the United States. — The close of the decade witnessed an act by our supreme legislature of great importance to Odd Fellowship, but of special importance to Canadian Odd Fellows, it being the culmination of many years' labor by our Grand Representatives. As previously mentioned at the session of 1867, of the Grand Lodge of Ontario, a motion was passed instructing the representatives to endeavor to secure a change of the name of the Grand Lodge of the United States, the sectional character of which was inconsistent with the world-wide sphere of Odd Fellowship, and, especially, distasteful to those members of the Order who did not live in the American republic. The same year Past Grand Master Woodyatt was first elected Grand Representative, and to the accomplishment of this work he at once set himself vigorously. In 1874 he was reënforced by Brother J. H. Perry, from the Grand Encampment; and to these two brothers, the needed reform was mainly due. While they were ably assisted by the other Canadian Representatives, as well as by many members from the United States, there is no doubt that their energy, persistence, and diplomacy procured the required result much sooner than would have been the case under ordinary circumstances. During the thirteen sessions that passed before the title "Sovereign Grand Lodge" was adopted, no less than twenty-three different amendments to the constitution were proposed, — only the last two of which were adopted. Among them were: "Supreme Grand Lodge," "Grand Lodge of the I.O.O.F.," "Supreme Lodge of the

[1] *Note by the Editor-in-Chief.* — Among the Grand Masters of this period, in 1877, was Doctor Cl. T. Campbell, the thirty-second Grand Sire of the Order.

I.O.O.F.," "Grand Lodge of America," "Grand Lodge of American Odd Fellowship," "Supreme Grand Lodge of American Odd Fellowship," "Grand Lodge of Universal Sovereignty of the I.O.O.F. (American)," and, finally, "Sovereign Grand Lodge."

Brother Woodyatt's first step was to introduce a simple resolution, expressive of the advisability of a change of name to "The Grand Lodge of America." This went to the legislative committee, who reported the proposal "inexpedient." Of course nothing else was expected at that stage. The old name was too endeared to the fraternity by long association to be surrendered hastily. The opening wedge had been entered, however, and two amendments to the constitution were laid on the table. Among the first representatives from the United States, who ranged themselves on the side of cosmopolitan Odd Fellowship, were John Corson Smith, of Illinois; John H. White, of New York; C. D. Strong, of Minnesota; Fred. D. Stuart, of the District of Columbia; Homes and Dunlap, of Louisiana; Dennis, of Michigan; Doe, of New Hampshire; Bragg, of Arkansas; Mayes, of Mississippi; Horn, of New Jersey.

Thenceforward, the agitation went on year by year, — the movement continually gaining in strength. The amendments at first met the fate of "indefinite postponement"; then they came to a call of yeas and nays, — the first division taking place in 1872, with the result of 38 yeas, and 86 nays. Another division, in 1874, showed a "falling off," — there being only 20 yeas to 98 nays. Twice the matter was sent to special committees; one of these, in 1868, reported in favor of a change, to take place at some time in the future; while a very elaborate report, in 1871, by Representative Harmon, of California, discussed the subject at length, and decided adversely. Objections were raised, among others, as to the outlay involved in changing seals and plates, getting a new act of incorporation, etc., but Representative Perry secured a special committee, whose investigation showed that the entire expenses would not exceed one hundred dollars.

At the session of the Grand Lodge of Ontario, in 1875, it was voted that a circular letter should be sent to all the jurisdictions advocating the change, which was effectively done by Brother Perry, who was at that time Grand Master.

The session of the Grand Lodge of the United States, in 1876, was in the Centennial year of the Republic, when the representatives from the United States were overflowing with patriotic enthusiasm; and the advocates of the change abstained from bringing the question to a vote. Instead, they devoted themselves to a still-hunt. Personally, the Ontario representatives were very popular; and by a quiet but diligent canvass, assisted by their friends, they were able to lay on the table

an amendment signed by not less than one hundred representatives. Of course, these names did not all mean votes; because many of those signing were not in the Grand Lodge of the United States, the year following, when the question arose; but still, with all the new members that came in, the result was not bad. For the first time, in 1877, the amendment had a majority (though not the necessary three-fourths), — yeas, 73; nays, 61.

Another year passed; and again, on Tuesday, the 17th of September, 1878, the question was before the body. Once more, the arguments, *pro* and *con*, were presented. Once more the roll was called. As the vote progressed it was evident that the yeas were stronger than ever, but did they constitute three-fourths? Intently every one watched Grand Secretary Ridgely, as he added up the columns at the close of the poll. Instead of announcing the result, he counted over the figures again. Even then he did not declare the vote; but, turning to Grand Sire Stokes, who sat on the raised platform behind him, handed him the tally sheet with some whispered words. What was the difficulty? The Grand Sire ran his pencil over the columns, nodded to Ridgely as he returned him the sheet, and the result was announced: "Yeas, 93; nays, 31; — the amendment is adopted." It had received exactly three-fourths of the total vote. Then a storm of applause broke forth; and the members crowded around the desks of the Canadian Representatives, with hearty hand-shakes, and warm congratulations on their success in the long-fought fraternal battle. Very little more business was done at that sitting, and the Grand Lodge soon adjourned.

But the contention was not ended; the minority did not give up so easily. They made a close review of the vote, and the next morning were ready with what had the appearance of a carefully prepared plan of campaign. On the question of the approval of the minutes, the contest was resumed. Past Grand Sire Durham, of Kentucky, an earnest and persistent opponent of the change, led the attack, while the opposite side was ably championed by another Kentuckian, Grand Representative John C. Underwood. They were both skilled parliamentarians, and the combat was interesting and exciting. It appeared that Representatives Haskins, of New York, and Davis and Douglass, of Maine, were present but did not vote. Brother Durham contended that it required three-fourths of those present to change the constitution; not simply three-fourths of those who voted; and that, consequently, the amendment had not received the necessary majority. He moved to amend the minutes to that effect; but, of course, the supporters of the constitutional change were strong enough to "vote down" such a motion as that, even if there had been any doubt of the three-fourths vote; and "vote it down" they did.

Representative Dyer, of Maine, whose name did not appear on the roll-

call, announced that he was present, that he had voted nay, and moved that the record be amended. The majority voted him down. Representative Ingersoll, of Michigan, who was recorded as voting for his absent colleague, declared that, though he had voted for his colleague on all other constitutional amendments, on this one he had only voted for himself, and asked that the record be so amended. Of course this was refused.

Past Grand Sire Durham fired his last shot. Representative Woodruff, of Georgia, had voted for his absent colleague, Glenn, who was not only absent from the room, but from the city as well. The point was raised that the privilege of voting for a colleague was limited; his vote could be cast if attending the session, although out of the room at the time; but, if absent from the city, he was not in attendance at the session at all, and his vote could neither be cast nor counted. The Grand Sire ruled the point of order not well taken. A vote was taken on the motion to approve the minutes, — seventy-three voting in the affirmative, and forty-eight in the negative. Nothing was then left for the minority but to sign an extended protest, which was duly entered on the journal.

But, although the name that had been adopted, — "The Grand Lodge of the I.O.O.F.," — while it established a principle, was not satisfactory, even to the friends of the principle involved. The Ontario Representatives had been anxiously seeking for something better; and, at last, Brother Perry proposed the name: "Sovereign Grand Lodge." In so doing he realized that for a British subject to suggest a title with the word "sovereign" in it might, possibly, prejudice the proposition in the minds of some unthinking people, — and the vote had been too close to run any risks. He therefore suggested the subject to his friend, Taliaferro P. Shaffner, of Kentucky, who readily took charge of the matter, — the Canadians keeping in the background. The amendment was offered by Representatives Shaffner and Morris, of Kentucky; Busbee, of North Carolina; Herring, of Texas; Miller, of Rhode Island, and Van Noort, of New York. When it came up, in 1879, it went through with very little trouble, — being adopted by a vote of one hundred and twelve to twenty-nine. Whatever doubt there might have been of the legality of the change made the previous year, there was none as to this; and, to-day, all admit that the present title of the supreme body is comprehensive, and appropriate as none other could be.

1880: The Sovereign Grand Lodge in Ontario. — As early as 1869 a proposition was made in the Grand Lodge of Ontario to invite the Grand Lodge of the United States to meet in this province; but it was thought that the expense incident to the proper entertainment of the body would be greater than the circumstances of the jurisdiction would permit, and the matter was dropped. But the change of name, just referred to,

created an outburst of loyal devotion to the supreme body, which found vent in a cordial request to hold the session of 1880 in Toronto. The invitation was readily accepted, despite the objection raised by some of the more economical members, that it would cost too much to meet outside the United States. The Odd Fellows of Ontario, and especially those of Toronto, upon whom the burden of entertainment fell, determined to make the event memorable, and they succeeded. In order not to interfere with the work of the session, the members of the Sovereign Grand Lodge were asked to assemble in Toronto, on the Friday preceding the opening day, to take part in a parade and public reception by the civic authorities. The lodges, from different parts of the jurisdiction, attended in large numbers, bringing with them not less than forty of the best military and civilian bands in the province, and swelled the parade to magnificent proportions. An impartial observer, the Toronto *Globe*, declared that "Never before in the history of the Queen City has so long a procession marched through its streets; and it may, with equal truth, be said that a larger, more orderly, and respectable crowd of people never assembled on any occasion in her midst." The procession ended at the Exhibition Grounds, where the Premier of the province and his colleagues, the Mayor and City Council, and the Managers of the Industrial Exposition (then in progress) gave the visitors a cordial welcome. In the evening the Sovereign Grand Lodge was entertained at lunch by the city authorities. Saturday the visitors were taken on a trip to Penetanguishene. Monday Lieutenant-Governor Robinson entertained them at Government House. Tuesday they were given a drive around the city. In addition the members of the reception committee and the Ontario brethren generally, took advantage of every opportunity to extend courtesies to their visitors.

Cordial and hospitable as had been, invariably, the reception of the Sovereign Grand Lodge in the towns where it had met, the members who were present at this session still speak in unbounded praise of the hospitality of Toronto. The opinion of the body itself was expressed in the resolution declaring that the reception was "characterized by a cordial and assiduous hospitality without parallel in the history of the Order"; and the members, individually, showed the sincerity of their expressions by purchasing a magnificent jewel for presentation to the Grand Lodge. Worn by the Grand Master, at each annual session, it serves to keep fresh in the memory of the fraternity in Ontario the happy associations formed with the brethren from across the line, in the year 1880.

1880–90: The Uniformed Patriarchs. — During this decade the Order kept on the even tenor of its way, prospering in both lodge, encampment, and Rebekah branches. The subordinate lodges increased from one hundred and eighty-six in 1879 to two hundred and twenty-four in 1889, and the membership from 12,441 to 16,940. The encampment department

meanwhile increased from forty-three subordinates, with 1847 members, in 1879, to sixty, with 3110 members in 1889.

The uniformed branch had, also, become firmly established. There had been some spasmodic attempts at uniforming on the part of individual patriarchs, and especially in Goderich, where Huron Encampment possessed quite a number of uniformed members; but the first decided movement was made in London when some of the members of Harmony Encampment decided to withdraw, and establish a new encampment which should be a uniformed body. The leader of the movement was E. R. Robinson, P.C.P., who freely gave time and money to make the enterprise a success. The new body, Adelphian, No. 38, was instituted September 14, 1877, with seventeen charter members. It soon increased to about forty members, adding very much to the interest of the encampment work. When the law providing for uniformed degree camps was passed by the Sovereign Grand Lodge, in September, 1882, the majority of the members of Adelphian Encampment promptly forwarded an application for a charter; and London Uniformed Degree Camp, No. 1, was instituted in February, 1883. About the same time camps were organized in Hamilton, St. Thomas, and Kingston; and it was not long before similar bodies were in existence in Windsor, Toronto, Newmarket, and Barrie.

In 1885 the Sovereign Grand Lodge established the Patriarchs Militant, and the uniformed degree camps were required to merge in cantons. London Uniformed Degree Camp forwarded its application on the 1st of October, signed by forty-three uniformed members; but, through no fault of the applicants, it was not mustered as Canton London, No. 1, until March 30, 1886. Its relative rank in the Patriarchs Militant forces, — No. 15, — showed that it was one of the pioneers in the uniform movement. Other uniformed degree camps, in Ontario, also, promptly merged, and new cantons were mustered; so that, in 1890, not less than fourteen were reported in the jurisdiction. The patriarchal circle, which created so much disturbance in the United States, never had any foothold in Canada. One temple had been organized in Hamilton, but ceased to exist as soon as the Patriarchs Militant law was adopted.

1890–95: The Rebekahs. — During this five years there was a net increase, fully equal to the additions of the ten years preceding. The most noticeable feature, however, was the development of the Rebekah branch. As before mentioned, the first Rebekah lodge was instituted in London, in 1869. May 10, 1871, Ruth Rebekah Lodge, No. 2, was opened in Stratford, but ceased to exist after a few years' struggle. Hope, No. 3, came next in Hamilton, in 1878; then one in Oshawa, in 1881, and a second in London, where the Rebekahs were always active. The progress was slow, however, and it was not until 1890 that there seemed to be a sufficient number of lodges to justify the grand officers in reporting

this department in a satisfactory condition. At this date there appear to have been about ten lodges in a fair working condition. The legislation of the Sovereign Grand Lodge having been so directed as to encourage the placing of this department as much as possible under the control of the sisters, the Grand Lodge of Ontario was well-disposed to accede to the request, presented at its session of 1890, to call a convention of Rebekah lodges, and full authority was given the Grand Master for that purpose. In accordance with his instructions, the delegates from the lodges in London, Oshawa, Kingston, Guelph, Chatham, St. Thomas, Gananoque, and Toronto, assembled in Stratford on the 12th of August, 1891. The Grand Master had placed the convention in charge of Deputy Grand Sire Campbell, *pro tempore*, who opened the meeting, conducted the election, and effected the permanent organization of the Rebekah Assembly, with Mrs. Bowden, of Windsor, first President. In 1895, under a new constitution, the Grand Lodge gave the Assembly as full control of the Rebekah department as the laws of the Order would permit. The growth of this branch since the organization of the Rebekah Assembly has been eminently satisfactory, there being a general advance in interest, and a large increase in membership.

The progress of the encampment branch was less marked, but there was a fair increase. In addition, the six encampments in Quebec, at their own request, have remained under the jurisdiction of the Grand Encampment of Ontario. The Patriarchs Militant had declined; and, at the end of 1895, while there was a nominal regiment, the actual force was much below full ranks.

CHAPTER III.

THE MARITIME PROVINCES, AND NEWFOUNDLAND.

The Introduction of the Order. — On the 18th of January, 1851, our Order was introduced into Nova Scotia, by the institution, in Halifax, of Acadia Lodge, No. 26, under the jurisdiction of the Grand Lodge of British North America. The lodge was opened in a room in Temperance hall, Poplar Grove, where it held its meetings for a time, subsequently removing to the "City Exchange building," the seat of the municipal offices. After a few years it again removed; this time to Bedford Row, where an exceedingly handsome *suite* of rooms were fitted up for the accommodation of the Order.

This was the period of the decadence of the Order in British America, but in Halifax it maintained a vigorous growth. Such was its progress,

that a petition was presented for an encampment before the lodge was a year old. Brother E. G. Fuller, D.D.G.S., received authority to confer the degrees on the petitioners; and in January, 1852, Mamberton Encampment, No. 9, was instituted. The only difficulties with which the Nova Scotia Odd Fellows had to contend was the moribund condition of the Grand Lodge of British North America. But when the Grand Lodge of the United States resumed jurisdiction over the provinces these disappeared, and the Halifax brethren succeeded, during the summer of 1854, in opening two new lodges: Eastern Star, No. 34, at Pictou; and Cobequid, No. 35, at Truro. At this date the authorities in Baltimore appeared still to consider British America as one jurisdiction; and thus the lodges instituted were numbered according to date of dispensation, without regard to the province in which they might be located.

The Grand Lodge of the Lower Provinces. — In 1855 Past Grand Master Ellison, of Massachusetts, Grand Sire-elect, under instructions from Grand Sire DeSaussure, visited Nova Scotia, and was cordially welcomed by the brethren there. Acting upon his advice, representatives from the three lodges met in convention in Halifax, and petitioned for a charter for a Grand Lodge; which was instituted on the 26th of July, 1855, by Brother Ellison, assisted by Grand Secretary Mudge, of Massachusetts. The first Grand Master was C. H. Hamilton; E. G. Fuller, Grand Representative.

In resuming control over British America, in 1853, the Grand Lodge of the United States had decided that

> "The district or territory, necessary for the jurisdiction of any Grand Lodge hereafter to be chartered, shall be composed of any province which is under the government of a separate governor and provincial assembly."

This was and has ever been the rule of the supreme body in defining the boundaries of a subordinate Grand jurisdiction. It was not, however, "carried out" in the present case, as the commission issued to Brother Fuller, the first District Deputy Grand Sire, gave him authority over the four provinces of Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, although the Order existed only in the first named. But the Grand Lodge of the Lower Provinces, as it was entitled, allowed its authority over Newfoundland to lapse; and, in the constitution which it adopted, which was approved by the Grand Lodge of the United States, its jurisdiction was limited to the three provinces most nearly allied: Nova Scotia, New Brunswick, and Prince Edward Island.

The establishment of a Grand Lodge by Brother Ellison was not a task performed in vain. From the introduction of the Order, in 1851, there had always been some *live* Odd Fellows in the province. But the chief support of the society in its early days was E. G. Fuller, the first Noble Grand of Acadia Lodge. He was a native of Massachusetts, and

had become an Odd Fellow in that state. He not only introduced the Order into Nova Scotia, but he was its most active member; and was always looked upon as the representative man. A District Deputy Grand Sire under the Grand Lodge of British North America, and subsequently under the Grand Lodge of the United States, he was chosen the first representative of his jurisdiction in the latter body. This position he held for several terms. He subsequently moved to Souris, Prince Edward Island, where he died in October, 1870, at the age of fifty-eight.

Dark Days. — During the three years succeeding its institution, the Grand Lodge made fair progress. It renumbered its first three lodges and added three more, all in the province of Nova Scotia. Then came a period of disaster and depression. The lodge and encampment in Halifax lost their effects in a fire, in 1861, and never fully recovered from the blow. The encampment appears to have speedily become defunct; while the lodge gradually dwindled, and became inoperative. From 1863 to 1865, no representative from the Lower Provinces was sent to the Grand Lodge of the United States, and the reports reaching Baltimore were very discouraging. In Halifax, the seat of the Grand Lodge, the Order had only a nominal existence. In Pictou good work was done. Though the lodge was not strong, yet its members were not unmindful of their duties. This was shown during the severe winter of 1866, when the lodge organized and operated an extensive charitable work which provided food, and clothing, for numbers of people not connected with the Order. As a result public sympathy was awakened for Odd Fellowship, and the Order became firmly established in the community.

In Albion Mines (now called Stellarton) Fuller Lodge, No. 5, built a substantial hall, and prospered. New Glasgow was, also, in fair condition. Outside of these three places, Odd Fellowship was practically non-existent. With the decline of Acadia Lodge, the Grand Lodge became inoperative. No session was held from 1862 till 1865; and it was judged necessary to remove its headquarters. At a meeting held in Halifax, in February, 1866, an agreement was reached by which all the officers were selected from the lodges in Pictou, New Glasgow, and Albion Mines; and the Grand Lodge was removed to the latter town. Acadia Lodge then surrendered its charter.

Commissioner Fred. D. Stuart. — Meantime it became apparent to the Grand Lodge of the United States that something must be done, by that body, if the Order was to be preserved in the provinces; and, in 1866, Grand Sire Sanders was authorized to send a special commissioner, not only to the Lower Provinces, but also to Canada East. For this purpose, the Grand Sire appointed Brother Fred. D. Stuart, of the District of Columbia, with instructions

"To use all honorable means to place the Order in Canada East and the Lower Provinces upon a sure foundation, and, if necessary, under the immediate jurisdiction of the Grand

Lodge of the United States. . . . Also, to enter into correspondence with the officers of the Order, under the Manchester Unity, wherever he could find them, for the purpose of a union of the entire Order in North America under our authority."

Brother Stuart entered upon the discharge of his duties with, as might have been expected, very little knowledge of the condition of affairs in the country he was to visit. He went first to St. John, New Brunswick, and to his astonishment [1] "Failed to meet a single individual who had the slightest knowledge of the Order having existed, or of any person who had been connected with it." But there was really no ground for his astonishment, as the Order had never been introduced into that province. Turning to Nova Scotia he was more successful. He gained the necessary information in Halifax as to the situation, visited the three existing lodges, and by all was gladly received. A meeting of the Grand Lodge was held at Albion Mines, on the 5th of August, 1867, and ample instruction given in the law and the ritual. It did not appear that a single member of the three lodges was in possession of the patriarchal degrees; and the commissioner, therefore, conferred them upon a sufficient number to enable him to institute Stuart Encampment, No. 10, at Pictou. At its session, in 1867, the Grand Lodge of the United States confirmed all the acts of its commissioner, remitted all the arrears of the Grand Lodge, and gave Stuart Encampment its charter and books without charge.

Nothing was done by Brother Stuart in connection with the Manchester Unity. He only found one lodge in Halifax; and the members to whom he spoke, — military men, — had no use for the American Order.

The Period of Progress. — The visit of Commissioner Stuart effectually revived the Order in the Lower Provinces, and it entered upon a career of continued progress. For the first few years the increase was confined to the three existing lodges; but, in the autumn of 1869, the number was doubled. A lodge was organized in Truro, Nova Scotia; and for the first time the Order went out of Nova Scotia, and established itself in Prince Edward Island and New Brunswick, by the institution of St. Lawrence Lodge, No. 8, at Charlottetown, on October 13th; and Pioneer, No. 9, at St. John, August 28th. In 1871 Halifax was reöccupied by Orient Lodge, No. 10.

From this time, onward, the Order has made a continual advance. Scarcely a year has passed that has not seen a substantial increase. Occasional disasters have occurred, but only such as were common to the locality. Thus, in St. John, in 1877, on the occasion of a fire which swept over that city the 20th of June, destroying nearly one-third of the city, not only did the lodge and encampment lose their property, but of the four hundred and forty-three members not less than one hundred and fifty-two were individual sufferers, — their losses being esti-

[1] Journal of the Grand Lodge of the United States, 1867, p. 4108.

mated at $417,000. The distress incident to this calamity, however, only served to bring into clearer light the practical beauties of Odd Fellowship. The Order in the United States and Canada came promptly to the relief of the needy, with contributions aggregating about $6000; and this genuine sympathy so encouraged and stimulated the fraternity in St. John, that by the year following they were enabled to lay the corner-stone of a beautiful four-story building. The costly Odd Fellows' temple, of St. John, is the Phœnix that arose from the ashes of the fire of 1877.

In 1874 a petition was presented for a Rebekah lodge in Pugwash, Nova Scotia; and the institution of Silver Spray Lodge, No. 1, gave the women of the Lower Provinces an opportunity to participate in the work of the Order. This lodge did not, however, have a very prosperous career. The town was small; and the subordinate lodge exercised its right to confer the degree, — thus weakening the Rebekah lodge. It soon ceased to exist; and it was not until 1885, when Golden Link Rebekah Lodge was instituted in New Glasgow, that this department of the Order seemed to take fair root in the jurisdiction.

The Patriarchal Branch. — Meanwhile the patriarchal branch was keeping step with the subordinate lodge. Stuart Encampment, instituted by Brother Stuart during his visit, in 1867, after flourishing for a time, practically became defunct, and had to be reorganized in 1875. But tents were erected in other towns; and, by 1884, there was a sufficient number of encampments in the jurisdiction to apply for a charter for a Grand Encampment. They were not, however, very large or very wealthy, and for several years the patriarchs hesitated to assume the responsibility of home government. But at the session of the Grand Lodge in Yarmouth, Nova Scotia, in 1891, Brother Bremner, G.R., D.D.G.S., of Charlottetown, Prince Edward Island, secured a conference of the patriarchs who were attending the Grand Lodge, at which the consensus of opinion was decidedly favorable to the organization of a Grand Encampment. As the general law at that time required a special meeting of delegates to petition for a charter, in order to avoid the expense of such a meeting Brother Bremner prepared an amendment to by-law five, of the Sovereign Grand Lodge, by which the District Deputy Grand Sire would be authorized to conduct a vote of his subordinates by correspondence, and thus enable them to petition for a charter without the necessity of holding a meeting. This was introduced at the next session of the Sovereign Grand Lodge by Representative Macdonald, and was carried.

The process of petitioning thus having been facilitated, Brother Bremner readily secured the necessary number of signatures, and Grand Sire Busbee duly granted the prayer of the petitioners. When the Grand Lodge met at Summerside, Prince Edward Island, in 1892, he had the satisfaction of organizing the Grand Encampment of the Maritime Prov-

inces on the 9th of August. Authority was, also, given the Grand Lodge to change its name to that of "Maritime Provinces," at the 1892 session of the Sovereign Grand Lodge. The subordinates coming under the control of the Grand Encampment were the following: Stuart, No. 10, Pictou, Nova Scotia; Milicete, No. 11, St. John, New Brunswick; Halifax, No. 12, Halifax, Nova Scotia; Port La Joie, No. 13, Charlottetown, Prince Edward Island; Belvidere, No. 14, Windsor, Nova Scotia; Mount Carmel, No. 15, Moncton, New Brunswick; Yarmouth, No. 16, Yarmouth, Nova Scotia; Meductic, No. 17, Woodstock, New Brunswick, — the numbers following the register of the old Grand Lodge of British North America, Mamberton, No. 9, of Halifax, now defunct, being the first in the jurisdiction. At this session these were renumbered, — Stuart becoming No. 1. Since the institution of the Grand Encampment it has chartered a number of subordinates, and the membership has materially increased.

The Patriarchs Militant branch has not done much in the Maritime Provinces. Canton Latour, No. 1, was mustered at St. John, New Brunswick, on January 19, 1887, but subsequently ceased operations.[1]

Newfoundland. — Though not under the Grand Lodge of the Maritime Provinces, nor even (at the present writing) a part of Canada, yet the British colony of Newfoundland is more closely allied to the easternmost jurisdiction of the Dominion than to any other. Originally it was part of that jurisdiction, as already intimated; but as it was unoccupied territory, with little prospect of occupation, the Grand Lodge of the Lower Provinces dropped it; and when there came an application for a charter, the Grand Sire had to rule that it was under the direct authority of the Sovereign Grand Lodge. It is difficult to say why it should have remained so long unoccupied, but the fact remains; it was not till 1894 that any successful effort was made to plant the Order in the colony. Brother William Browne, of Amherst, Nova Scotia, came to St. John, in 1888, and was anxious to start a lodge; but it was not until the arrival of Brother William Bannister, P.G., P.D.D.G.M., of the Maritime Provinces, that the two were able to secure enough applicants for a charter. But, at last, five were found, all members from the Maritime Provinces; and Atlantic Lodge, No. 1, was instituted on the 20th of August, 1894. Since that date the island has suffered from the most disastrous business depression with which any country has had to contend in modern times. Notwithstanding, the lodge has done remarkably well; and, though it lost ten members on account of the troubled state of affairs in the colony, it numbered, at the close of 1895, over fifty, with its finances in good condition. As the condition of the colony improves, the Order will doubtless have its full share of prosperity.

[1] We are indebted to Grand Secretary Frazee, for his careful researches into the early history of Odd Fellowship in Nova Scotia.

CHAPTER IV.

THE GRAND LODGE OF QUEBEC: THE VERMONT CONTROVERSY.

The Interregnum. — When Grand Sire DeSaussure issued his proclamation, taking charge of the Order in the British Provinces, on the 14th of October, 1853, there was one lodge in Canada East, — Albion, No. 4, in the city of Quebec, numbering about seventy members, — in charge of District Deputy Grand Sire James McLaren. This was all that was left of the once flourishing Order in this province. At the session of the Grand Lodge of the United States, in 1854, the Grand Sire was authorized to visit Canada again, in person or by deputy, and see that the few lodges left were properly instructed. Twice he made the attempt, but was prevented, — first by the outbreak of an epidemic in Charleston, South Carolina, his place of residence, — and, later, by grave domestic afflictions. Under the circumstances he was compelled to relinquish his Canadian trip, and sent Grand Secretary Ridgely in his place.

Brother Ridgely reached Montreal June 21, 1855, and, after some fruitless searching for lost Odd Fellows, proceeded to Quebec City. Here he was cordially received. The condition of the Order there can best be learned from his description: —

"It was, however, in some degree dispiriting to learn the narrative of the trials and difficulties to which the Order had been subjected, and which had driven the membership from the lodge-room. The Order, although in feeble health, numbered a band of gallant spirits, who were pledged to preserve it against all odds. It had been abandoned by an unnatural parent, the Grand Lodge of British North America, at a moment when it most required its fostering care: it had been assailed by a two-fold antagonism: an enemy from within its own fold, viz.: apathy and indifference; and an enemy from without, viz.: intolerance and a bitter religious proscription. These had reduced the lodges in the entire province to but one, and the membership of this one to but sixty or seventy in number. But this indomitable band, partaking of the nature and character of their own impregnable city, had successfully resisted the combined enemy, and had preserved for Odd Fellowship a firm foothold and existence, and had solemnly pledged themselves to its maintenance. This lodge, — Albion, No. 1, — continued to assemble, although barely sufficient members could sometimes be got together to work the lodge. The entire membership which survived, about sixty, nevertheless discharged all other duties as Odd Fellows, with strict fidelity; every claim upon the body for the sick or distressed, the widow or orphan, and every appeal to the charity of the lodge, were promptly and effectively met, — the treasury being most ample at all times, and now reaching some five hundred pounds."

The Grand Secretary authorized the Deputy District Grand Sire to reorganize Mercantile Lodge, giving it the number two, — Albion taking number one, — and then went to Montreal. Here he found Past Grand Sire Whitney, and several of the older members, many of whom agreed to resume active operations. It was decided to charter a new lodge, —

Phœnix, No. 3, — instead of resuscitating any of the old ones. But as soon as the Grand Secretary left the city, all enthusiasm left the members; Phœnix, No. 3, proved a still-born Phœnix; Mercantile, No. 2, was never reöpened; Albion, No. 1, lingered for a brief period, and then it also passed out of existence.

Brother McLaren had been one of the most efficient laborers in Odd Fellowship in the city of Quebec. When the Order was prosperous, there were many willing to bear honors, and occupy prominent places in its councils; but when the day of adversity came, its sole dependence was on the zeal and fidelity of men like James McLaren. His efforts might have been successful, in spite of all discouragements; but on the 26th of June, 1857, — a passenger on board the ill-fated steamer *Montreal*, which was burned during its trip up the river from Quebec, — he lost his life, and with him the Order in the province lost its sole support. Albion Lodge divided its funds among its members, and then disbanded forever.

Fred. Stuart in Quebec. — Nothing further was done in connection with Odd Fellowship in this province until 1867, when Grand Representative Fred. D. Stuart, subsequently Grand Sire, visited the province under commission from the Grand Lodge of the United States. In Quebec City, after some advertising, he found four brothers who expressed a willingness to try and organize a lodge. In Montreal, he met Brothers Ewan, Beckett, Dyde, and some others of the former officers of the Order, but was unable to inaugurate any immediate action. The excitement in Canada over the Fenian invasion did not tend to popularize American institutions, and it was deemed best by the local brothers to wait for a more auspicious time. His instructions authorized him to open communication with the Manchester Unity, but he found that nothing could be done with that body. Its members refused to have anything to do with Brother Stuart's society, and their loyalty to their own institution, and the home authorities, rather surprised him. With all Brother Stuart's knowledge of human nature, he seemed to have been unable to understand how the people of other countries could be as loyal to their own institutions as the people of the United States are to theirs.

Mount Royal, No. 1. — Brother Stuart did not lose sight of his friends in Montreal, and made frequent efforts to get them into working order. He did not succeed, however, until 1870, during his term as Grand Sire. In November, of that year, he received through Grand Secretary King, of Ontario, letters from Past Grand George Varey, a charter member of Gore Lodge, Brantford, Ontario, then resident in Montreal, and from Brother Max. Boehm, informing him that a sufficient number of brothers in that city were anxious to receive a charter. He at once

went to Montreal, and being satisfied that the prospects were sufficiently encouraging, on the 13th of December, he instituted Mount Royal Lodge, No. 1. Brother Varey was appointed District Deputy Grand Sire, a position he held until 1877.

The District Deputy Grand Sire had considerable difficulty with his charge. The material in the lodge was of a mixed character, — good, and not so good; and the latter soon began to give trouble. The Noble Grand and the Vice Grand commenced a quarrel; and, in order to settle it to his own satisfaction, the Noble Grand tried to kill the lodge. He sent the charter and books back to the Grand Sire. Brother Varey, however, secured their immediate return, and had the Noble Grand tried for misconduct, and expelled. It took some time to harmonize the discordant elements, and weed out bad material; but he was finally successful, and the Order commenced to grow. St. Lawrence Lodge, No. 2, and Mizpah, No. 3, were organized during the next few years; and on the 6th of November, 1874, Brother Varey had the pleasure of instituting Montreal Encampment, No. 1.

The Grand Lodge of Quebec. — The steady increase in membership, during the next few years, resulted in giving the Order sufficient strength to justify the application for a Grand Lodge charter, which was granted at the session of the Grand Lodge of the United States, in 1878; and, on the 30th of October following, Past Grand Master Cl. T. Campbell, of Ontario, as special deputy, assisted by Brothers John F. Wood and George F. Fulford, of Brockville, Ontario, and District Deputy Grand Sire Beckett, instituted the Grand Lodge of Quebec, in the hall of Mount Royal Lodge. The petition had been signed by representatives of lodges No. 1, No. 2, No. 4, No. 5, No. 6, and No. 8. Wales L. Lee was installed Grand Master, and A. Allen Murphy was elected Grand Representative. Before the next session of the Sovereign Grand Lodge, Quebec had the ten subordinates necessary to entitle its representative to mileage and *per diem*, as well as his seat in the body.

The progress of the Order in Quebec since the establishment of its Grand Lodge has been very satisfactory, when the disadvantages under which the brethren labor are considered. While the province has a population of nearly 1,500,000, probably six-sevenths are Roman Catholics, who control almost every municipality. The Odd Fellows are, therefore, surrounded by a population adverse to all secret societies not under the control of the Hierarchy of that church. Yet during the last seventeen years, they have grown from eight lodges, with about 500 members, to twenty-seven lodges, with 2150 members.

The Vermont Dispute. — In 1892 was finally settled a dispute arising from the anomalous position of Oriental Lodge, No. 36, of Vermont. This lodge was nominally located in the town of Derby Line, on the frontier;

but, as it could not find suitable rooms, it had always met in a hall in Rock Island, on the Quebec side of the line. When the Grand Lodge of Quebec was instituted, the attention of Grand Sire Harmon was called to the situation; and he decided that, as a Vermont lodge, it had no right to meet in Canada or initiate Canadians, without the joint consent of the Sovereign Grand Lodge and the Grand Lodges of Quebec and Vermont. As both Oriental Lodge and its own Grand Lodge desired that it should have this privilege, the Grand Lodge of Quebec, at its session in February, 1880, consented to an arrangement by which Oriental Lodge should remain on Canadian soil, and be allowed to initiate residents of Quebec within seven miles of the lodge, — this agreement to be operative when approved by the Sovereign Grand Lodge and the Grand Lodge of Vermont; but while the Grand Lodge of Vermont approved it, the Sovereign Grand Lodge did not do so; and, consequently, at its next session the Grand Lodge of Quebec formally withdrew its sanction.

Meanwhile, the situation remained unchanged; although, without the sanction of law, Oriental Lodge continued to meet in Quebec, and to initiate Canadians. For a few years this did no harm, and no one complained; but, as the Grand Lodge of Quebec began to charter lodges in the vicinity, it became necessary in their interest to "call a halt." Oriental Lodge, however, declined to halt, — claiming that it was acting only within its rights. Correspondence followed, and contentions, year after year, without avail, — the authorities of Vermont apparently sanctioning their subordinate in its course. Finally, the matter was referred to the Sovereign Grand Lodge, which ordered Oriental Lodge to obey the law, reserve its energies for the benefit of Vermont, and arrange with Quebec for the fees of members illegally initiated. This settled the difficulty. A meeting of commissioners was held in Derby Line on the 20th of April, 1892, when the sum of $102 was accepted by Quebec in payment of all claims; the Canadian field was left clear to the Canadian lodges, and peace and harmony restored.

Large Accessions. — During 1893 the Order received some extensive additions from members of the Manchester Unity, who felt that our association would meet their views and requirements better than the one with which they had been connected. This was the voluntary act of the members themselves, and was not encouraged through any proselyting efforts on our part. Lansdowne Lodge, No. 9, instituted June 8th, with one hundred members; Concordia, No. 15, on June 28th; and Excelsior, No. 12, on September 29th, with one hundred seventy-five members, was the result of this movement.

The Rebekah branch was introduced into the province, this year, by the institution of Pioneer Rebekah Lodge, No. 1, in Huntington, June 16th; and Flora Lodge, at St. Johns, July 29th. Within a year four

more were opened, and the Rebekahs had taken firm hold of the jurisdiction.

At the session of the Grand Lodge, this year, a committee was appointed to encourage the formation of a French Canadian lodge; and the work was successfully accomplished on June 8, 1894, by the institution of Lafayette Lodge, the only lodge in Canada using the French ritual.

The Quebec Patriarchs. — The encampment branch of the Order has kept pace with the subordinate lodge. Following the institution of Montreal Encampment, No. 1, we find Moshassuck, No. 2, also at Montreal; then Union, No. 3, at Sherbrooke; Farnham, No. 4, at Farnham; St. Johns, No. 5, at St. Johns; and, finally, one in Quebec City. These have, generally, been attached as soon as instituted to the jurisdiction of Ontario; and though sufficient in numbers to constitute a Grand Encampment for their own province, have preferred to retain their connection with the western patriarchs. That they are accorded the full privileges of membership was shown by the election, in 1895, of a Past Chief Patriarch of Montreal, — Grand Representative John J. Reed, — as Grand Patriarch of Ontario.

When the militant branch was organized, the patriarchs in Montreal readily fell into line; and, on January 22, 1886, just a few months after the adoption of the Patriarchs Militant law, the petition for a warrant for Canton Mount Royal was forwarded to headquarters; and, on the 14th of April, 1886, Colonel H. A. Jackson, who had been especially active in encouraging this branch, mustered the canton, with Captain John J. Head in command.

CHAPTER V.

ODD FELLOWSHIP IN MANITOBA.

The Prairie Pioneers. — The first movement for the introduction of Odd Fellowship into Manitoba appears to have originated with Brother James Henderson, a member of Mount Royal Lodge, Montreal, who, being in Winnipeg, came in contact with a number of Scarlet degree members who were anxious to open a lodge. He wrote Grand Sire Stuart in September, 1871, but nothing definite seems to have resulted.

More successful was the effort of Brother R. D. Patterson, of Kingston, Ontario. Being a Past District Deputy Grand Master of his own jurisdiction, he was familiar with the methods preliminary to the institution of a lodge, and had a petition prepared in regular form, which, with cards and fees, he sent in May, 1873, to Grand Representative John Gibson, of

Stratford, Ontario, who forwarded it to Grand Secretary Ridgely. The dispensation was duly issued, with a commission to Brother Patterson to institute the lodge. It was found, however, that the express company in Baltimore could not carry the parcel to Winnipeg, and it was sent to Brother Gibson, who undertook its safe delivery. The result was the institution, on August 18, 1873, of Manitoba Lodge, No. 1, by Brother Patterson. The lodge prospered and an encampment soon followed. Harmony Encampment, No. 1, was instituted by Special Deputy James H. Emslie, May 25, 1874. A fair measure of prosperity attended the lodge and encampment; but with a view to add interest, by securing a certain amount of emulation, it was thought advisable to "swarm"; and North Star Lodge, No. 2, was instituted June 9, 1875. The conditions, however, were not very favorable. There had been poor crops for some years; and, consequently, business depression. Winnipeg, though a rapidly growing town, was at a disadvantage in having no railway communication with the outside world, and being ice-bound for six months in the year. Yet the Order met all expenses, and these were not few. It had a handsome lodge-room; and, with dues at $12 a year, it was able to meet all demands for benefits and relief. North Star Lodge, however, grew dim; and in about three years sank below the horizon. It would have been better had it not been instituted.

As the population increased in Manitoba, other openings appeared for the institution of lodges. The greatest difficulty was to find places in which to meet, even where the towns were large enough; building material was so costly, that societies found small accommodations. Among the experienced members of the Order, from other jurisdictions, who settled in the province, was Past Grand High Priest James P. Young, of Chatham, Ontario, who located in Portage La Prairie, and succeeded in having Portage Lodge instituted April 22, 1880. Gateway, No. 4, at Emerson, on the Dakota frontier, was opened April 16th, of the same year.

With the increasing prosperity of the province the Order kept pace. Brother Young was appointed District Deputy Grand Sire, in 1882, and his first official act was to insert a notice in all the papers, outside of Winnipeg, inviting correspondence from members of the Order, with a view of opening new lodges. The result was that within a year four lodges were instituted: at Gladstone, Brandon, Crystal City, and Winnipeg; while No. 2 was resuscitated, and La Prairie Encampment organized at Portage La Prairie.

The Grand Lodge of Manitoba. — Growing so rapidly it was not to be supposed that the Manitoba lodges would remain contented under the direct jurisdiction of the Sovereign Grand Lodge. Realizing the sentiment of the fraternity, Brother Young called a convention of delegates

to meet in Portage La Prairie, on Wednesday, August 1, 1883, to consider the situation; and there it was, unanimously, resolved to ask for a charter for a Grand Lodge. At the session of the supreme body following, the Manitoba petition was granted, subject to the usual provision that no mileage and *per diem* should be paid the Manitoba representative until the provincial Grand Lodge controlled ten subordinates.

On Wednesday afternoon, October 24, 1883, District Deputy Grand Sire Young met the petitioners for a charter in the Odd Fellows' hall, in Winnipeg, — all but No. 5, of the seven lodges, being represented; and the Grand Lodge was then formally instituted. C. D. Anderson was elected Grand Master, and there were present a large number of past grands, chiefly from the Winnipeg lodges.

The new Grand Lodge was composed very largely of old Ontario Odd Fellows, some of whom, like Brothers Young and Harper Wilson, had held high office in their former jurisdictions. The only notable exception was the new Grand Master. Brother Anderson was a native of Sweden, had come from the United States to Winnipeg, and was one of the earliest initiates in Manitoba Lodge. He had prospered financially, and willingly spent time and money to advance the interests of the Order. Under the control and guidance of these active brethren, general prosperity continued. The necessary ten lodges were reported in a few months; and when the Sovereign Grand Lodge met, in 1884, Grand Representative Anderson was in attendance. Three years later, the jurisdiction was able to send two representatives, — its membership, in 1887, being in excess of one thousand. In the city of Winnipeg especially, the Order became strong and efficient, and Manitoba Lodge felt itself in condition to undertake the erection of a hall. This building, one of the finest in the city at the time, was formally dedicated, at a special session of the Grand Lodge, May 23, 1884.

More Zeal than Law. — It became evident, a year or two after the institution of the Grand Lodge that, in their desire to advance, the officials in Manitoba had not always kept within the limits of law; and, as a consequence, grave doubts existed as to the validity of the acts of several of the subordinates, and even of the Grand Lodge itself. Some of the lodges had been instituted without the full number of charter members being in attendance. Of course, this was illegal; at the same time, when a number of Odd Fellows had travelled a long distance to reach some prairie village, where they were going to open a lodge, and then found only four out of the five charter members present, it could scarcely be expected that they should remount their buckboards, and ride quietly home. They did what most people would have done, under the circumstances, — went to work and instituted the lodge, and said nothing about the irregularity. Somebody, however, could not keep quiet when a viola-

tion of law was noted; and the subject was introduced at the session of the Grand Lodge, in 1885. It was then found, on investigation, that no less than three lodges had been instituted, and one reinstated, with only four out of the necessary five charter members present, viz.: Numbers 2, 7, 8, and 9. Full explanations were sent to the Sovereign Grand Lodge at its session following, with a request to straighten out the tangle. That was not a hard matter. The lodges were instructed to erase from their charters the names of the members absent at institution, and then receive their cards by formal resolution spread on the minutes (though the constitution of the Manitoba lodges required a ballot); and, finally, all the acts of the lodges irregularly instituted were, by the Sovereign Grand Lodge, duly validated.

In the encampment branch some progress was made. Eureka Encampment, No. 3, was instituted in Winnipeg, August 11, 1884; and, from the two encampments in that city, a sufficient number of patriarchs were found to buy uniforms, and secure the organization of a uniformed degree camp. It was instituted August 20, 1884. The membership of the two encampments in Winnipeg, however, was not large; and the relation between the two bodies, for a time, was not harmonious. But peace was finally established and slow progress was made.

1885–95. — The early part of this decade was characterized by a general depression, and considerable political disturbance, in the province. The Winnipeg "boom" in real estate had reached its limit, with the usual reaction. At the same time, the second rebellion of Louis Reil, in 1885, added to the general confusion and unrest. Through it all, however, the Odd Fellows held their own, and more; membership slowly but steadily increased; new lodges were instituted; while the work of relief was faithfully performed. A Rebekah lodge (Olive Branch, No. 1), was instituted at Winnipeg, March 12, 1889, with forty-six charter members, and became a strong organization. The only other place attempting to support this department was Brandon; but the lodge opened there, in 1892, had only a brief existence.

During the last two or three years the progress, throughout the province, has been well-marked. Lodges Numbers 4 and 5, which had been defunct for a time, were resuscitated; and the end of the decade saw a full list of twenty-nine lodges in Manitoba, with seven in the Northwest Territories, under the jurisdiction of the Grand Lodge.

Some attempt has been made toward the establishment of an Odd Fellows' home. The Grand Lodge approved the idea, in 1893; and, in 1894, on the report of a special committee, recommended each subordinate to contribute five cents *per capita* toward a general fund for this purpose. Contributions to the home fund are coming slowly, but steadily, and several towns are ready to assist, with offers of a free site.

The Grand Encampment.— In addition to the three encampments previously mentioned, Excelsior, No. 4, was instituted at Morden, July 31, 1888; and Union, No. 5, at Brandon, January 20, 1890. Though not a strong body the patriarchs felt capable of managing their own affairs, — an opinion in which they were encouraged by Past Grand Patriarch Harper Wilson, formerly of St. Catharines, Ontario, who had been very active in stimulating as well as advising the fraternity in Manitoba. As District Deputy Grand Sire, for the jurisdiction, he was enabled to institute the Grand Encampment, on the 29th of October, 1890.

The membership of the encampment branch at the time of the institution of the Grand Encampment was, according to the returns, for the end of that term, two hundred and twenty-four. Since then it has not grown very much, though there has been some progress. One other subordinate has been organized, Norton, No. 6, at Boisevain; and the membership at the close of 1895 was three hundred and twenty-one.

The Patriarchs Militant. — In 1885 Past Grand Master B. D. Deering went to Ontario, to receive the Patriarchs Militant degree, and was enabled to secure the mustering of Canton Winnipeg, April 19, 1886. The canton uniformed at once, but was not a success, and only existed a year. In May, 1893, however, the Patriarchs Militant had a revival, through the influence largely of Grand Representative Ross, who mustered a new canton with the old name, J. W. Baker being first commandant.

CHAPTER VI.

THE LODGES OF THE NORTHWEST TERRITORIES.

Assiniboia. — The introduction of the Order into the various districts, comprising the Northwest Territories of Canada has been, largely, through the influence of Manitoba Odd Fellows, though not exclusively so. The first point occupied was in Assiniboia, at a village some three hundred and fifty miles west of Winnipeg. It is said that the proper name of the village is "The-creek-where-the-white-man-mended-the-cart-with-a-moose-jaw-bone"; but the name is never used in full for working purposes; it is simply called Moose-jaw. Here Valley Lodge, No. 1, was instituted by Brother Robert Allison, December 28, 1883. Naturally the lodge desired to be associated with Manitoba, its nearest neighbor, and the Grand Lodge consented to receive it on terms fair to both parties. All *per capita* taxes paid by it were to be appropriated toward paying the expenses of its representative when attending the Grand Lodge session; and this rule has been applied, by Manitoba, to all outside lodges placed under

its charge. Valley Lodge prospered for a time, — then became feeble, — practically died, — was revived, — and is now in good condition. Moosomin Lodge, No. 2, was organized at Moosomin, May 6, 1886, by J. P. Young, of Manitoba; and No. 3, at Medicine Hat, June 5, 1889, by George Murdoch, of Alberta, — the former being attached to Manitoba, the latter remaining under the jurisdiction of the Sovereign Grand Lodge. No further advance was made for four years. In 1893 three new lodges were instituted, and another, in 1894, largely through the exertions of District Deputy Grand Sire John Tucker. Of the seven lodges in the district, all are now under the Grand Lodge of Manitoba, except those in Maple Creek and Medicine Hat.

Alberta. — In this district the pioneer Odd Fellow was Brother George Murdoch, who had been a prominent member of the Order in the Maritime Provinces, and who succeeded not only in getting a lodge started in Calgarry, the principal town in Alberta, but has taken a very active part in spreading our principles throughout the northwestern part of the Dominion. On the 26th of December, 1884, he instituted Alberta Lodge, No. 1, at Calgarry. For some years no more lodges were opened in the district. Brother Murdoch was commissioned to instruct a sufficient number of the brethren in the Royal Purple degree, and was thus enabled to open Alberta Encampment, in Calgarry, on the 11th of January, 1887. This encampment has made slow progress, and has never been strong. Six lodges, additional, have since been instituted; and one Rebekah lodge, — two of them (at McLeod and Innisfail), have been placed under the Grand Lodge of Manitoba; the others report direct to the Sovereign Grand Lodge.

Saskatchewan. — In this district of Canada, Odd Fellowship has reached its most northerly location, — a lodge having been planted in Battleford, 53° North latitude. The organization of this lodge was largely due to Brother Hartley Gisborne, who became an Odd Fellow in British Columbia, in 1882. The town was three hundred and twelve miles distant from the nearest lodge; one hundred and sixty miles from the nearest settlement; and two hundred miles away from a railroad, — pretty much out of civilization; but not out of reach of Odd Fellowship. Brother Murdoch, D.D.G.S., of Alberta, was commissioned to confer the degrees on some of the applicants; and the lodge, — Saskatchewan, No. 1, — was instituted by him, May 2, 1888. Battleford is a small town, and the lodge has not been able to make a large growth; its membership, at the end of 1895, being thirty-seven, — it is vigorous for its size.

CHAPTER VII.

THE ORDER IN BRITISH COLUMBIA.

The Gold Hunters. — The province of British Columbia, on the Pacific coast of Canada, consists of what was formerly two colonies, — Vancouver Island and British Columbia, or "New Caledonia," — which were united under the name of British Columbia, in 1866, and became part of the Dominion of Canada, in 1871. Originally occupied by the Hudson's Bay Company for hunting and trading purposes, the first immigration of any importance was in connection with the rush of gold-seekers, in 1857; and, again, in 1862. On both occasions the "boom" dropped suddenly, but left behind a number of sturdy settlers of all nationalities, who formed the *nucleus* of a more steadily growing population. Among these were some Odd Fellows from California, who, as soon as they felt themselves permanent residents, were naturally desirous of organizing a lodge. That the Order, in the jurisdiction from which they hailed, realized the situation and was anxious to forward their wishes, was shown in the fact that at the session of the Grand Lodge of the United States, in 1863, a resolution was submitted, by the California Representatives, asking that the colony of British Columbia be attached to the jurisdiction of California, *pro tempore;* and, that the Grand Lodge and Grand Encampment of that state be authorized to institute subordinate bodies in the colony, on the receipt of proper applications. This resolution met with the approval of Representative Hovey, of Oregon, the nearest jurisdiction, and of Representative Bingham, of Canada West, the leading British American jurisdiction, and was adopted.

The Introduction of Odd Fellowship. — The dispensation for the first lodge in British Columbia was issued, by the Grand Lodge of California, on the 27th of February, 1864, and was sent to Brother J. S. Drummond, who had been the leading spirit among the local Odd Fellows, and who was appointed District Deputy Grand Master. The lodge, however, Victoria, No. 1, was instituted by Brother A. H. Guild, special deputy, on the 10th of March, 1864. It is believed that this was the first benefit society organized in the province.

Victoria Lodge made fair progress, but was rather too conservative in its ideas to suit its more enthusiastic members; and, after a few years, some of them "swarmed" from the old hive. On February 15, 1870, Brother Drummond instituted Columbia Lodge, No. 2, with eight charter members. It commenced with twelve initiates the first night, and advanced rapidly.

The Victorian pioneers found difficulties in their way, but were not discouraged. They did not believe in cheap Odd Fellowship; so they charged $55 admission fees, and $12 annual dues, and paid benefits in proportion. When money was low in the treasury they advanced what was necessary; and Victoria Lodge had to issue scrip for a time, which was taken up by the members, and redeemed in dues. As the lodge has since then been able to expend about $60,000 in benefits, and owns real estate assessed at $42,500, it is to be presumed that the "hard times" were tided over. Columbia Lodge has, also, prospered, having now as assets, in cash and real estate, about $60,000.

As soon as they had a second lodge, some of the brothers began to think of an encampment; and four patriarchs sent a petition to the Grand Encampment of California for a charter. That body granted the petition, and authorized Grand Patriarch Bartlett to institute the encampment. Circumstances preventing the Grand Patriarch from visiting Victoria, he sent a blank commission to Past Grand Master Ezra St. John, of Portland, Oregon, who filled the blank with the name of Past Chief Patriarch Miller, of that city, and sent him to British Columbia. Under the plenary powers with which he had been vested, Brother Miller conferred the patriarchal degrees on six brethren, and these, with Patriarch Drummond, constituted the charter members of Vancouver Encampment, No. 1, which was instituted on the 24th of January, 1871.

It is a notable fact that among the charter members the name of only one of the original petitioners appears, — J. S. Drummond, — the others having been dropped, — for what reason was never satisfactorily explained. Two of them, — Brothers J. P. Davies and his son, Joshua Davies, — memorialized the Grand Encampment of California, that their names had been omitted in the list of charter members, without their knowledge or consent, and protested strongly against the treatment received. It was proposed in the Grand Encampment to place their names on the charter; but, instead, a committee was appointed to investigate, — the charter, in the meantime, to be withheld. This committee reported at the next session that the Grand Patriarch, Lewis Korn, having announced the amicable adjustment of the difficulty, no further action was necessary, and the charter was accordingly confirmed. As a matter of fact, however, the difficulty was not settled, so far as the Brothers Davies were concerned. They always maintained that they had been unjustly treated; and it does not appear that they ever completely forgave Brother Drummond, to whom they attributed the offence, or the authorities who, in their opinion, failed to give them satisfaction. The occurrence was much to be regretted, as it undoubtedly had an injurious effect upon the Order for several years.

About the time that Vancouver Encampment was organized, the Order stepped from Vancouver Island, and gained a foothold on the mainland,

— New Westminster Lodge, No. 3, being instituted, at New Westminster, March 22, 1871, by Brother J. S. Drummond.

The Grand Lodge of British Columbia.— For some time no more lodges were organized in British Columbia, and the brethren felt that if the Order was to make any progress it should have home rule. California was too far away. Of course, the law of the Grand Lodge of the United States required ten subordinates to constitute a Grand Lodge, but it seemed to the British Columbia Odd Fellows that their special circumstances called for exceptional treatment. They, therefore, sent an urgent memorial to the Grand Lodge of the United States at its session, in 1871, defining the situation, asking for a charter, and offering to pay the expenses of their representative until such time as they had the requisite ten subordinates. The supreme body, however, with its usual conservatism, refused to grant the petition; though Representative Woodyatt, of Ontario, ever watchful of the interests of Odd Fellowship, in all parts of Canada, offered a resolution authorizing the granting of the charter, but failed to secure its adoption.

At the next session, Brother Woodyatt again presented a petition to the same effect, but an investigation showed that Columbia Lodge did not join in the movement, and was, apparently, opposed to the organization of a Grand Lodge. The truth was that the disputes arising about the chartering of Vancouver Encampment were interfering sadly with the harmony of the British Columbia brethren; and, of course, under these circumstances, and with the small membership (some three hundred in all), a Grand Lodge might have been of doubtful utility; but by the next year matters were in better shape, — a fourth lodge had been instituted, Dominion, at Victoria, and the petition for the Grand Lodge charter bore the signatures of a majority of the members, — two hundred and eight out of the three hundred and sixty, — so that while there was still a noticeable lack of unanimity, there could be no doubt as to the wishes of a decided majority. Under the peculiar circumstances of the jurisdiction it was thought best to grant the charter.

It became necessary at this time for the Grand Lodge of the United States to settle a question of jurisdiction which had given rise to some confusion. British Columbia had been attached to California, before the lodges were instituted; and, of course, the Grand Lodge and Grand Encampment of California proceeded to institute subordinates as though the colony was a part of their own state. In Utah, when the first lodge was instituted, it was placed under the Grand Lodge of Nevada, and that body at once assumed the authority to institute further lodges in the territory. In the same way, Oregon had possession of Idaho and Washington; Colorado had control over Wyoming, and so on. This condition of affairs, though under the circumstances of great benefit to the Order,

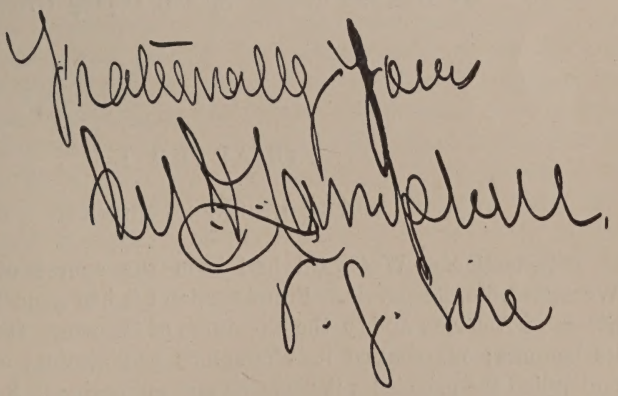
was clearly in contravention of the constitution of the Grand Lodge of the United States, which secured to that body the right of jurisdiction over all states and countries where no Grand bodies existed. Accordingly, at the session of 1873, the legislative committee defined the rights and powers of the respective bodies, establishing the law and the practice to be thereafter followed, that in all countries where no Grand Lodge existed, the Grand Lodge of the United States, alone, could charter a subordinate; but that, after being chartered, such subordinate might, at its own request, be placed under the jurisdiction of the nearest Grand Lodge. This was adopted, and all subordinates chartered by Grand bodies outside of their own boundaries received new charters, *in lieu* of those previously held. The four lodges in British Columbia thus received new charters direct from the Grand Lodge of the United States, — a fifth, Black Diamond, at Nanaimo, was instituted April 7, 1874; and on the 25th of the same month, the Grand Lodge was instituted by Past Grand Representative A. Noltner, of Oregon. Brother J. S. Drummond was the first Grand Master; and the Order, under the new Grand Lodge, started with about three hundred and eighty members, steadily advanced for the next few years, and reached five hundred in 1878. But business depression then intervened, and it gradually declined until it touched low-water mark, in 1882, with four hundred and sixty-six members, — then the tide turned. In Victoria, however, the local brethren held their own, despite the hard times, and rather strengthened their position by the erection of a large and commodious temple. — Lodges Numbers 1, 2, and 4, formed an Odd Fellows' Union for the purpose; and, as a result of their work, the corner-stone was laid April 28, 1879. The dedication took place on the 11th of March, the following year.

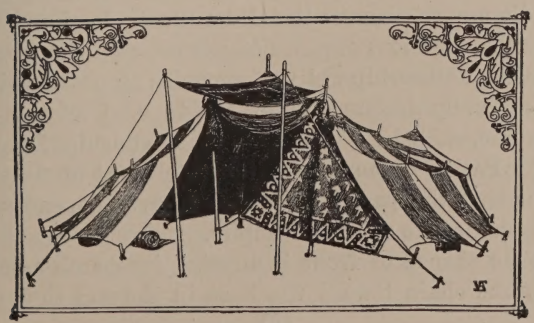
In 1893 the Grand Lodge organized its first subordinate, — Harmony, No. 6, at Wellington. On April 11, 1884, an auxiliary endowment association was organized. In 1887 two new lodges were instituted; and also the first Rebekah lodge, Colfax, No. 1, at Victoria, which was opened on the 15th of December, of that year. Thenceforward the progress of the Order has been continuous. It was especially noticeable, in 1887 and 1888, under the administration of Grand Master Davies; and again, in 1893, when a large number of Manchester Unity Odd Fellows joined our lodges. In 1895 a movement was initiated, looking towards the establishment of an Odd Fellows' home, and the *nucleus* of a fund for that purpose has already been obtained.

The Encampments. — Reference has already been made to the institution of Vancouver Encampment. At its own request, it was transferred to the jurisdiction of Oregon, January 1, 1876. On the 24th of July, 1877, the Sovereign Grand Lodge instituted Harmony Encampment, No. 2, at New Westminster, and the year following placed it also under

Oregon. In 1885 Unity, No. 3, at Wellington, and Nanaimo, No. 4, at Nanaimo, were instituted. Both were at first placed under the jurisdiction of Oregon; but No. 3 asked to be transferred to Washington, and the request was granted. The request to be changed from Oregon to Washington seems to have awakened the Sovereign Grand Lodge to a sense of its irregular proceedings, in not placing the subordinates under the nearest jurisdiction; and in 1886, it decided that if they went anywhere from under the direct control of the Sovereign Grand Lodge, they must go under the Grand Encampment of Washington, — and they were so placed; as was also Columbia, No. 5, instituted at Vancouver, July 15, 1890.

The next movement was a petition for a charter for a Grand Encampment. Five encampments united in asking for the dispensation, which was granted March 9, 1891; and, on the 28th of March, District Deputy Grand Sire McColl instituted the Grand Encampment. Under the management of the Grand Encampment the patriarchal branch made fair progress, — increasing from one hundred and eighty-three members in 1891, to three hundred and sixteen in December, 1894. No new subordinates were instituted during that time, but a canton was mustered in 1892.





DIVISION VII.

ODD FELLOWSHIP IN EUROPE.

INTRODUCTION OF THE AMERICAN ORDER INTO CONTINENTAL EUROPE; DIPLOMATIC NEGOTIATIONS; THE QUASI-INDEPENDENT SOVEREIGNTIES; COMPACT OF 1884; THE ORDER IN THE GERMAN EMPIRE, WITH ITS DISTRICT GRAND LODGES OF SILESIA-POSEN, BRANDENBURG, SCHLESWIG-HOLSTEIN-HAMBURG, HANNOVER, AND WÜRTEMBERG; THE RITUAL AND CUSTOMS PECULIAR TO EUROPE; FESTIVAL LODGES; ODD FELLOWS' DAY; THE GRAND LODGES OF SWITZERLAND, DENMARK, AND SWEDEN; KINGDOM OF THE NETHERLANDS; THE ORDER IN FRANCE AND ITALY; PROMISE OF OTHER COUNTRIES.

By Herman Block, *Special Deputy Grand Sire.*

CHAPTER I.

THE ORDER IN EUROPE.

Introduction. — Westward had been the course of Odd Fellowship. Westward, ho, its parole. From England it had gone West to the United States of America and to the Dominion of Canada. It had there unfurled its banners; marshalled its champions and armies; sown its seed; had multiplied the principles it declared and maintained; had been recognized, adopted, and disseminated until the Order, in its dominion of peace and good-will, held the enormous expanse of soil between the Atlantic and the Pacific. But Odd Fellowship did not recognize an ocean as bounding and binding it. It proudly declared its mission to bind all the globe by one chain, without end, a chain of affection, of Friendship, Love, and Truth. Arriving at the Pacific ocean, under the watchword of "westward, ho!" it speedily changed the parole. *Plus ultra,* ever beyond, was adopted, and henceforth guided its course of empire.

By a complete change of front it directed its march across the broad Atlantic to lay the chain toward the East, in the end thus to join again

the links in the West, where, in the Mikado's empire, our outposts now await our columns from Inowrazlaw, our last post in Prussia. Only Russia lies between the two, — only Russia; yes, the mighty domain of Russia, as yet walling in its land and people; vain attempt against the influence of surroundings. We shall conquer Russia; our efforts will triumph. Our own eyes may not see the day, although each one of us would gladly stand on the Ural and watch our Order's Eastward line of march. God's ways, so mysterious, are sure; are swift, seeming slow: we must abide his time. Such waiting, such abiding, knowing what the result must be, is glorious.

Preliminary Steps. — When James P. Sanders held the rudder of our Order's bark, searching eyes were directed toward France to see if it would not be soil fit to receive our seed. Saxon hearts, however, received it before Celt and Frank, in continental Europe. From the extreme west coast of America came the order to "About-face, Eastward march, and strive." On Monday, the 29th day of September, in the year of Christ 1869, when E. D. Farnsworth was Grand Sire, and James L. Ridgely wielded the Order's pen, — in truth mightier than a warrior's sword, — in regular annual session of the Grand Lodge of the United States, for the first time held near the Pacific ocean, in the good city of San Francisco, Grand Representative E. L. Bristow of the jurisdiction of Oregon presented a memorial of the Grand body he represented, praying the Grand Lodge of the United States to cause Odd Fellowship to be introduced into the European countries of Germany and Switzerland, and moved its reference to a special committee, which was "agreed to." The presiding officer named Representatives Bristow, of Oregon; Fox, of California; Past Grand Sires Race, Nicholson, and Ellison, as such committee. The very brief and concise report of said committee, recommending that the prayer of the memorial be granted, was submitted and adopted at the same session; with a proviso offered by James P. Sanders, Past Grand Sire, to the effect that "the Grand Lodge of the United States should not be held responsible for any part of the costs of such introduction." This was singular legislation. A measure is approved, "ordered carried out," but it is not to cost anything! At the end of the session Grand Sire Farnsworth did not find himself in an enviable position. He stood charged with the introduction of the Order into Europe, and not only had no funds to defray expenses, but was told the work must be done without expense to the Grand Lodge. What was he to do? What could he do? He came very near abandoning all hope of ever succeeding in accomplishing the task laid upon him. What hope could he have in the face of the fact that the Grand Lodge, although approving of the introduction, refused to expend a comparatively small sum of money to bring about, or many steps nearer to it, the fulfilment of its promise to "bind the globe" in Odd Fellowship?

Grand Sire Farnsworth, in answer to questions and inquiries, freely and unhesitatingly stated the difficulties of his position. He did so during a meeting of Templar Lodge, No. 17, of California, being deeply interested in, and anxious to "carry out," the measure committed to his care, which, perhaps, never would have been attempted had it not won his earnest and zealous support, as well as that of his successor in office, Grand Sire Stuart. Grand Sire Farnsworth himself tells us how deeply he was surprised; nay, how he was almost hurt by the consequences of his remarks in said lodge, — consequences, it is due to him to say, he had not dreamed. Templar Lodge, No. 17, of California, having heard the Grand Sire, forthwith drew from its treasury the sum of $1200, and placed it in his hands to enable him to execute the order of his Grand Lodge. Perhaps Templar Lodge, a subordinate lodge of the Order, whose funds were trust funds to be used only for certain fixed and well-defined purposes and ends, had not the right to make this appropriation, and Grand Sire Farnsworth remonstrated, hesitated to receive the gift. The Grand Lodge of the United States, however, clearly had the right to appropriate these funds; having power to establish the Order in foreign or domestic countries, where it had not yet been introduced, — the law which gives the right to do the act, of necessity gives the authority to raise the means required for its execution. The historian, however, records with pride these single acts of good-will and liberality, even when they break down barriers, which as a rule are right, in a great and good cause. There are moments in the life of a man when the divine spark within him alone speaks and acts, regardless of all else, and mankind sees such acts, feels their source and *bows*. Grand Sire Farnsworth acquiesced. Odd Fellows think with pride of the acts of Templar Lodge, whose name and fame as a true lodge of our Order is known and beloved in its remotest jurisdiction. There is no act of record that has done more to prove the unity, as well as universality of our Order, than this vote of Templar Lodge. We shall hereafter speak of other lodges following its example.

Diplomatic Negotiations. — Having obtained the means, in part at least, Grand Sire Farnsworth commenced in earnest, and his next step was to select a proper person, to commission as a special deputy, to introduce the Order into the European countries designated. Grand Secretary Ridgely, to whom the mission was first tendered, felt compelled and did decline it, on account of his health and his official duties. Doctor J. F. Morse, then in Europe, Brother B. F. Austin, both of California, and Brother Heddaeus, of Ohio, were earnestly recommended for the position. The Grand Sire, however, had a very important question to settle before he finally selected his commissioner; it was whether the political governments of Germany and Switzerland would consent to the introduction of our Order. The consent of the republic of Switzerland was presumed, but how did the

matter stand as to Germany? Brother Schuyler Colfax was the nation's Vice-President at that time, occupant of the seat of the President of the Senate of the United States, and could give powerful aid, therefore, to Grand Sire Farnsworth. Baron F. von Gerolt was then the minister at Washington of the North German Union, and being consulted by the Grand Sire, the Vice-President, and Senator Fowler of Tennessee, he was furnished a full statement of our Order, its objects and undertaking (endeavor), and requested to submit the matter of its introduction into Germany to his government. This step of Grand Sire Farnsworth has proved most wise, and our brethren in Germany are grateful to him to this day for his careful proceedings and forethought.

The German minister agreed to make proper representations to his government, and to the representations of Baron F. von Gerolt, in consequence made, we owe the permission received for the introduction of our Order into Germany. It seems his influence at Berlin was very powerful, and the permission obtained through him is even now a useful basis of proceeding for the German lodges. Having left said matter in the minister's hands, Brothers Farnsworth and Austin took passage to Europe, there to meet Brothers Morse and Heddaeus, who were on the continent, and to devise plans of action and settle the commissionership; it having been determined that it would be best for Grand Sire Farnsworth himself to view the field, before making his selection.

All looked hopeful for a speedy and successful beginning, to the little party on board of the Atlantic liner; but "man proposes, God disposes." Perhaps the best and most effective action is that which began and was consummated amid great obstacles. A pilot boat boarding the steamer, off the coast of England, conveyed to our party the first news of the last great war between France and Germany. The German land was disturbed from North to South; the army held all posts and railways, private enterprise was prostrate; the public calamity, the great war just declared, absorbed the nation's attention. Useless appeared the trip of the Grand Sire; useless, for the time being, all his carefully prepared steps. The Grand Sire proved himself an American, — ready for any emergency. Landing in England, a continuance of his journey to Germany being scarcely possible, he requested Doctor Morse to come to London and advise with him.

The Special Deputy. — Doctor J. F. Morse, of California, was by the Grand Sire commissioned special deputy grand sire for Germany and Switzerland, and intrusted with the introduction of Odd Fellowship into the two states. The special deputy was provided with an elaborate essay upon Odd Fellowship from the pen of Grand Secretary Ridgely, a master of that subject, which proved very useful. He was furnished, also, with a written statement, signed by several senators and representatives, in

the Congress of the United States of America, attesting the worth and value of our Order, its usefulness to individuals as well as to states, and mankind, generally. In this account we must now leave our departed Grand Sire, the lamented Farnsworth, and take up the work of his deputy, who has also gone from among us much beloved, and whose memory is still revered.

Brother Morse commenced work in good earnest, war and troubles of war, notwithstanding. Among the greatest obstacles encountered by him was the old rule, then *followed* and in force, of creating new lodges with persons only who are members of the Order. That rule may be reasonable enough in a land wherein the Order has already a foothold, but it proves a great hindrance, nay, a very great detriment, in a foreign land where the Order, a stranger, is to be first introduced, especially because it does not put the Order into the hands of the people of the land, but into the hands of *strangers*. We have learned to our cost that our Order in "strangers' hands" will remain a *stranger* to the people of any land. Grand Sire C. A. Logan, establishing the Order in South America, abrogated this rule, and the Sovereign Grand Lodge approved his proceedings. Grand Sire Cl. T. Campbell in his report stated the present rule to be, that the Order should be introduced only into a foreign country, if the people thereof are ready and offer to receive it, and to them it should be given. Recently Special Deputy Grand Sire Block, introducing the Order into Italy, followed the precedent established by Grand Sire Logan, first making Odd Fellows of the citizens of the country, and then receiving their petition for a warrant. The history of our Order in Germany, Denmark, and Switzerland proves how detrimental was the operation of the old rule; that of Sweden how salutary is the one at present followed.

Searching for Odd Fellows. — It is of great interest to follow Brother Morse in his search for Odd Fellows. He could find none. In his search for them, seeking aid as to his mission generally, he called upon the American ambassador at the court of Berlin, the Hon. George Bancroft. He found that our great historian "did not know what Odd Fellowship was." The statement, in Brother Morse's possession, explaining what it was, and bearing the names of Senators Morrill, Sherman, Schurz, Conkling, Morton, and many others of world-wide fame, doubtless made as great an impression upon him, and opened his eyes as wide, as did Grand Secretary Ridgely's able exposition, which he praised as an unusually able document. His excellency thought, perhaps, the consul-general at Berlin might know something about Odd Fellowship, and Brother Morse directed his steps to Mr. Consul-General's office at Berlin and inquired if he knew any Odd Fellows in and about the great capital. Listen to the answer and marvel: "Oh, no, my acquaintances are all from New York, and there are no Odd Fellows in New York!" How Brothers Sanders, Dilks, Steb-

bins, and the great jurisdiction of New York will enjoy this "choice bit" of evidence of Brother Morse's search! But worse obstacles were in store for our patient deputy. September 2, 1870, Minister Bancroft, who had applied for Brother Morse to the Prussian foreign office for permission to introduce the Order, communicated to him a letter of Privy Counsellor Lothar Bucher, Bismarck's famous "right hand," resurrecting and applying an old law of the kingdom of Prussia, passed in 1798, making it a penal offence

"To belong to any society demanding silence as to secrets revealed, or having a secret purpose, or using secret means to obtain something, or using occult mystic or hieroglyphic means."

It is passing strange that it did not occur to Bancroft or Morse that our Order does not violate any of these provisions. Meeting obstacles in every direction, Morse turned his back upon Prussia, and with true American energy and persistence directed his attention to other parts of Germany; especially to the kingdom of Würtemberg, and to the republic of Switzerland. Addressing our minister at Berne, capital of the republic, the Hon. Horace Rublee, he was advised that under the liberal Swiss form of government no special permission from the Federal council was needed for the introduction of Odd Fellowship into the republic. A change now seemed to arise in the affairs of our Order abroad, — no longer had Morse to work in the shade of adversity; success began to dawn. With the reply of Minister Rublee came a batch of letters conveying good news and hope. Moritz Bernheim of Stuttgart, now an honored Past Grand Sire of Germany, residing in Switzerland, to whom Brother Morse had been recommended by Grand Representative Porter, of California, advised him that by "advertising in the daily papers" he had found four American Odd Fellows: Brothers Schaettle and Kohlhaas, of Pennsylvania, Klauprecht, of Ohio, and H. Wörnle. Brother Morse's treasury had been well-nigh emptied; it was now replenished. Aurora Lodge of Nashville, Tenn., sent $100, and Harmony, Germania, and Hermann lodges of San Francisco sent the large sum of $900. Money had been sadly needed in the enterprise, and again San Francisco furnished the larger part. But glad tidings were in store for Brother Morse, news that eventually assured success.

Governmental Concessions. — Grand Sire Stuart communicated a note received from Baron von Gerolt, at Washington, saying

"That he had communicated with his home government, and had been instructed to say that there was no objection to the introduction of Odd Fellowship into Germany."

Of course Brother Morse called upon Minister Bancroft with this letter, whereat the diplomat was most astonished, and took a copy to show Counsellor Bucher. Morse, calling a second time, was not received. Later,

he being then at Dresden, the embassy sent him a copy of Bucher's reply saying: —

"There is no legal impediment to the introduction of the American Order of Odd Fellowship as far as the same is in exact correspondence with the regulations, respecting its organization, etc., transmitted by Baron von Gerolt."

The last-named able diplomat, whose correspondence shows a kindly disposition toward our Order, it seems, had known how to convince his government that our Order's beneficial, humanitarian influence is useful to any government. Tradition states that the order in question was made in camp before Paris, during the bombardment of the beleaguered city, by the hand of Wilhelm I., Germany's beloved emperor, upon the relation of his chancellor, "the man of iron," Bismarck. Yet the Order still meets at times with police opposition in Germany. When Teutonia Lodge, No. 3, of Brandenburg, was instituted at Lychen, the police of that small town proposed to take it under control as a "secret society," but the Prussian interior department overruled the order, holding that whatever secrets the lodge possessed related to some ceremonies, indifferent to the state. Within the last year the Grand Master of Silesia-Posen has, again, had to overcome police opposition and efforts to place lodges under police supervision.

Speaking of the difficulties attending the introduction of our Order into Prussia, Brother Morse said

"That nothing could surpass the inexplicable and ubiquitous antagonisms he had to overcome by a determined and deathless endurance; that even the grandest success did not solve the problem of an opposition whose mystic presence and power would have crushed any element of perseverance, which had not been given an electro-magnetic life."

We do not fully understand the meaning of the sentence, but can form a very good opinion as to the direction whence the opposition came.

The First Lodges. — The first German lodge was instituted within the kingdom of Würtemberg. On the 1st of December, 1870, the special deputy instituted Würtemberg Lodge, No. 1, at Stuttgart; on the 2nd of April, 1871, Germania Lodge, No. 1, at Berlin, Prussia; and on the 22nd of March, the same year, the first encampment, Farnsworth, No. 1, was called into life at Berlin. Into Switzerland the Order was introduced by the institution of Helvetia Lodge, No. 1, in the city of Zürich, in the canton or state of the same name. These four pioneer bodies in Europe still carry proudly aloft the banner of our Order first intrusted to them. Welcoming the writer during his first visit to Würtemberg Lodge, No. 1, the Noble Grand feelingly alluded to the fact of this lodge being the one first instituted in Germany; and added that it would continue to carry in advance the Order's spotless banner, as in olden times, the Suabian duke, their lord, had always been selected in war to bear the martial banner of the empire.

The work assigned to the special deputy, to wit, the introduction of our Order into Germany and Switzerland, having been thus completed, he continued for a time his labors in the two states. With the help of efficient aids found in B. F. Austin, of California; Brother Samuel Yorke At-Lee, editor of the *New Age*, then in Europe; Moritz Bernheim, Hugo Wollheim; Past Grand Representative F. S. Ostheim, of Oregon, and Otto Schaettle, he organized several other lodges. The space allotted to us does not permit us to dwell longer upon his work; labor so well and so carefully performed, — although he was a stranger to the land and its language, — that even now it is praised whenever reference is had to the Order's birth in Europe. Our illustrious brother returned to America in the summer of 1871, blessed by the brothers he left behind him, blessed as well by those to whom he returned, who received him with a brother's welcome, loading him with well-deserved honors. His death occurred soon afterward, in 1875.

The Order's Progress. — After the departure of Brother Morse, the Order continued to grow in Germany and Switzerland. It was under the immediate jurisdiction of the Grand Lodge of the United States of America, of course, which afterward became the Sovereign Grand Lodge, and Hugo Wollheim executed its authority as Morse's successor.

An Independent Sovereignty. — In 1872 a Grand Lodge was chartered, of which more will be said hereafter. It had a very comprehensive, almost independent, charter, excepting only the secret work, which it was still bound in form as well as substance to receive from America. Under this, its first *quasi*-independent charter, it called into life both Grand and subordinate bodies, and administered the law of the Order in its jurisdiction without serious or lengthy disturbances in harmony and peace; but in the course of time it became manifest that while our German brethren were in full accord with us as to the spirit of our Order and a part of our ritual, some of our forms, modes of procedure, rulings and decisions, had become objectionable to them. Petition after petition was sent to America from Germany demanding changes of forms and ritual. That we could not change the ritual so satisfactory in our own domain, to accept one that would suit Germany, seemed clear. Perhaps no ritual "made by us" would have pleased them. The spirit of independence began to assert itself in the German mind. Politically an independent nation, though but just become such, — perhaps because of that circumstance, — it proposed to be independent in all things, in the matters also of the Order. Such a spirit of independence is natural, right, and proper, and must be recognized; but regard should be shown to the unity of our Order as well. We could not grant nor consent to an independence that would be absolute, and destroy our unity. We did not, nor do we, desire several orders; but one harmonious organization to cover the world. In unity

there is strength. How were the two apparently conflicting elements to be united, harmonized? How far might we go in the direction of granting the claimed independence, without erring as to the maintenance of our Order's unity? After full consideration of the subject-matter of Germany's petition, and upon the very elaborate and comprehensive report of its now famous sub-committee on revision, — composed of Past Grand Sires Nicholson, Sanders, Stokes, and Garey, — the Sovereign Grand Lodge held and decided as follows upon the points and matters involved: —

Statement. — "Our work gives satisfaction, general satisfaction, in America, we cannot alter it to please another, a foreign people; the use of two kinds of work in this country is a manifest absurdity; on the other hand we cannot expect that another people, politically independent, speaking another tongue, with a literature of their own, with poets, artists, scientists, historians, and statesmen of world-wide reputation, should long receive and acquiesce in our forms of expression and modes of conveying our thoughts, which have to be by verbal translation put from our tongue into theirs. The questions that have arisen and those that unquestionably would arise, unless prevented on our part, might disturb our harmony, might even create disruption. There is but one solution of the questions under discussion. If Odd Fellowship is to encircle the globe, it can only be done by a full acknowledgement of the principle of 'Independence,' and to each foreign jurisdiction there must be conceded almost complete independence; as complete as the unity of the order, to be preserved at all hazards, will permit, and binding it only to the preservation and maintenance as a common inheritance of Odd Fellowship in every land and every tongue, of three great essentials: — *First*, The preservation and assertion of the principles of Odd Fellowship. *Second*, The achievement of the objects and purposes of the Independent Order of Odd Fellows. *Third*, The adherence to the unwritten work, as it emanates from the Sovereign Grand Lodge, including the A.T.P.W. and explanation."

We well remember with what admiration the able report, in part quoted above, was received; how it was adopted with scarcely a dissenting voice. Its author should forever affix "Nestor" to his name. But man, by nature eloquent, becomes doubly so when speaking in favor of, and about, great issues. Words coming from the profoundest depth of the heart will move responsive hearts, and thereby rule and govern. It is patent how difficult it was to secure at this critical time the proper legislation. One mistake would have been ruin; yet we who were present can testify how easily it all was adjusted. Man seeing a great *right* in jeopardy can and will surely act judicially, for man is the image of his Creator.

It will be observed that the above report and the action taken never intended to give, nor did it give, "complete" independence. That would have been suicidal, an act of disruption, and is expressly negatived. The unity of the Order was to be preserved at all times.

The Agreement. — This basis of action having been settled, it was ordered that the officers of the Sovereign Grand Lodge should embody said "three cardinal points reserved" into the form of an agreement, setting forth, in detail, just what was understood thereby; that such agreement, containing a promise to abide by the same, should be signed by the Grand Lodge of the German Empire and by the Sovereign Grand Lodge;

and that, such agreement being signed and delivered, a new charter should be made and attested and delivered to the Grand Lodge of the German Empire, conveying all the full and exhaustive powers ceded to the same by the Sovereign Grand Lodge.

Said agreement was made, signed, delivered, and said charter made accordingly.[1] This charter has been, with accompanying agreement, the basis of similar charters thereafter granted to Australasia, to Switzerland, to Denmark, and to Sweden. We shall not, therefore, here recur to the details of it, the manner of its grant and its provisions, referring again to it in the history of Switzerland and Denmark.

Progress under the Quasi-Independent Charter. — This charter, and its extended powers, having been granted, affairs moved smoothly in our trans-Atlantic jurisdiction. Germany seemed to enjoy its newly acquired, so-called independence, and considered and disposed finally of a number of questions that had been vexatious to the Sovereign Grand Lodge; for he who sits in judgment, sits there to mete out justice; and he cannot be just to his own satisfaction unless he understands and grasps the full import of the question before him. Questions coming from Europe were rarely in shape to be understood in all their bearings. The Sovereign Grand Lodge had no more questions from Germany. It had emancipated its daughter, a daughter young in years; it had sent her into the world to fight her own battles; sent her alone and unaided. The daughter did not ask for her mother's counsel and advice. Estrangement was the natural consequence. Estrangement is the precursor of disunion and disruption. The daughter forgot that she gave a sealed bond to the mother; the mother forgot she held the bond, and did not act as a mother should, did not watch over her child.

The great sovereign head of the Order forgot that it was bound to preserve the Order's unity; to see that nothing occurred having a tendency to loosen our connection, to injure our working capacity. Our unity is a precious treasure. "You have a world's organization in your charity," we were told in Italy, "therefore we come to you." In union there is strength. The Sovereign Grand Lodge was losing connection with its foreign jurisdictions, of which it had no outward bond to show the inner union of ideas; it began to forget them; it no longer knew its members; not knowing them, how could it love them? Members of the Order in Germany boldly claimed that jurisdiction's complete independence; "that they had nothing more to do with us." At the same time other jurisdictions, established in Europe, contended earnestly for a position of *quasi*-independence like that granted to Germany. Intercourse with Germany ran down to a few letters; letters with vexing and annoying questions came from other jurisdictions in Europe by the score. No one knew the

[1] Journal, p. 9656, session of 1884.

writers, nor what weight to give to their statements. It was feared that if more *quasi*-independent charters were granted, a complete disunion would follow. There was no one to hold together and unite, in themselves, the various European jurisdictions, all of which had opposing tendencies, — the one against the other.

This unfortunate condition of things was felt most, seen clearest, in the Sovereign Grand Lodge's committee on foreign relations; but where was the remedy, and was the evil one so generally felt that the Sovereign Grand Lodge would promulgate the remedial basic principle ?

Present Oversight. — Past Grand Master Herman Block, of Iowa, long the chairman of said committee, being about to go to Europe, offered Grand Sire Underwood, through Grand Representative Powers, to make the tour of our European jurisdictions, visit our lodges, commune with them, and report to him the result. "All of which was to be done without cost to the Sovereign Grand Lodge." Grand Sire Underwood issued to him, accordingly, a commission as special deputy. Brother Block complied with his undertaking, visited many lodges, and reported what he found and saw. Upon the consideration of his report, the Sovereign Grand Lodge approved it, and the Grand Sire's act, and reappointed Brother Block its commissioner to Europe. He paid all of his expenses until, — having paid several thousands of dollars out of his own means, and feeling unable to do so alone any longer, — the Sovereign Grand Lodge agreed to allow a sum of money which pays about one-half of his expenses, with which, loving his work, he is content. He still holds that position, and, in writing this article, is prohibited from enlarging upon his own action except as it appears of record. He transformed the Grand Lodge of Denmark into a *quasi*-independent body under great difficulties; also the Grand Lodge of Switzerland; organized the Grand Lodge of Sweden; introduced Odd Fellowship into Italy; and he conscientiously believes he is doing some good in his official position. Viewed with considerable suspicion when he first came, he believes he is the now recognized friend and helper of the Order in Europe.[1]

The Sovereign Grand Lodge is everywhere acknowledged as the head of the Order, and through him is in full connection with, and has exhaustive reports from, all European jurisdictions. We pass now from this general history, and common introduction, to a more detailed narrative of the creation and growth of Odd Fellowship in each European land wherein it has gained a foothold or home, beginning, as is proper, with that country into which it was introduced first of all, the empire of Germany.

[1] *Note by the Editor-in-Chief.* — The advantage to the Order of having such an official, resident in Europe, is apparent to anyone who reads the letters written, annually, to the Sovereign Grand Lodge from foreign jurisdictions. Especially is this true when *legislation* is the topic of consideration. Some phases of the translations would become amusing if not too serious for jesting, and Brother Block being immediately at hand to properly interpret is a fact of supreme importance.

CHAPTER II.

THE ORDER IN THE GERMAN EMPIRE.

Geography and Government. — The empire of Germany — bounded on the south by Switzerland; on the west by France, Belgium, and Holland; on the north by the German ocean, Denmark, and the Baltic sea; and on the east by Russia and Austria — is composed of four kingdoms: Prussia, Saxony, Bavaria, and Würtemberg; six grand duchies, five duchies, seven principalities, and three free cities, — the remnant of the once famous confederation of imperial towns called the "Hansa," to wit, Hamburg, Lubeck, and Bremen, — comprising in all (census of 1890) a population of 49,422,928, more than three-fifths parts thereof being Protestants, while less than two-fifths are of the Roman Catholic faith.

It is surrounded by powerful countries, some of them its declared enemies, and hence supports a very large standing army. Its government is decidedly monarchical, if in some things limited, and a very large majority of the people are content with this form of government, desiring none other. At the head of its government stands the emperor, Wilhelm, second of his name. The imperial power is so firmly and well settled that to assail it from within is almost hopeless; yet the country has and does suffer from socialistic troubles, it is disturbed by anti-Semitic questions and has been by clerical issues.

For national purposes the states of Germany — always, when under one government, an elective monarchy — are firmly united into a confederacy governed, under the emperor, by a Federal council and a Diet (Reichstag = realms-day). Laws, to be valid, must be passed by an absolute majority of both bodies and have the imperial assent. Members of the Diet are elected by the people, those of the Federal council are appointed by the various governments. Under this government there is very great security of person and property.

People and Language. — The people are industrious, thriving, prosperous; in character they are frugal, earnest, truthful, brave, and intelligent. The prevailing language of the land is the "High German"; the fate of the "Low German," yet spoken to some extent in the northern provinces and districts, as a language was practically decided by Luther's translation of the Bible into the High German. That Germany — home of the Minnesingers, of Hutten, Zwinglius, Luther, Melanchthon, of Klopstock, Lessing, Schiller, and Goethe — has for many centuries been a home of literature and culture requires no proof. At present the German mind is tending in scientific directions, rather than in those of fiction.

Lodges and Encampments. — Such is, in brief, a description of the land

into which our Order was introduced by Brother Doctor Morse, as heretofore described, on the 22nd of May, 1871. Through night to light, — once introduced, after incredible obstacles, — Odd Fellowship, received by the nation, was held and became more and more beloved and appreciated on account of its inherent value. Closely upon the institution of Germania Lodge followed the creation of many other lodges. During the earlier years of the life of our Order in Germany, the people's preference seemed to be in favor of lodges; lately, however, the encampments have multiplied, and they have become very useful, reuniting conflicting opinions arising in the different lodges.

Grand Lodge of the German Empire. — With the year 1872, the Order in Germany had assumed such proportions that it was given a grand charter. The Grand Lodge of the German Empire was first chartered, to be located at Berlin, Prussia. The powers with which it was invested were unusual, — a mark of the very great confidence already reposed in the German brotherhood. The charter directed that the body it created should be independent in all things, except that it should receive from the Grand Lodge of the United States the cards and words, as well as the secret work, written and unwritten, which it was not at any time in any wise to alter or repudiate, but to retain it as used and practised in America. Said charter allowed the chartering of Grand as well as subordinate bodies of the Order, and ceded jurisdiction over the single encampment then existing in Germany, — Farnsworth, No. 1, at Berlin. Recommending that a charter of such comprehensive nature be issued, the standing committee on correspondence, in support of its proposition, suggested: —

> "It is practically impossible for us to control Odd Fellowship in countries not on this continent. Our institution must become, as it were, indigenous in each separate nation, incorporated into its customs and modes of thought. It must in each country have and find its growth in the mode peculiar to the people thereof."

In the early grant of this charter we also see the origin of the liberal policy of America toward jurisdictions beyond its continent, — a policy so wise and generous that it has enabled us to extend our Order as rapidly as could reasonably be expected. Ten lodges are named in said charter, to wit, Germania, No. 1; Borussia, No. 2; Teutonia, No. 3; Templar, No. 4; Concordia, No. 5; Humboldt, No. 6, of Prussia; Würtemberg, No. 1; Donau, No. 2; Schiller, No. 3, of Würtemberg; and Saxonia, No. 1, of Saxony; and all of said pioneer lodges, save Donau, No. 2, of Würtemberg, have continued uninterruptedly in our Order's philanthropic work, and are still leading in the same.

There was great rejoicing in Germany on the receipt of the charter. In organizing the Grand body under its privileges, Hugo Wollheim, successor of Morse, was elected first Grand Sire; Moritz Bernheim and

Otto Schaettle, efficient aids to Morse, were made, respectively, Deputy Grand Sire and Grand Secretary. Brother Bernheim lives at Zürich, and is a Past Grand Sire of Germany; Brother Schaettle, Past Grand Secretary of Germany, resides at Stuttgart, and is a member of Schiller Lodge, No. 3.

The uninterrupted growth of the Order seems to have been strengthened by the impetus of a separate organization; for July 1, 1873, only about two years after the Order's first introduction, we read of sixteen lodges, — seven at Berlin; one each at Hannover, Hildesheim, Görlitz, Ulm, Munich; two each at Dresden and Stuttgart; and of five encampments, — two at Berlin, and one each at Hannover, Dresden, and Stuttgart, with a membership (two lodges not reporting), of 869, and annual receipts of over $7000. F. S. Ostheim, Past Grand Representative, of Oregon, of whom it is said that he originated the movement in the Grand Lodge of Oregon leading to the Order's introduction into Germany, was Grand Sire; Wilhelm Altvater, Grand Secretary; and Otto Schaettle, Grand Treasurer. The first subordinate Grand Lodge, that of Brandenburg, had been organized, and a library of the Order founded and created. Prosperous as we find the Order in 1873, we find it greatly increased three years later, when the Grand Lodge of the German Empire ruled over three state Grand Lodges, — Brandenburg, Würtemberg, and Hannover, — with a membership, in the aggregate, of 2000.

"Facultative" Benefits: Police Supervision. — In 1876 we learned how impossible it was to govern the nations of the earth by the same form of law, — a fact our Grand Lodge had long since acknowledged. By the representations of the Grand Lodge of the German Empire, it was made to appear that a controversy had arisen between our lodges at Berlin and the police department of that city. Said police authorities regarded an imperial law, — putting certain societies, paying its members stipulated benefits in consideration of fixed dues received from them, under police control and supervision, — applicable to the Order, and proposed to hold them criminally liable as insurance societies transacting insurance business without government permission. Again our Grand Lodge was petitioned for help. Considering the appeal the Grand Lodge of the United States requested its Grand Sire, then the Hon. M. J. Durham, a representative in Congress from the state of Kentucky, and Senator Oliver P. Morton of Indiana, and Senator Aaron A. Sargent of California, who then held membership in our Order, to use their influence with the government of the United States so as to procure from the department of state a direction to the Hon. J. Bancroft Davis, our minister at Berlin, to intercede, as much as the case would permit, with the authorities at Berlin in favor of the Grand Lodge of the German Empire. An order was made, accordingly, by the secretary of state; the intercession proved in vain. Can the

benevolent, unselfish character of our Order be better illustrated than by the fact that it received from its government what an individual, perhaps, never received, — intervention, in the tribunals of a foreign country, through its diplomatic representative, in what, extensive as it is, must be termed nevertheless a private matter?

Again the Grand Lodge of the German Empire appeared, memorializing the Grand Lodge of the United States, and submitted that it was compelled to either entirely abolish the feature of benefits, or to make them "facultative," a German technical term, which, in substance, means "according to the circumstances of each case"; that it had decided in favor of the latter alternative, and it now prayed for authority to act accordingly.

The record of action upon this petition is left in a singular condition. The matter was referred to a proper committee, which recommended granting the authority asked, when Past Grand Sire Sanders moved to "strike out" of the report all of this matter, leaving only another rather unimportant one; his motion prevailed, and thereupon the report, with this subject stricken therefrom, was adopted; so says the record. What became of Germany's petition? From the reports and letters of our able and most careful Grand Secretary Ridgely[1] we learn that the motion to "strike out" prevailed, because Germany, under its charter, already had the power to bestow what it asked permission to grant. How simple it would have been had the committee so stated? The record would have been in much better shape. The conclusion reached would have been better understood. Germany's benefits are "facultative" to this day.

It may be of interest to state here, that in the discussion of Australasian questions in the Sovereign Grand Lodge, we learned that under British colonial and imperial acts (the so-called Friendly Societies Acts) every lodge must submit to a government actuary (Bureau of Statistics) its financial plan, and can be chartered only after approval of the plan by said officer. Presumably there are many states which control, or seek to supervise, the insurance companies within their limits. The writer cannot see any very great danger in this so-called "police control," nor does he think it would have been for any length of time, — possibly only until the character of our Order, new in the land, should be better known. Would not such knowledge serve to the advantage of Odd Fellowship, and avoid many difficulties now arising, because it is not so known? What have we to fear, what to conceal from the government? But the question is no longer an open one. Happily no other case is on record showing a departure from our fundamental maxim of "fixed benefits for fixed dues." In Australasia the limited governmental control, evidently just, has not worked to the detriment of the Order.

Strife and Dissension. — With the above difficulty settled, clouds of

[1] Journal of the Grand Lodge of the United States, p. 7598.

another nature obscured the horizon in Germany. True, a fourth state Grand Lodge had been chartered, but the membership did not increase, though it did not decline. We heard of great depression in business, of stringent measures of retrenchment, among them a petition to be allowed to do their own printing of official documents, cards, etc., a condition which it seems lasted until 1881. It existed during the entire period of the administration of Grand Sire Albert Roth, an administration signalized by internal strife and dissension. This officer informed us he had suspended the Grand Lodge of Brandenburg, saving one of its lodges; that he had taken all its lodges under his control until the next session; that the Berlin lodges had seceded; and that about six months afterward he revoked his own order. An entire Grand Lodge suspended; all the Berlin lodges seceding but one; that one retained under the Supreme Lodge's protection, so to say, after the difficulty seems to have been settled, is a strange spectacle, — we hope the only one of its kind. The documents at hand do not advise us as to the basis of this dissension.

In 1881 we were advised that the Order in Germany had lost in membership. The decline continued until 1883, when the membership had fallen to 1566. Several reasons were assigned for this loss, among them a difficulty about Danish lodges (more fully stated in the history of Denmark), and dissatisfaction in Germany with the secret work furnished by America. Considerable opposition was manifested against the dramatic portion of the ritual, and it was strongly urged that lectures should be substituted. Perhaps there was another reason for the decline in membership. The jurisdiction of Germany was organized by American Odd Fellows, and with many false ideas as to its operation in behalf of native members. Regular benefits were abolished and "facultative" benefits substituted. The Order had not become the property of the German people to such an extent, for example, as it now has; it remained too much an American institution in Germany, — all these matters helped in bringing about the crisis, which was a necessity. The Order had to be purified of elements not properly its own.

The Second Charter of the German Empire. — Out of the fires and flames of the crisis Odd Fellowship arose, Phœnix-like, girded with new strength and vigor. As always, since its existence, the head of the Order took great interest in the welfare of this jurisdiction. During the session held in 1883, in Providence, Rhode Island, Germany's petition and grievances were at length considered. As the result of the deliberations we have the memorable charter to which reference is made in our introductory chapter,[1] — the second charter granted to Germany. As it abrogates the first, it constitutes under our constitution the fundamental law of the Order in Germany. A comparison of the two documents shows

[1] Journal, 1884, p. 9656.

that in one direction the new charter contained an enlargement, in others a reduction of the powers granted by the first charter. The first charter bound Germany to the secret work, as from time to time fixed by the head of the Order, and to conserve the principles of the Order, as well as achieve its objects; otherwise it was free to act as its judgment should dictate. Under said charter the Grand Lodge of the German Empire abolished fixed benefits, and the Grand Lodge of the United States, without sanctioning that proceeding, in substance held that it had inherent power so to do. Has it still such power? The new charter is made, in connection with an agreement, specifying what shall be meant and understood by the powers reserved. The agreement is signed and sealed by the contracting parties, is a part of the charter, which, in terms, refers to it. The agreement provides, among other matters, that "mutual relief, fixed weekly dues and fixed weekly benefits, visitation of the sick, relief of the distressed, burial of the dead, and the education of the orphan, are objects and purposes of Odd Fellowship," to which Germany is to conform. It further states that the qualification for membership in the Order shall not be altered, nor shall the forms in the book of forms be changed. The charter and agreement give Germany full power to settle, give and make its own "written" secret work, as long as it retains therein the principles established by the Sovereign Grand Lodge.

This charter, whatever its faults and omissions may have been, seemed to be satisfactory in Germany, and its issuance was followed by good results. It gratified German feelings of independence, — Germany made its own secret work, so did all other foreign nations, as soon as they received power so to do. Each ritual is different, diverging widely from the other. All contain gems that we could use, by the side of very much matter which is infinitely inferior to our own ritual; but this might have been anticipated. That new life and energy was, by the receipt of this charter, put into the jurisdiction, cannot be denied, — its membership has grown, and is steadily increasing. The jurisdiction of Germany is by far the strongest on the continent of Europe.

German Grand Sires. — The following is a list of brothers who have occupied the chair of the Grand Lodge of the German Empire, in order of seniority, from its institution: Hugo Wollheim, F. S. Ostheim, Moritz Bernheim, Conrad Setzer, Mr. Elsasser, E. Praetorius, Albert Roth, Carl F. G. Lesser (two terms), Ferdinand Ascherson, Hector Dillinger, and Paul Gerlach for three terms past.

Pictures of the Present Condition of our Beloved Order. — We have lodges in all the states of Germany, except some very small principalities; in the Roman Catholic as well as in the Protestant states. Odd Fellows battle as actively under the banner of "Friendship, Love, and Truth," for the elevation of the human race in Germany as they do in America, but

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DANGER ATTENDS THE TRAVELLER AMID THE JUDEAN MOUNTAINS.

their *mode* of working, the form in which they clothe the never-varying spirit of their work, is somewhat different from what it is in the United States of America. On the one hand the Order does not limit its benefits to the membership; on the other, it does not pay fixed benefits to the membership, but such as the circumstances of each case require. Hence benefits are unequal, as we are told, like those paid by the Masonic Fraternity. This feature no American Odd Fellow, the writer included, will admire; but it has some excellent features, and the departure from the time-honored American rule was compulsory, as has been stated. There is not as great need for *certain* fixed benefits in Germany as there is in America. We are often told, and not in a pleasant way, that most of our members in America are with us for benefits' sake. Granting this, only for argument, a reply suggests itself: They have a right to come to us for benefits; they cannot get them elsewhere, and, therefore, our noble Order, — in pursuance of its purposes to "carry out" its objects of charity to all men, but by no means its only or paramount purpose, — "invites" all its worthy members to receive them as a *right* and not a *charity*. Whether they join our noble institution for "benefits' sake" can seldom be determined and adjudged, and is immaterial; they have a right to them, have paid for them, and they can take them without a blush of shame, with the serene calm composure of a *right*. If Germany's laws were not what they are, Odd Fellows would be derelict in duty without fixed benefits; but under their peculiar laws they cannot, and need not, give them.

Government Insurance, Stipends, or Weekly Benefits. — By an imperial statute it is in Germany enacted that all laborers and employés, in short all persons not engaged in business on their own account, shall be and are insured by the imperial government against sickness and disability, and a person arriving at the age of seventy years is conclusively presumed to be disabled, in such a way that during sickness and disability the government pays him certain weekly benefits or stipends, during the continuance thereof. All must insure in the lowest class, but may, at their option, insure in one of the higher. The employer is bound to see that his employé is insured and must pay a weekly premium, in stamps pasted into the employé's insurance book, to the government for such insurance. One-half of said premium he may deduct from the employé's wages, "the other one-half he must himself pay alone," and Germans think the last provision is right. Whoever employs a day-laborer on the first day or hour of the week must pay the premium. No employer need pay a higher premium than that of the lowest class of insurance. A person insured under this wise and beneficial law has insurance of the most effective kind, at the lowest cost possible, and need pay but one-half of such costs, — his employer paying the other one-half. He certainly will not petition Odd

Fellowship in order to obtain benefits, nor can our lodge compete with the government's cheap insurance. All societies offering *fixed* benefits for *fixed* dues fall under close governmental control. Here is an explanation of the fact that we do not find a day-laborer among the membership in Europe, or Germany at least. He gets from the government more than he would from the lodge. His pay is much smaller than that of an American of his class who is, as a rule, his superior in intelligence, and the annual cost of lodge membership is much higher, on an average, than it is in America. Here we find two distinguishing features: no fixed benefits, and no day-laborers in the rank and file of the Order's membership.

Pleasant Social and Family Relations. — In Germany no one joins the Order for the sake of benefits. He joins, not to receive, but to give financial aid, to help "carry out" our Order's great philanthropic work. He joins, to obtain the great social privileges offered by membership; joins, to feel and receive, and to help foster and augment the benign influence of our Order, spurning egotism, preaching and acting altruism. Relief, however, where its need is shown, is swift and adequate, abundant. During our presence at a lodge session, many hundred marks were collected to enable a suffering member to reach a mountain *clima*, — men and women were assigned to care for, and watch over, his family during his absence.

There is very much aid, help, and support furnished to a member in another direction, and in ways that make life sweet and pleasant. His lodge is the member's family, and he the family's beloved member. It cares for him when he is abroad, as well as at home. He writes and receives letters of sympathy and friendship. An officer in the China fleet will detail his experience, sure of his brother's sympathy; a brother trading at or near the pole, in his leisure hours, enjoys his lodge's letter in answer to his own. The lodge, the larger family, is with its member at the important events in his inner, closer family, is with him at his engagement, his nuptials, the birth of his children, as it aids him in rendering the last services to his departed dear ones. This condition of things cannot be too highly praised nor over-valued. We have ourselves felt the influence for good of this gentle brotherly love many times. Be it in reverently pausing before the large epitaph found upon the wall of almost every lodge's anteroom, and reading the touching tribute there recorded to its dead; be it descending from the lodge-room proper of our Astræa Lodge at Inowrazlaw, in the Russian border, and on entering its splendidly illumined halls and reception rooms, being taken by the hand, a stranger, with pleasant greetings from gentle lips, and welcomed as one well and long-known by reputation, — for be it known that this good and true lodge, on all lodge nights, has its members' families assemble below, and when the session closes, meet with the brethren as one large, happy family; or be it on arriving at distant Rome, and finding that the Noble

Grand of our Bavaria Lodge in Munich, Germany, had placed *parties* in that city at our disposal, unbeknown to us, to aid us, guard us, to be good to us. We will at all times willingly and to our utmost ability bear evidence as to the enduring strength of an Odd Fellow's brotherly love in Germany, as well as to the tenderness and gentleness with which it confers its favors.

The social life of the Order, for a proper description thereof, requires a pen abler than ours, yet we have enjoyed it fully. There is no great gathering of the Order in Germany, the session of the Grand Lodge of the realm included, wherein the members' wives have not a share.

Temples and Lodge Homes. — Cultivating as much as it can the social relations, ties, and bonds among its members, Odd Fellowship requires of necessity, and has very cosy and very large, also, assembly and society rooms. It has magnificent lodge-rooms and temples at Kiel, at Hamburg, at Altona, at Dresden. By far the largest majority of the German lodges live in their own homes. One of the finest lodge buildings in Germany is that of the Kaiser Friedrich Lodge, in Charlottenburg, adjoining Berlin; three stories high; its lodge-rooms proper are fitted in the purest, strictest Gothic style. Lodge-rooms in Germany, generally, are without windows; are rarely shown to outsiders, and scarcely ever rented to other associations. The brotherhood wishes to hold its temples undefiled, as they say. At Berlin twelve bodies of the Order hold their weekly meetings in the great temple on old Jacobs street, erected on grounds owned by the Order. On the ground floor is a restaurant, fitted up in mediæval style. Broad, easy stairs lead to the next story, the home of the lodges, with two fine lodge-rooms. The lodge that initiates has the larger one, in order to use the splendid organ, the gift of the sisters of Berlin. There are a number of committee and other rooms. The third story is occupied by the large banqueting hall, seating five hundred persons. Elegant driveways lead through an arch to the building, which is sufficiently removed from the street so that its noise may not disturb the brethren.

As a man's surroundings influence him, so will and must the associations of our Order have their influence upon it. Although we do not allow political questions, we cannot exclude all topics of a social or political nature, hence the wisdom of acknowledging that our organization must, as it were, "be born again" in each foreign country; led by the proper spirit of Odd Fellowship, it is immaterial under what form it does its good work.

Beneficial Institutions. — We have already shown that our financial benefits are withheld from a large class of citizens, because of the surrounding laws; that, for the same reason, others receive them in a far different shape than we do. We will now briefly show what beneficial institutions have been called into life by our brothers surrounded as they

are, and under their views accordingly formed, — and we can here confidently ask you to judge them by the fruit borne.

The Odd Fellow mortuary fund at Munich, with 1100 members, has property held for its life-insuring purposes of 30,000 marks. (The purchasing value of a mark in Germany is much greater than its exchange value of 23 cents, often equal to a dollar.) The "Odd Fellows' Stipend," a society to award annuities to deserving students of both sexes, has already disbursed over 1300 marks, "mostly to outsiders," among them American students, and has 21,000 marks on hand. One lodge has raised a fund for a large funeral benefit, another for a large widows' and orphans' allowance. Hassia Lodge, at Hesse-Cassel, gathers the ends of cigars to sell, and in one year it thus raised 1400 marks, and uses the proceeds to clothe poor children for confirmation. Again, another lodge maintains a number of free beds in a hospital.

The German Odd Fellows' sanitarium is located upon beautiful hills near the city of Greiz, with two noble mansions just completed. "The Order of Odd Fellows erected these buildings out of love as a home for its members," is the inscription above its gates. It is to furnish all members, and their families, with a place of refuge and resort in cases of shattered health, or during recovery from sickness. Expenses are paid by annual, voluntary dues from brothers and lodges, donations, and bills of parties able and willing to pay. The home is the product of Past Grand Eugene Grimm, of Leipsic, and Lipsia Lodge, but all German lodges contribute toward its support. Another enterprise, of much charity and benevolence, if in a new line, is the result of the noble work of Justitia Lodge, at Berlin. It bears the name of the Order's "Vacation Colony," and annually sends a large troop of poor, sick, and puny children from the crowded city into the fresh and salubrious country air, or to the invigorating breezes of the seashore. Last year the Deputy Grand Master of Brandenburg, a teacher of merit, was sent, with his lady, in charge of over fifty children; all returned ruddy and healthy. Surely, here we have an example worthy of imitation. Remember the Master's words regarding the little ones. A few words must be said about certain customs of the Order in Germany, peculiar to the same.

"Festival Lodges." — These are held at anniversaries, to celebrate the coming of some visitor of note, or an event of interest to the lodge or Order, during and connected with a regular or "called" session, and surrounded with great solemnities. In 1884 Grand Representative August Grassmann, visiting lodges in Europe, received, together with the writer, an invitation to visit Breslau which was accepted. The Grand Master of Silesia-Posen (the border jurisdiction of Germany, adjoining the Czar's dominion), Brother Emanuel Schweitzer, had issued his proclamation for a festival lodge in their honor. This jurisdiction, one of the best in Ger-

many, responded, and met in the hall of Morse Lodge, No. 2, and Moltke Lodge, No. 5. The Noble Grand of the former presided, the Noble Grand of the latter occupying the vice grand's chair, the Grand Master being seated in the chaplain's place. We were introduced with grand honors. Brother Grassmann was seated on the right of the chair, and the special deputy was given the past grand's seat. There was a very large attendance, and all the brothers were in full evening dress. The hall, unusually large and roomy, was brilliantly lighted. An "introduction" was played upon their fine organ. Then the chaplain offered prayer. The Grand Master arose and gave a choice speech of welcome; then lodge after lodge followed, through its delegation, signifying their regard for us, the pleasure they felt in having us in their midst. Brother Grassmann and ourself delivered orations. Then followed informal intercourse between guest and members until the formal closing of the meeting. In the evening a banquet was given in our honor, a huge floral tribute standing before each plate. The members seemed to enjoy our presence, and neither Brother Grassmann nor ourself will ever forget the event, with its many lasting impressions. We partook of a feast of love, for the brothers "called us," treated us as they did, to demonstrate their love for our Order; and we enjoyed being where we were because we knew that but a short distance east a high wall and a Cossack's gun would refuse us fellowship, even admission.

"Odd Fellows' Day." — It is held biennially, in the year wherein no session of the Grand Lodge of the realm is held, at some city selected for its central location, or the sights it offers; the meeting usually beginning with Whitsunday, and lasting for several days. It is a sort of general parliament of the membership, without a sergeant-at-arms, but the Grand Master of the state and the Grand Sire attend, and watch the proceedings to prevent the introduction of improper matters. The members come from the four quarters of the land, and bring their families. Members only attend the business meeting, whereat orations are made, essays and lectures delivered, and laws explained. Whosoever wishes to discuss a point must give previous notice; and that being given, the matter is subject to debate. Members of high or low standing in the Order have equal privileges. The great usefulness of Odd Fellows' day lies in the fact that it brings together the people of the Order, whose erroneous opinions are corrected by the highest officers present; whose just demands are more readily heard and asserted than in the regular way. At first opposed to the holding of these meetings, the Grand Lodge of the realm now encourages them, and in so doing, in the writer's opinion, it acts wisely. At the close of the business meeting the members and their families join in a general excursion. Much that we have related applies equally to other countries on the European continent.

General Summary. — The Grand Lodge of the German Empire has under its jurisdiction six district Grand Lodges: Silesia-Posen, Brandenburg, Schleswig-Holstein-Hamburg, Hannover, and Würtemberg, with sixty-three lodges; and six more lodges and nine encampments under its immediate jurisdiction. There has not been, and probably never will be, a Grand Encampment in Germany; representation in the Grand Lodge is denied to encampments. The membership in Germany has risen to 4024. During the last four years, under its limited system of relief, the sum of 60,330.90 marks was, nevertheless, paid for relief. The receipts during said four years, — two terms of the Grand Lodge, — amounted to 409,324.19 marks. Initiations during that time amounted to 945, about twenty-five *per centum* of the entire membership, and this fact speaks strongly of the prosperous condition of the Order in Germany. There were 426 dismissed by card (many being taken to start new lodges); 169 members were suspended; 94 died; and only 19 were expelled, during the four years. Germany's prospects for increase in membership are good.

Honors awarded. — Much of the prosperity of this Grand jurisdiction is due to the efficient work of the able men who stand at its head, who lead in its affairs. Paul Gerlach, at present the Grand Sire of the Grand Lodge of Germany, has been reëlected to that important position full three times. He is careful and cool, a noble pattern of a presiding officer; hence he commands very general respect, is supported by all sections of the land. As Grand Sire he has large representative duties to perform, and in his unbounded hospitality is fully seconded by his excellent wife. Government Secretary Meyendorff has, as Grand Secretary, been his able aid, and has wielded the Order's pen almost from the time of its institution, and is one of the most genial of men. Among the prominent brethren moulding and shaping the Order's course and work, we name: Ferdinand Ascherson, Past Grand Sire, Grand Master, of Brandenburg; Herrman Seelmeyer, Past Grand Master, and Ludwig Brandt, Past Grand Representative, of Brandenburg; Gust. Goldschmidt, Past Grand Master, Grand Treasurer, and Emanuel Schweitzer, Grand Master, of Silesia-Posen; Eugene Grimm, Grand Representative, of Leipsic. There are others just as able, but we have not space to record their names.

CHAPTER III.

ODD FELLOWSHIP IN SWITZERLAND.

Geographical and other Features. — The republic of Switzerland adjoins Germany on the north, Italy on the south, France on the west, and Austria on the east. It contains about 15,721 English square miles, with

a population of 2,918,179. It is divided into twenty-two cantons or states, and is about one hundred and eighty miles wide from east to west, and one hundred and thirty miles from north to south. The land in the northern and western cantons is comparatively flat, serving for agricultural, dairy, and grape-raising purposes; the remainder is mountainous, with many fertile valleys, and every *foot* of ground, fit for cultivation, *is used.* Wood-cutting and carving is one of the chief employments of the people in the mountainous parts; in the cities there are many factories. The fact that the commerce of this inland country has, in proportion to population, exceeded that of any other European continental country shows its importance.

The cantons of Switzerland are either absolute or representative democracies. In the cantons of Uri, Appenzell, and Unterwalden, of the former, you may still see the Landgemeinde (Lands-congregation) meet and make laws in the open air. The Landamman presides with the "swords of justice" driven into the ground before him, as an evidence of his authority. The decision is by a "show of hands," counted by the "Waibels," in ancient costume, and as they, also, announce the result, they are important persons in these assemblies of the people. The latter class of cantons are governed by one house called the "Grand council." The central authority of the republic, as a body, is held by a double house, a "Council of estates" (classes) composed of forty-four members, two from each canton, and a "National council" of one hundred and thirty-five members, elected by the cantons in the proportion of one for every 20,000 of its inhabitants. The executive authority is delegated by these two bodies to a "Federal council" of seven members holding office for three years, and electing one of their number its president. The judicial power is vested in a high court of appeals, elected by the two houses.

In the western portion of Switzerland the people speak French; in the southern, in the mountain defiles of the Grisons, the Romanesque or Romaunsh — a remnant of Latin with a large admixture of French — is spoken; in the other southern cantons, especially in Ticino, the Italian is the language of the people; in the remaining cantons the German language prevails. Seven of the cantons, to wit, Lucerne, Zug, Schwyz, Uri, Unterwalden, Valais, and Ticino, are Roman Catholic as to religion; the remaining are mostly Protestant. In no land is education, general education, more widely diffused than in Switzerland, which, small as it is, supports five universities. Questions of state application, as to laws and measures, are often submitted to popular vote, — a so-called *referendum.* The Swiss people are frugal, industrious, brave, but tenacious of their civil rights. The so-called "cantonal spirit" prevails to a great extent, arraying one canton against the other. All "stand by" one another, however, when the country is assailed by foreign enemies, to maintain a liberty

and an independence gained and guarded at the cost of much blood, and proudly held intact for six hundred years.

Odd Fellowship introduced. — Into the German-speaking, Protestant portion of Switzerland only did Brother Doctor Morse succeed in introducing our Order. Success, in a limited way, seems to have followed his efforts in the republic from the beginning. He had at the commencement of his work the efficient aid, willingly granted, of our minister to Switzerland, the Hon. Horace Rublee.[1] The Swiss government not only did not interpose any objection to the Order's introduction, but, on the contrary, the largest Swiss canton, that of Berne, through its legal authorities, gave Doctor Morse a direct invitation to plant Odd Fellowship in that state, welcoming him to his task, a fact without parallel in the annals of our Order. On the 19th of June, 1871, as stated, Brother Doctor Morse, accompanied by Brothers Schaettle and Bernheim, — who rendered great service on the occasion, — instituted Helvetia Lodge, No. 1, at Zürich, in the canton of like name. As to the early history of the Order in Switzerland we have few facts and authorities, especially after Brother Morse's departure, in the summer of 1871. It appears, however, that on the 29th of October, 1872, Pestalozzi Lodge, No. 2, was founded at Baden; followed by the institution of Fellenberg Lodge, No. 3, at Berne, the capital of the republic, on the 20th of January, 1873. These three lodges never abandoned work, they still exist and are model lodges.

The Grand Lodge of Switzerland. — On the 22nd of April, 1874, a charter was granted to these three lodges, and a Grand Lodge was instituted in Switzerland, by F. S. Ostheim, Past Grand Sire, of Germany.[2] John Emanuel Grob, an orator of much merit, and yet an active member of the Order, was the first Grand Master. His Grand Lodge was subordinate to the Grand Lodge of the United States.

In 1875 the number of lodges had increased to five. In 1877 Rudolph Aschmann, District Deputy Grand Sire of Switzerland, reported as many as seven, and that two more were in progress. The Order in Switzerland owes much to Brother Aschmann, who was a secretary in the minister's office at Berne. In course of time he became District Deputy Grand Sire. He was highly esteemed on account of his pure character, and under his administration the Order grew in the republic; unfortunately he died in March, 1878, having just received notice of his appointment as United States consul at Berne.

Grand Secretary Vogel was appointed District Deputy Grand Sire in Brother Aschmann's place. Under his administration we read of a Grand

[1] *Note by the Editor-in-Chief.* — As we read proof on this page, Mr. Rublee, who was Editor-in-Chief of the Milwaukee *Sentinel* (Wisconsin), passed away. He died October 19, 1896, and was born in Berkshire, Vermont, August 19, 1829.

[2] Journal of the Grand Lodge of the United States, 1874, p. 6106.

Lodge session at St. Gallen, Gottlieb Maeder in the chair. In the records of this meeting we find for the first time the name of Carl Imfeld Ronca, who was elected Deputy Grand Master. Reports of unexampled stagnation as to business are noted; one lodge, Rousseau, No. 4, at Biel, was dissolved, and yet efforts were made to extend the Order.

Quasi-Independence. — Soon after the session the jurisdiction was again visited by Brother F. S. Ostheim, a zealous worker in the Order, and he held a "school of instruction" at Zürich. Brother Ostheim, to whose reports we are indebted for a history of this period, found many objections made to encampments, but a strong desire prevailed for a *quasi*-independent charter, similar to the one granted to Germany. Upon his advice, however, a petition for an encampment was circulated, and soon afterward, at an extra session of the Grand Lodge held at Lucerne, a petition was ordered sent to the Grand Lodge of the United States, for a *quasi*-independent charter. It was signed by eight lodges: Helvetia, No. 1; Pestalozzi, No. 2; Fellenberg, No. 3; Zschokke, No. 5; St. Jacob, No. 6; Sentis, No. 7; Waldstaette, No. 8; and Rheinfall, No. 9. The petition was not received in America until Sept. 28, 1878, after the Grand Lodge had adjourned. At the next session thereof, it was referred to the standing committee on petitions, who reported adversely however, submitting that the extraordinary powers asked should not be granted to *only eight lodges;* and its report was confirmed.

This action proved as detrimental to the jurisdiction as it was disappointing to our Swiss brethren. Self-government had been granted to the monarchical German; but was refused to the republican Switzer, because — in a very small though independent state — he had but a small membership and few lodges. Lodges began to surrender their charters, and the membership decreased. Misfortunes seldom come singly; this unfortunate action was followed by a disastrous loss. Again, the Order was bereaved by the death of a beloved, zealous District Deputy Grand Sire, Brother Vogel, Aschmann's worthy successor, who lost his life about the 19th of May, 1880, by falling over two thousand feet while climbing the mountains, in the canton of Glarus.

In 1880 the membership was reduced to 273, in 1881 to only 241. In 1882 Lodge, No. 5, was dissolved, and the Order shown to be in a very unsatisfactory condition. The Grand Master complained that many of the members objected to the abolition of their mortuary fund, others to the new ritual, which he said they did not want; that their national rights should be considered (by the grant of independence); that their amended constitution should be approved. The last complaint was met by an approval of the document in question, in 1882, many erroneous sections having been "stricken out," the errors showing how widely on the same subject our views differ from those held in Switzerland. The Grand

Lodge of the republic was required to comply with the new law ordering work to be done in the Third degree.

In 1885 new appeals for independence were made, and the Sovereign Grand Lodge was informed that the membership had fallen to one hundred and eighty-eight in seven lodges, two of which, with about forty-eight members, were about to suspend work for want of proper meeting-rooms. Two did surrender, Lucerne and St. Galles; and, in 1885, but five lodges were left, — those at Basle, Berne, Baden, Schaffhausen, and Zürich, — but the membership of the lodges surrendering was transferred to the remaining bodies. A better and more courageous spirit now made itself felt. The new year showed a small gain in membership, followed by a like small gain in 1888. An encampment was instituted, the only one in Switzerland. Brother Rudolf Weber, until then District Deputy Grand Sire, resigned, and Past Grand Master Carl Imfeld Ronca was appointed in his stead. This able and beloved brother saw the darkest days of Swiss Odd Fellowship. He was also to see its redemption and rise to prosperity. His admirable government did much to bring about this era. Gains in membership were shown during the next succeeding years. Still the membership was restless and displeased "for want of their independence," as they called it.

Visit of the Special Deputy Grand Sire. — In 1890 the jurisdiction was visited by the Special Deputy Grand Sire of the Sovereign Grand Lodge, Brother Herman Block, who examined fully into the condition of the Order therein, and had a long and earnest consultation with its members as to its welfare and the best method of bringing about a new order of affairs. He recommended that the Sovereign Grand Lodge grant Switzerland's persistent prayer for a *quasi*-independent charter. His report was received, considered, and action as to Switzerland was deferred for one year.

In 1891, its membership having risen to two hundred and forty, the Grand Lodge of Switzerland formally renewed its petition to the Sovereign Grand Lodge for *quasi*-independence, making a strong showing as to its *right* to the same. Grand Sire Campbell had indorsed the petition. The Sovereign Grand Lodge referred it to the standing committee on foreign relations, and, upon the favorable report of that committee, it was ordered that Switzerland's prayer be granted; that it have and receive an amended charter, with like powers and limitations as are contained in the *second* charter to Germany; holding that "the Republic of Switzerland, being politically an independent government, was, although small in membership, entitled to self-government in the Order as well." An amended grand charter was accordingly made.

Progress under an Independent Charter. — The 13th of February, 1892, was, by the Order in Switzerland, set apart to rejoicing and festivity. On

that day, in the hall of Helvetia Lodge, No. 1, at Zürich, the Grand Lodge assembled in extra session, Grand Master Arnold Ernst presiding, with a large attendance of all its representative members and past grands of the Order. The Special Deputy Grand Sire for Europe, accompanied by Past Grand Sire Bernheim, Deputy Grand Sire Schaettle, and Past Deputy Grand Sire Eberbach of Germany, appeared with the new charter. An agreement to receive and abide by the same having been signed, he affixed his high commission to the chair, took it, under authority of the august head of the Order by him represented, and transformed the Grand Lodge of Switzerland into a *quasi*-independent Grand Lodge. Brother Arnold Ernst was elected first Grand Sire.

In the afternoon the special deputy publicly installed the officers-elect, many members being present, amid great solemnities, a Catholic priest, our brother the Rev. Doctor Wrubel, of the Old Catholic persuasion, officiating at the organ. The special deputy held a "school of instruction," and translated the charter and contract into German while in the republic.

Thus Switzerland was finally made independent, — as independent as the unity of the Order would permit, and as independent as any jurisdiction in Europe. The correctness and wisdom of the action of the Sovereign Grand Lodge, in placing the jurisdiction upon this standing, has been proved by the progress of the succeeding years. Our territory, Protestant German-speaking Switzerland only, is very small; but the membership therein has risen from two hundred and forty to three hundred and fifteen, and is constantly increasing. This gain is satisfactory.

Official Standing. — At the head of the jurisdiction stands Grand Sire Kurt Demme, grand councillor of the canton of Berne, a man excelling in philanthropic enterprises in a philanthropic country. He is ably supported by Brother Fritz Kunz of Berne, as Grand Secretary. In the membership there are many Italians, notably Ercole Bernasconi, an assistant postmaster-general. Switzerland is fortunate in possessing so much talent among its members; it has soldiers, poets, preachers, and statesmen in the Order's ranks. Entitled to lasting credit for unceasing, effective work in the Order is our Brother Carl Imfeld Ronca, colonel of infantry, instructing officer at Zürich, Past Grand Master, and for many years our District Deputy Grand Sire in the republic.

CHAPTER IV.

THE ORDER IN DENMARK.

Government and People. — The kingdom of Denmark is composed of the province of Jutland, on *terra firma*, and a number of islands in the

Baltic sea, on one of which, Sjelland, Kopenhagen the capital is situated. The Faroe islands and Iceland and Greenland, also belonging to it, have no interest to us, and are not taken into consideration. On the north it is bounded by the stormy Skagerrack, and on the east by the Cattegat, the Sund, and the Baltic; on the south by the German Empire, and on the west by the German ocean, or North sea, called by the Danes the "Western sea." Denmark proper, as bounded above, in 1890 had an area of 14,533 English square miles, with a population of 2,172,205. It has but six cities with a population above 16,000. Denmark is a liberal constitutional monarchy, governed by a king and two houses, — Landthing and Folkething. The royal family is deservedly much beloved; the king and queen take great interest in our Order. The Danes — plain and frugal, as are all the people of the North — possess high culture, much acumen, and great politeness. Kopenhagen, their capital, is often called "the Paris of the North." In character they are persevering and brave.

Odd Fellowship in the Kingdom. — Our Order's history in Denmark dates from the year 1878. On the 30th of April, of that year, parties at Kopenhagen, members of the Order, were granted a warrant by Grand Sire John W. Stokes, and on the 29th of June, 1878, Brother E. Praetorius, Grand Sire of the German Empire, who was commissioned to that end, instituted the first lodge on Danish soil, Denmark Lodge, No. 1, which, at its own request, was placed under the jurisdiction of Germany. The Grand Lodge of the United States repaid about $100 of the expenses incurred in the creation of this lodge. Losing sight of the usages of our Order, the Grand Lodge of the German Empire erroneously inferred (from the fact that Denmark Lodge, No. 1, was placed under its jurisdiction) that all the jurisdiction of Denmark had been ceded to it, — which was contrary to the usage and subversive of the principles to which Germany owed its own *quasi*-independence, to wit, that politically independent states, wherein the Order has found a home, should have as much as possible independent government in the Order, — and proceeded to institute subordinate lodges in Denmark on its own motion and authority, without regard to the Grand Lodge of the United States. Several bodies of our Order were thus instituted.

Controversy with Germany. — In 1882 Grand Sire Glenn reported to the Sovereign Grand Lodge that, notwithstanding protest, Germany had continued to form lodges in Denmark, until he had felt constrained to protest against such action to Grand Sire Lesser of the German Grand Lodge. That astute officer and able statesman referred the protest as to what had been done to his Grand Lodge, but instantly sent to Grand Sire Glenn the application and papers in his hands praying for the institution of Fyen Lodge, No. 5, to be located at Odensee, Denmark. Grand Sire Glenn reported that the Grand Lodge of the German Empire could

not legally charter lodges in Denmark (simply because a lodge therein had been put under its jurisdiction), and quoted an American decision on the point, made in 1873,[1] against California and Oregon, which had chartered lodges in Washington, Nevada, and Idaho; single lodges in said last-named territories having been put under their jurisdiction. The question involved was considered by the committee on foreign relations and all the Danish bodies: Denmark Lodge, No. 1; Scandinavian, No. 2; Nordstern, No. 3; Progress, No. 4; Waldemar Encampment, No. 1; and Caroline Amalia Rebekah Lodge, having petitioned the Sovereign Grand Lodge to be taken under its immediate jurisdiction, the request was also considered by the standing committee on petitions.

It was decided that the prayer of the petitioners should be granted, new confirmatory charters issued, and said bodies be taken under the immediate jurisdiction of the Sovereign Grand Lodge, excepting only Denmark Lodge, No. 1, which was directed to first procure the assent of the Grand Lodge of the German Empire, having been placed under that Grand Lodge's jurisdiction on its own motion. The other lodges, etc., were granted immediate relief, because they had been chartered under a power erroneously assumed by Germany. Denmark Lodge, No. 1, afterward secured said consent. This important question being settled and adjudicated, the Order grew steadily in Denmark.

The Order's Progress. — In the year 1883 Lodges Nos. 6, 7, 8, and 9, and Excelsior Uniformed Degree Camp, No. 1, were chartered. A petition of Waldemar camp that no other encampment be chartered in the jurisdiction without its consent was denied. A petition was presented this year by six Danish lodges praying for a Grand Lodge charter to cover Denmark, Sweden, Norway, — three independent kingdoms. Under the ruling in the case of Germany, above quoted, it could not be granted as to Sweden and Norway; and there not being the necessary number of lodges in Denmark entitling it to a grand charter, the petition was "laid over" until the session of 1884.

The Grand Lodge of Denmark. — The necessary number of lodges having been reached, soon after the close of the session of 1883, the Grand Sire in the *interregnum* issued a charter for a subordinate Grand Lodge in Denmark; and on the 21st of April, 1884, it was instituted at Kopenhagen by District Deputy Grand Sire Andreas Holck, under the name and title of the "Grand Lodge of the Kingdom of Denmark." The Sovereign Grand Lodge confirmed the charter.[2] It runs to the first ten lodges chartered, and is in the usual form, except that it provides that the Grand Lodge of Denmark shall not be liable for representative tax, nor the Sovereign Grand Lodge liable to pay its representative: "Conditions prescribed for Grand bodies not on the American continent." Said Grand

[1] Journal of the Grand Lodge of the United States, 1873, p. 5887. [2] Journal, 1884, pp. 9521, 9522.

Lodge's constitution was approved in 1885, and it was given jurisdiction over Scania Lodge, No. 1, instituted at Malmö, Sweden; and in 1888 over Veritas Lodge, No. 2, at Trelleborg, Sweden. At the institution of its Grand Lodge Denmark had 1500 members; in 1887 its membership had grown to 1923.

In 1888 a petition praying for a *quasi*-independent charter, similar to Germany's new charter, was received from Denmark; said charter to include Denmark, Sweden, and Norway. There were no lodges in the kingdom of Norway, but there were three in the kingdom of Sweden, — two under Danish, and one under our own immediate jurisdiction (Amicitia, No. 3, of Malmö). The consent of the last lodge to the plan was not produced, and action had to be postponed. In 1889 the same application was renewed; but the Swedish lodges objecting, it was indefinitely postponed. Desirable as the project of uniting the three Scandinavian kingdoms in one Grand body may seem, it cannot be accomplished for a long time, if ever, on account of national disputes and difficulties between Norway and Sweden; these, apparently, becoming more intense every year. Our Order may be planted in Norway by Denmark, the two countries speaking the same language; but once established, there is no prospect of its ever uniting with Sweden; the two countries, although united in the person of one and the same king, having different laws, flags, ministries, language, and views, and hot disputes. Sweden has quite an aristocracy, for example, while Norway abolished all degrees of nobility long ago. Even a customs line divides the two kingdoms. We have often held we ought not to join two nations in one Grand body.

In 1889 a question was submitted by Denmark, which unfortunately was poorly translated, and hence perhaps not fully understood by the committee on foreign relations, to whom it was referred. The committee understood the question[1] to be: "Whether a grand lodge could order or permit its subordinates to form a mutual insurance association against sickness, or assess their members for the payment of benefits," and answered it in the negative, and quoted *Digest*, §§ 404–408, *New Digest*, 499. As we understand it, the question was simply if all the lodges of the jurisdiction might not unite and proportionally pay the benefits paid by each lodge, thus saving weak lodges from surrender on account of temporary inability to pay a benefit burden, thus materially strengthening the members' assurance of the receipt of his benefits by pledging the jurisdiction for their payment.

An Independent Jurisdiction. — In 1889 the membership in Denmark had increased to two thousand. The Sovereign Grand Lodge, upon the report of its foreign commissioner, expressed its willingness to grant a *quasi*-independent charter, for Denmark only, whenever the jurisdiction

[1] Journal, 1889, p. 11,226.

should formally apply for the same. Application in due form was made at the succeeding session by the Grand Lodge of Denmark, showing it had twenty-six lodges, one Rebekah lodge, one hundred past grands, three encampments, and over two thousand members, claiming its right to such a charter according to the usage and practice of the Order and the established precedents of the Sovereign Grand Lodge. The Sovereign Grand Lodge granted the application; and on the 19th of June, 1892, its special deputy for Europe, Brother Herman Block, appeared in the Grand Lodge of Denmark with said charter, for the purpose of transforming it into a *quasi*-independent body. A contract was submitted containing a promise to abide by, and comply with, the terms of said charter, and it was unanimously adopted. Thereupon the act of transformation took place, and, the organization of the body being perfected, the special deputy surrendered the chair to the Grand Sire-elect, Doctor Petrus Beyer, and delivered the amended Grand Lodge charter. The receipt of the charter and proceedings thereunder gave great satisfaction to the Grand Lodge of Denmark, which ordered a letter to be written to the Sovereign Grand Lodge, thanking it earnestly for its liberality to the Danish jurisdiction.

Statistical Particulars. — Denmark has ever been prosperous since the receipt of its *quasi*-independent charter. Not counting the Swedish, it has twenty-two lodges, with two thousand members, and several encampments. During the last term it expended 40,922.77 crowns (29¢) for benefits; its receipts were 117,318.05 crowns; and its invested property is 606,116.86 crowns. On Nörrevold Boulevard in Kopenhagen, the capital, wherein a large number of its lodges are found, the Order has erected a temple, — an imposing structure. Many country lodges own their own homes. Benefits are paid in this jurisdiction "As soon as a member's sickness exceeds a certain number of weeks."

Credit awarded. — At the Order's head in this jurisdiction stands Grand Sire Doctor Petrus Beyer, several times elected to that position. He is beloved by government and people. His king, who loves the Order and its influence for good, to honor Odd Fellowship as well as the Grand Sire, dubbed him "Knight of the Danebrog." Brother E. D. Jacobsen is Deputy Grand Sire. He is a man of large heart and great ability, a standing answer to anti-Semitic charges. Among other leaders in the Order we should name Doctor Eric Holst, medical inspector at Rinkjobing, on the west coast of Jutland, who is very popular. The learned Doctor Goos, professor of laws, long the king's minister of culture and education, is chairman of the judiciary committee.

No history of the Order in Denmark is complete, however, which omits to speak of Andreas Holck, counsellor of justice. He has been attached to Odd Fellowship from its first introduction, and is still one of its chief leaders, devoting his energy and a large portion of his means

as well to the purposes of our Order. His life-sized portrait in oil graces the temple in Kopenhagen. To him the historian may justly point as one who can and does sacrifice private advantage to public welfare, subordinating his own ambition to the good of the Order. His ability as an orator is conceded even by the Grand Sire, himself an able speaker. Intending to welcome us at the grand banquet in Kopenhagen, the Grand Sire arose, and turning to him appealed: "Here *I* a-m, *Moses;* 'Aaron' Holck, do thou do the talking."

CHAPTER V.

THE KINGDOM OF SWEDEN.

Geographical Position and Government. — At an early date the kingdom of Sweden opened its boundaries to our Order. Its reception was for a time confined to towns on the Baltic sea, opposite Denmark. For Sweden, while it is a country of vast resources, is, also, a land of vast distances. It is rich in minerals, rich in timber; its commerce is extensive, — but it takes thirteen hours on a courier train to go from Malmö, opposite Denmark, to Stockholm, the capital. The city of Sundswall, toward the north from Stockholm, is as distant from it as it is itself from Malmö, and Sundswall is situated only about in the centre of Sweden. Lulea, Haparanda, and cities "up North" can be reached only by several days of steamer travel.

Sweden is bounded on the north and west by Norway, on the southwest and south by the Cattegat; on the southeast and east by the Baltic sea, the Gulf of Bothnia and Russia toward the north. Its area is 170,000 square miles; its population in 1881 was 4,572,245; its length is 969 miles; its width is from 150 to 280 miles. Sweden is divided into three great provinces: Norrland, Svealand, and Götaland. Our Order has lodges in the latter two, but we hope to soon enter Norrland. Laws are made by the king and two chambers, the latter elected by ballot on a property and age qualification. The Swedes are Lutherans. They are sober, steady, industrious, temperate, and brave.

Sweden is an independent kingdom; but has the same king as Norway. It is now a question at issue between the two lands, how far they are connected by this tie. The language is Swedish, reminding one of the ancient Gothic. The following history of our Order in this jurisdiction, nearest the pole, is written from data kindly furnished by Grand Secretary Fred Geijer of Sweden. It appears that Odd Fellowship in Sweden first came from Denmark.

Introduction of the Order. — On the 11th of June, 1884, an Odd Fellows' club was formed at Malmö, in the province of Schonen (Scania in Latin), resulting in the chartering of a lodge, Scania, No. 1, on the 29th of October, 1884. E. A. Gyllenberg, with two others, were the first native Swede Odd Fellows. Brother Gyllenberg is to-day an officer of the Grand Lodge of Sweden. On the first day of November of that year the first hall of the Order, that of Scania, was dedicated. Through the efforts of Scania Lodge Veritas Lodge, No. 2, at Trelleborg, in its neighborhood, and Amicitia Lodge, No. 3, also in the city of Malmö, were chartered, respectively, the 4th of November, 1887, and the 1st of August, 1888. Scania and Veritas lodges were put under Danish jurisdiction; while Amicitia Lodge, as well as all lodges subsequently chartered, remained under immediate American jurisdiction. On the 12th of October, 1891, at Malmö was instituted the first Swedish encampment, Suecia, No. 1. The Order having thus secured a firm hold of the southwestern portion of Sweden, of Schonen, or Scania, steps were taken, under the leadership of Anders Krook, now Grand Warden of Sweden's Grand Lodge, to introduce it into Stockholm, on the east coast. A club was soon organized, bearing the name of Sweden's famous son, John Ericson; and on the 20th of July, 1892, it was transformed into John Ericson Lodge, No. 4, by Sven B. Lycell, an indefatigable worker in the field of our Order.

In 1893 brothers of Malmö, led by N. A. Ewald, Past Grand, a member of the Swedish Grand Lodge, instituted Concordia Lodge, No. 5, at Eslöf. In the succeeding year a second lodge was called into life at Stockholm; Holmia, No. 6, soon followed by the creation of Wasa Encampment, No. 2, at the same place. In October, 1894, Westmannia Lodge, No. 7, was instituted especially through the effort of Brother Lundin, of Stockholm, also at present of Sweden's Grand Lodge. Thus it will be seen that the Order spread from two points in Sweden, directly opposite each other, on the west and east coasts; and it took fourteen hours of railroad travel to go from one point to the other. The Malmö territory was under two jurisdictions, and in that city recourse to the visiting card became necessary before visits could take place. A part of the jurisdiction was governed by the Sovereign Grand Lodge, the other by Denmark.

The Grand Lodge of Sweden. — In this condition of things the Sovereign Grand Lodge, upon the relation of its special deputy grand sire, resolved to use its best efforts to form the lodges upon Swedish soil into a Grand Lodge, before the constitutional number of ten had been reached. A Grand Lodge charter was ordered accordingly to be issued upon the application of all the Swedish lodges. Its issue was requested before it could be executed. On the 18th of November, 1894, Linnea Lodge, No. 8, was created, at Ystad, near Malmö, and Anders Krook had carried the

Order's banner from Stockholm to Gothenburg on the west coast, creating there a lodge, bearing the name of Sweden's hero king, Gustavus II., Adolphus Lodge, No. 9.

On the 29th of October, Scania Lodge celebrated the tenth anniversary of the Order's introduction into Sweden. On Monday, the 8th of July, 1895, the Grand Lodge of Sweden was instituted by Special Deputy Grand Sire Block at Stockholm, ably assisted by Doctor Petrus Beyer, Grand Sire of Denmark. Having instituted the Grand Lodge, an election of officers was held, and they were duly installed. William Laurentz, of Stockholm, our District Deputy Grand Sire in Sweden, was elected Grand Master; Gustave Smith, of Trelleborg, Knight of the Danebrog (until now the Danish District Deputy Grand Sire), Deputy Grand Master; Anders Krook, Grand Warden; Fred Geijer, Grand Secretary; and S. B. Lycell, Grand Treasurer. The Grand Lodge commenced work with nine subordinates and about eight hundred members. A tenth lodge, Victor Rydberg, No. 10, was, later, instituted by Grand Master Laurentz at Stockholm. The Sovereign Grand Lodge, at its session in 1896, gave Sweden a *quasi*-independent charter similar in terms to that of Denmark, emphasizing the *unity* of the Order, "one body with one head."

CHAPTER VI.

ODD FELLOWSHIP IN THE NETHERLANDS.

The Netherlands. — The exact reason why the growth of our Order in this kingdom has not been rapid, why it has lingered, and at times seemed about to die, we are unable to explain. Perhaps a lengthier residence at Amsterdam might disclose it. Truth compels the statement that its progress in Holland had not been satisfactory. Questions arose, disputes among the small membership were frequent, and appeals for aid multiplied, addressed both to the Sovereign Grand Lodge and to continental European jurisdictions. Lately a decided change for the better has taken place. In the Netherlands, commonly called Holland, we have at present only four lodges, all in the city of Amsterdam; in no other part of the populous, active kingdom have the members of the Order been able to secure a foothold for Odd Fellowship. The membership numbers 219, a very large majority being Hebrews, a fact which ought not to be decisive, however, of questions, for among the most energetic pioneers of the Order in Europe are brothers of the same faith, in Silesia-Posen, than whom no more worthy members can be found. They never ask for favors, but prefer to give them.

First Lodges. — The Netherlands have a population of 4,548,596, living

on an area of 12,630 square miles, and as the result of eighteen years' work, since 1877, we have but 219 Odd Fellows. Paradys Lodge, No. 1, was started as early as 1877; Mount Sinai, No. 2, in the year following. Another lodge, Prince Hendrik, No. 3, scarcely ever had an existence. Practically (until very lately, when Ware Bataven Lodge was chartered), for a long time these two were the only lodges in the Netherlands. With these two lodges there were troubles from the beginning. Past Grand Sire Ostheim had to make three trips to Amsterdam before he could institute them. In 1879 the two lodges together reported about 100 members. Their by-laws were not approved until 1885, as numerous matters therein were not possible of approval.

In 1887 the membership was ninety-two. In that year Paradys Lodge, having appealed for aid to other lodges through Grand Secretary Ridgely, received aid amounting to $734.43 to "strengthen its widows' and orphans' fund." Its entire membership then must have been about sixty. In 1891 District Deputy Grand Sire J. Hen demanded compensation for his services. The membership was ninety-seven, and the demand was refused. He finally resigned, receiving the sum of $50.97 in settlement of all his accounts. Past Grand J. T. Philips was appointed District Deputy Grand Sire in his stead, and with his appointment a change for the better ensued. Under his administration, in 1894, Ware Bataven (true Batavian) Lodge, No. 4, and, lately, Concordia Lodge, No. 5, were instituted at Amsterdam. The membership has nearly doubled; still there is no lodge, as yet, outside of Amsterdam.

CHAPTER VII.

THE ORDER IN THE REPUBLIC OF FRANCE.

France.—We have two lodges in the city of Havre de Grace, in ancient Normandy. The first steps towards the introduction of Odd Fellowship into France were taken in 1884 through La Concorde Lodge of New York; but complications seemed to interfere, and not until the 2nd of March, 1887, was the first French Lodge, La Concorde, No. 1, instituted, at le Havre ("the haven" harbor, as Havre de Grace, Haven or harbor of Grace, is commonly called). It was instituted by Past Grand L. Bourdonnay, of New York, who demanded $1000 for his services; but it seems he received nothing, as he had agreed to do the work without charge. Lodge No. 1 soon afterward claimed seventy members. In 1880 the second lodge, Fraternité, No. 2, was chartered at Havre. In 1889 the two lodges received permission to appeal for aid to build a fine temple, which, they

claimed, would attract membership, and then they would prosper. In 1891 they were still waiting for funds, as only about 1000 francs, scarcely $200, had been collected. Odd Fellowship does not begin with the building of temples. When it has become firmly established, then it may construct temples. Neither does it care for a membership attracted by temple building; it would rather possess members whose temple is their own heart. The present French membership is eighty-two.

CHAPTER VIII.

INTRODUCTION AND WELCOME BY ITALY.

To our third outpost we look with considerable hope, although it has greater obstacles to overcome than had any other of our foreign jurisdictions. In the year 1886 a Freemason, Signor Ferdinando Bossari, editor of a paper called *Luce e Concordia* (*Light and Concord*), residing at Naples, Italy, addressed letters of inquiry to our Grand Secretary as to the work of our Order. He published the information received in his paper, which was extensively read, especially in Masonic circles. Application from Rome was, however, first made to the Grand Sire of Germany for a lodge, and by him referred to the special deputy grand sire for Europe, who upon inquiry reported adversely thereon, not finding the application sufficiently supported. In 1894, however, Signori Alberto d'Ursi, Prota Giurleo Luigi Russo, and some twenty others, native Italians, residents of Naples, made application in due form of law that they might be made Odd Fellows in order to petition for a lodge. The application was referred to the Special Deputy Grand Sire Block, who, after protracted inquiry and correspondence, indorsed the application. The Grand Sire laid the matter before the Sovereign Grand Lodge, which body ordered the introduction of the Order into Italy; and on the 12th of March, 1895, the special deputy instituted Colombo Lodge, No. 1, at Naples, Italy, with over twenty members. From that day said lodge has been steadily growing in membership. Its members are Italians by birth, of good character and station in life, are educated men, are Freemasons and sons of Freemasons. Freemasonry has numerous lodges in Italy. Our brothers in Italy joined our Order, they say, because we have a world's organization in charity, and because our practical system of benefits would be greatly to the advantage of the Italian people. We are told that the letters of Ferdinando Bossari in *Luce e Concordia* led to the Naples application. We all know the obstacles in Italy to a rapid growth of our Order; still it is good soil, and the seed planted being good, we may abide the results in hope.

CONCLUDING RÉSUMÉ.

Congratulations. — Our description of the Order's introduction, growth, and condition in Europe is concluded. About one hundred and twenty lodges, with a membership of the best material, are gathered under our banners. They float from the Norrland of Sweden, through its Svealand and Götaland, across the stormy Skagerrack in Jutland, and the Danish isles. Proudly do they wave as you cross the Königsau and enter Germany; in all its broad provinces, through Bavaria on the south, do you see them unfurled, from Inowrazlaw, at the borders of the Czar's domain, west to the Rhine. The sturdy Switzer holds them aloft as, shading his eyes, he already sees a connection with his brother at Naples in Italy. Our membership on the continent numbers about seven thousand five hundred. All these jurisdictions will grow. Holland will grow stronger in the good work. Ours has become, as an order, an institution of the globe. Its exalted position imposes exalted duties, — to live, to work for a world, in truth and in charity. Different as the forms may be under which various lands clothe their charitable work, its divine spirit is ever the same. In Europe, as in America, it abides in plain rooms and in gorgeous halls. It stands as a great beneficent body. It makes good men better citizens; and, again, the finest fibres and roots of its great plant quietly but surely creep into remote places. There their inherent strength produces finest blossoms, choicest fruit, among the needy, the poor, the decrepit, and the children.

Our Order teaches in many tongues its beautiful language of symbols, the same in all lands. We are a world-wide organization; our mission comprehends the whole human family. We must not permit a single link of our chain to be broken; we must join new ones to those we already hold. Let us strive to continue, to complete, our interwoven agency for good; and let us remember that it was not Wildey, not Ridgely, who laid the foundation of our success, but that it was laid long before their time by Him who implanted the divine image in man, that it might purify him, elevate him; and to Him be all glory and gratitude forever.

Herman Block
Special Deputy Grand Sire
for Europe

DIVISION VIII.

GRAND LODGES OF THE SOUTHERN SUN.

INTRODUCTION OF ODD FELLOWSHIP INTO THE ISLAND CONTINENT; THE CHAIN OF SUCCESSION; FIRST GRAND LODGES OF THE ANCIENT INDEPENDENT ORDER OF ODD FELLOWS; AFFILIATION WITH THE AMERICAN ORDER; THE INDEPENDENT GRAND LODGE OF AUSTRALASIA, WITH ITS CHARTERED GRAND LODGES OF VICTORIA, NEW ZEALAND, SOUTH AUSTRALIA, NEW SOUTH WALES, AND TASMANIA; TOGETHER WITH A SPECIAL SKETCH OF ODD FELLOWSHIP IN NEW ZEALAND.

By John C. Smith, *Grand Secretary of Australasia.*
By William Reid, *Grand Secretary of New Zealand.*

CHAPTER I.

ODD FELLOWSHIP IN AUSTRALASIA.

Introductory. — The great island continent of Australia, divided into the five colonies of New South Wales, Victoria, South Australia, Queensland, and West Australia, with the two contiguous island colonies of New Zealand and Tasmania, form the Australasian group. Each colony has its own system of constitutional government, and (with the exception of having a governor appointed by Great Britain) is, in effect, an independent state; with all the petty jealousies continually arising which such a system is bound to produce and foster.

For many years a federation of the colonies has been proposed, but there has never been much earnestness in the business; those who talked the loudest and longest in its favor, apparently wanting only some very slight excuse to drop federation and take up the next popular cry.

Just at the present time there are indications that federation may be realized in the near future; for the various colonies, except New Zealand, are making arrangements for the election of representatives to a Federal Assembly, for the purpose of laying down the lines on which the colonies should unite, and to draw up a constitution for the new commonwealth

"THE BROTHERHOOD OF MAN."

of Australasia, which the present century, — now nearing its close, — may yet see an accomplished fact.

Absence of Records. — In writing a history of Australasian Odd Fellowship, an initial difficulty presents itself, in the fact that no reliable records are obtainable to show when and how the Independent Order of Odd Fellows made a commencement in this new southern land. It is a true saying: "For every effect there must have been a cause"; but the causes which led to such results as are with us here to-day, if not exactly lost in the dim vista of the past, have been so briefly and imperfectly recorded, — with frequent breaks in the chain, — that those who are interested will have to be more content with the knowledge that Odd Fellowship is an accomplished fact in Australasia, than with the abundance of the several links that bound us first to England and of late years to America.

First Introduction. — That Odd Fellowship became acclimatized on the shores of Australia over sixty years ago is evidenced by a copy of by-laws issued by the brethren of the Australian Grand Lodge, of the Independent Order of Odd Fellows, instituted at the Saracen's Head inn, King street, Sydney, on the 24th of February, 1836. This little book of laws was kindly lent to me by a past grand of Columbia Lodge, No. 66, Melbourne, Victoria, who had heard of my quest for scraps of early history, and was delighted to assist me. There is an introductory address appended to the by-laws, of which I subjoin a portion: —

"The cultivation of friendship, the pleasures of good company, the improvement of morals, the advancement of benevolence and charity, are the primary objects; for the attainment of which, a few individuals on the 24th of February, 1836, formed themselves into a lodge of the Order of Loyal and Independent Odd Fellows, in the city of Sydney, in the colony of New South Wales, . . . remembering always that the grand design of Odd Fellowship is to link its members together in charity, friendship, and brotherly love; also to impress upon their minds the dictates of truth, honor, and justice. Among the numerous societies in the 'mother country,' none rank higher than the Independent Order of Odd Fellows, for ameliorating the misfortunes of its brethren. Thus, there is Odd Fellowship; and as it is an odd name without the lodge, so its manner is equally odd within. The awfulness of the odd and instructive ceremony; the odd appearance of the lodge itself; the odd appearance of the officers in their respective stations; the odd silence that prevails; the odd mode of honor paid to the three chairs; the three powerful links of friendship, charity, and harmony, that bind them together, and the odd method of adapting a rational pleasure to accomplish one of the noblest and grandest odd ends that can possibly grace the human breast, fill the mind of every new brother with a satisfaction and surprise that far exceeds his most sanguine expectations. The members of the Order he finds as a family of brethren, among whom the welfare of the whole constitutes the happiness of the individual. Each conceives himself bound to contribute to the general fund of enjoyment; good humor and good-will are the characteristic features of the fraternity; Friendship, Love, and Truth is the motto. Truth ought, therefore, to reign on the lips, Love over the affections, and Friendship in the heart of every Independent Odd Fellow."

The Succession. — "In the memory of the oldest inhabitant," etc., is a phrase often used by newspaper reporters, when writing of a thunderstorm or flood, or harvest or famine, as the "biggest thing" of its kind

known for generations; and if it should be found, afterward, that the report does not quite square with the facts, the writer is enabled to put the *onus* upon the "oldest inhabitant." So right here I am going to introduce my "oldest Odd Fellow," in the person of Brother Thomas Walne Wright, Past Grand Master, of Melbourne, Victoria, to whom I am indebted for much of the valuable information which enables me to put the links of the broken chain together, and prove, beyond a doubt, that the present lodges of the Independent Order of Odd Fellows, in Australasia, descended in direct succession from the Australian Grand Lodge, from whose by-laws I have just quoted.

Brother Wright claims to be the oldest member of our organization in Australasia, and I believe his claim is undisputed. He is now in his eighty-sixth year; and, although in failing bodily health, his mental faculties are unimpaired, and his memory of events and their proper sequence is wonderfully correct. Brother Wright was initiated as an Odd Fellow in the Apollo and Hercules Lodge, which he says was opened under a warrant from South Australia on the 20th of May, 1849. There is a little uncertainty as to the Order to which this lodge belonged, but its existence was ephemeral, lasting only about two years; when Brother Wright was accepted by the Duke of York Lodge, No. 1, on the 28th of September, 1851. On the second night after joining, he took an appointed office in the lodge, and has never been out of office since. He has been Grand Master of the Grand Lodge of Victoria, Grand Treasurer of the Grand Lodge of Australasia, and is now Grand Chaplain of the Grand Lodge of Victoria; which position he has held for eighteen years, and will probably continue to hold to the end of his earthly pilgrimage. He is reverenced by every member of the Order in Victoria; and, although we are prepared to admit that there are grand old Odd Fellows in other parts of the world, a better one than our genial, generous-hearted old friend and brother, "Daddy" Wright, we Australians think there cannot be.

After this digression I must take my readers back a few years to a time when lodge matters were somewhat mixed, and before Brother Wright became a member. In 1840 some residents of Victoria, — which was then known as Port Phillip, — made application, to the Australian Supreme Grand Lodge of the Independent Order of Odd Fellows in New South Wales, for a dispensation to open a lodge in Melbourne, which was granted to Messrs. Greeves, Hayes, and Strode, who organized the Australia-Felix Lodge.

A curious circumstance has been related to me in connection with this lodge; which is, that the members who were instrumental in establishing it, and the members who afterward joined, were for some years under the impression that it was a Manchester Unity lodge. Shortly after the discovery of the error, the lodge "broke up," when, it is said, the members

divided the funds among themselves; and the after events go still further to substantiate the little story that I have just related; for some of the members applied to the head body of the Manchester Unity in England for a dispensation to institute a lodge in Melbourne, to be called the Australia-Felix Lodge. The request was granted, the lodge was opened, and is in existence to this day, being one of the foremost lodges of the Manchester Unity in Victoria, with a membership of about three hundred, and funds to the extent of £60 14*s.* 2*d.* per member.

The original dispensation, which was obtained from the Grand Lodge of the Independent Order of Odd Fellows in New South Wales, had been returned and cancelled, but there appears to have been a certain number in the disbanded lodge who resolved to make a fresh start for the Independent Order of Odd Fellows; and, thereupon, made application to the Australian Supreme Grand Lodge for a warrant to open a lodge in Melbourne, to be called the Duke of York Lodge, No. 1. This was granted, and the lodge was instituted at the Waterman's Arms hotel, on the 6th of October, 1846, by Brother William Lock, Past Grand, who was the first noble grand; Brother William Clarke, Past Grand, was the landlord of the hotel, and a member of the staff of the *Morning Herald.* It may be assumed that all the founders of the Duke of York Lodge have long since departed "to that bourne from whence no traveller returns"; for, although I have made diligent inquiry, I have been unable to discover any of them. One pleasant little reminiscence has come to my knowledge, which shows that the spirit with which a true Odd Fellow becomes imbued may be hereditary; for Brother George T. Clarke, a son of William Clarke, Past Grand, one of the founders of Duke of York Lodge, is at the present time Grand Treasurer of the Grand Lodge of New South Wales, and one of the most popular Odd Fellows in that jurisdiction. The new lodge met with varying fortune, increasing in numbers for a while; and, apparently, getting into a fair financial position, when the treasurer "levanted" with a good portion of the funds. This, no doubt, seriously affected the lodge; for some time afterward, I find that the members had dwindled down to sixteen, although the capital amounted to £300. A majority of the members were in favor of "closing up" and dividing the funds among themselves; but Brother Wright, who had just before been elected treasurer, proved conclusively to them that he was master of the situation, and made a short but memorable speech in behalf of Odd Fellowship. Addressing the lodge, he said: —

"You have very wisely elected me treasurer of the lodge; the whole of the funds are in the bank of Australasia to my credit, and rather than I would sign a check for the purpose you desire, I would let the money remain in the bank until the day of my death."

This determined stand brought about wiser counsels, and the proposal to "close" was abandoned when the cash was not available. This may be

taken as an exemplification of the old adage, that "small things often produce mighty consequences"; for, had the Duke of York Lodge disbanded, then a second lodge, called the Fitzroy, which had been lately instituted, would, no doubt, have followed suit; and probably the Independent Order of Odd Fellows would not have been reëstablished for years.

Grand Lodge of Victoria. — When and how the Grand Lodge of Victoria was established is not in evidence that can be deemed reliable; but I find that in the year 1850 the lodges in Port Phillip, as Victoria was then called, were constituted a district, and Brother Moses Rintel, the Jewish rabbi, was appointed Provincial Grand Master, presumably by the Australian Supreme Grand Lodge. A separation from the Supreme Grand Lodge must have followed the suzerainty just mentioned, but I have been unable to obtain particulars concerning the "setting up" of government on its own account by the Grand Lodge of Victoria.

The Provincial Grand Lodge of Port Phillip seems, by some process of evolution, to have become changed into the Grand Lodge of Victoria; but no change of Grand Master took place, for Brother Moses Rintel only retired from office in 1858, when Brother Robert Barbour was elected the second Grand Master of the Grand Lodge of Victoria, at its fifth annual meeting.

Very little progress had been made; for, in 1859, when Brother Wright occupied the chair of Grand Master, there were only six lodges with 207 members. Still they held on bravely for a year or two; and from the report of Grand Master James McGaw, which he presented to the Grand Lodge at its eighth annual meeting, held in Melbourne on the 9th of August, 1861, I have authentic evidence that the membership had increased to 490, and the lodges to eleven, thus making the outlook decidedly more hopeful.

Often, in the course of my investigations and inquiries, I have found that a lodge had "dropped out" of the list, and no mention made of it; but at this stage of my work I have become painfully aware of the fact that a whole Grand Lodge had disappeared, without so much as a scrap of information left from which can be gathered why it vanished or whither it went.

The Australian Supreme Grand Lodge and its operations, if any, are no more heard of, and Brother Wright tells me that he knew of no control being exercised by any other Grand Lodge over the Order in Victoria, when he was Grand Master in 1859–60; the then current belief being that the Independent Order of Odd Fellows had "died out" in New South Wales.

In the published report of the proceedings of the eighth annual meeting of the Grand Lodge of Victoria, Independent Order of Odd Fellows, held in 1861, mention is made of negotiations by that body, with the

Grand Lodge of the United States of America for affiliation; and this appears to be presumptive evidence that the Australian Supreme Grand Lodge had expired, that the Grand Lodge of Victoria had become the ruling body, and taken the direction of affairs in Australasia, or intended to do so.

From 1861 to 1867 the records of proceedings are *non est inventus;* but the report of the fourteenth annual meeting, over which Brother Frederick Batcheldor, Grand Master, presided, shows that something like a boom in Odd Fellowship had been experienced; the number of lodges having increased to thirty-eight and the membership to 1976. Brother Batcheldor, in his report to the Grand Lodge, stated that he had issued dispensations for the opening of seven new lodges, one of which was in New Zealand; which colony had then three lodges, under the Grand Lodge of Victoria, and was known and hailed by the title of the "Otago District," with, I presume, some form of provincial self-government.

Ancient Independent Order of Odd Fellows. — A peculiar change had been made in the title of the Order, between 1861 and 1867, by prefixing the word "Ancient"; and in my researches I have come across the report of a special committee on the laws of the Order, to the Grand Lodge, at its seventeenth annual communication on the 17th of October, 1870. I have extracted from that report the paragraph referring to the prefix of "Ancient," which is as follows: —

"Your committee having examined into the origin of the prefix 'Ancient' to the name of the Order, find that, previous and up to the 15th of December, 1862, the word formed no part of the name of the Order, it having been on that date prefixed by the registrar of friendly societies (the better to distinguish it from other societies having somewhat similar names), without the sanction of, but tacitly acquiesced in, by your Grand Lodge. Your committee cannot see that any benefit or advantage has been derived from the prefix, and, now that your Grand Lodge has affiliated with this Order in America, who recommend a uniformity of, and return to, the name by which the Order was known when proposals for affiliation were first made, your committee recommend that the word 'Ancient' should in future be omitted."

This appears to have fixed up the matter satisfactorily, as far as the Grand Lodge of Victoria was concerned; but I am much puzzled by the discovery that Grand Lodges of the *Ancient* Independent Order of Odd Fellows existed then, in the colonies of Tasmania and South Australia. In the case of the former, I have had ocular demonstration of the fact that the charter came from the same body that the Victorian charter did, — the Australian Supreme Grand Lodge, in New South Wales; and information has been given me that the South Australian Grand Lodge, of the Ancient Independent Order of Odd Fellows, obtained its charter from the same place.

There is little room for doubt in the matter, because the members who took "clearance cards" from the lodges of one colony were accepted in the

lodges of the other colonies without demur, though I have not been able to determine how they hit upon a universal password after the Australian Supreme Grand Lodge disappeared. Both the Tasmania and South Australian Grand Lodges refused to join with Victoria in the affiliation with America. The former is reduced to one lodge, and the latter has amalgamated with another Order of Odd Fellows.

The Affiliation with America. — And now I come to the time when the Order in Victoria became affiliated with the Independent Order of Odd Fellows in America. Here, I am pleased to say that, at last, I am on good firm ground, with the published records before me.

The first overtures for affiliation were made by the Grand Lodge of Victoria in May, 1858, when a letter containing a bill of exchange for £20, to defray the cost of charter, books, etc., was dispatched to the Grand Lodge of the United States. The correspondence appears to have been conducted with Brother T. Rodgers Johnson, Grand Secretary of the Grand Lodge of California; who, being a representative to the Grand Lodge of the United States, submitted the correspondence to that august body. The proposition was favorably received, but no definite action was had for several reasons; among which was the difficulty and expense (which the Grand Lodge of the United States was not willing to assume), of sending a competent person to instruct in the work, and insure its complete adoption on the part of the membership in Australasia.

However, in the following year a blank commission as Special Deputy Grand Sire for that work, together with a number of blank dispensations for subordinate lodges, encampments, and a Grand Lodge, were placed in the custody of Grand Secretary Johnson, of California, with authority to use them whenever a competent person could be found, who would undertake the labor, without expense to the Grand Lodge of the United States. The matter remained in abeyance for several years; only a desultory correspondence had been kept up, and the Australians were beginning to forget all about the application for affiliation, when Brother A. D. Meacham, Past Grand Representative, being about to visit Australia, under the advice of his physician, was intrusted with the duty of instructing the lodges here, and "carrying out" their affiliation with the Independent Order of Odd Fellows in the United States. This was in September, 1867, and on the 16th of November, of the same year, Grand Master William Stirling was somewhat startled by the reception of the following letter: —

"I.O.O.F.

"OFFICE OF THE SPECIAL DEPUTY GRAND SIRE FOR AUSTRALIA,
"ROYAL MAIL HOTEL, BOURKE STREET, MELBOURNE, November 16, 1867.

"DEAR SIR AND BROTHER: — It may be within your knowledge that a number of years since the Grand Lodge of Victoria, of which you are now the representative head, applied by petition to the R. W. Grand Lodge of the Independent Order of Odd Fellows of the United

States of America for recognition and a charter; also for full instruction in the work of the Order as practised by that R. W. Grand body.

"The Grand Lodge of the United States expressed much pleasure in receiving the petition, and at once granted the application; but in order to render the object of the petition effective, it required that a qualified member of that R. W. Grand body should be duly commissioned, with full power and authority to come to this country, and reörganize and instruct your Grand Lodge in the entire work of the Order, as understood and practised by the R. W. Grand Lodge of the United States and jurisdictions thereunto belonging. Heretofore that Grand Lodge has not been able to secure the services of a brother for that purpose, who was willing to undertake so long and, apparently, so difficult a mission.

"It becomes my duty, at this time, to officially notify you that I have accepted that position, and have arrived fully authorized and empowered by the R. W. Grand Lodge of the United States to carry out the object of the petition of your Grand Lodge, in case it is yet the wish of the brethren that it should be done. I shall be pleased to make the personal acquaintance of yourself and your grand officers at your earliest convenience, and will gladly coöperate with you in any measure that may tend to the general good of the Order, and be the means of adding more links to that great chain of Universal Brotherhood which we believe is destined to encircle the earth.

"I am, my dear sir and brother, yours fraternally,

"A. D. MEACHAM, *Special Deputy Grand Sire.*

"*To* WILLIAM STIRLING, *Esq., M.W. Grand Master of the R.W. Grand Lodge of Victoria, A.I.O.O.F.*"

Grand Master Stirling called a special meeting of the board of directors, at which Brother Meacham was present, and submitted his credentials as Special Deputy Grand Sire for Australia. It was resolved to call a special meeting of the Grand Lodge to take final action in the matter, and in the meantime to obtain from Brother Meacham an exhaustive statement of the terms and *modus operandi*, under and by which the object sought could be established.

The reply of Brother Meacham was exhaustive enough to smooth away all difficulties, and was as follows: —

"I.O.O.F.

"OFFICE OF SPECIAL DEPUTY GRAND SIRE FOR AUSTRALIA.

"MELBOURNE, December 13, 1867.

"DEAR SIRS AND BROTHERS: — I have much pleasure in acknowledging the receipt of your letter, dated Geelong, the 7th inst., informing me of your appointment as a special committee on the part of that branch of Odd Fellows in this colony known as the Ancient Independent Order, to confer with me relative to my mission to this country, and inquiring the terms or conditions upon which the object sought could be accomplished.

"In reference to the first portion of your letter, I would respectfully say that my mission here is for the purpose of introducing the work of the Independent Order of Odd Fellows as practised throughout the United States and Canada, and is in consequence of the following proceedings had in the R. W. Grand Lodge of the United States, as appears from the printed proceedings of that R. W. Grand body.

"During the year 1859 there were received by the R. W. Grand Lodge of the United States certain papers purporting to come from the Grand Lodge of Victoria, Independent Order of Odd Fellows, of the following tenor and date: —

"'On the 6th of June, 1859, the Grand Lodge of Victoria held a special meeting, at which it was resolved: "That the Grand Secretary be directed to write to the Grand Lodge of the United States applying to them for affiliation and a charter for this Grand Lodge, said appli-

cation to be signed by the Grand Master, Deputy Grand Master, and five past grands; and that funds be sent to pay for the same, and for a supply of Grand Secretary and lodge certificates, and a complete set of all books, — initiation, lecture or degree, and charge books, — required for the guidance of this Grand Lodge." '

"Accompanying the above resolution appeared the following petition: —

"' *To the M. W. Grand Sire, Grand Officers, and members of the R. W. Grand Lodge of the United States:* —

"' In accordance with the resolution passed by the Grand Lodge of Victoria on the 6th of June, we, the Grand Master, Deputy Grand Master, Grand Secretary, and the undersigned past grands, do hereby apply for affiliation with you, and that you will grant to us a charter acknowledging us as brethren, and constituting our Grand Lodge in connection with that of yours, and giving to our brethren the right of admission into your lodges, etc., upon the same terms as those issued to British North America.' [Signed by the proper officers and five past grands.]

"The above papers were referred to a special committee, who made an elaborate report, subsequently adopted by the Grand Lodge of the United States, of which the following is, briefly, the substance: —

"' That the consideration of this matter imposes upon your committee and upon the Grand Lodge itself a very grave responsibility. In it is involved the unlimited extension of the principles and benefits of our Order to nations other than those which are located contiguous to our own, and which may radically differ from us in both their social and political organization.

"' Whatever we may do, it becomes us to so direct our actions that the spread of Friendship, Love, and Truth over the world should at least not be retarded or kept back.

"' The small number of brothers, in Australia, who have sent up this petition to us appear to be engaged in a labor of love which our ritual imposes upon its devotees everywhere, with a sincere and earnest purpose.

"' If any course of action can be taken by this Grand Lodge, which shall foster and sustain, or aid in building up, a sister jurisdiction in Australia, your committee feel sure that every member of this R. W. body will cheerfully and heartily join in such action.

"' On the other hand, it cannot be denied that numerous difficulties surround this question, and render a satisfactory solution of it almost impracticable. As a preliminary step to an affiliation with the brethren in Australia, it would be necessary that their Grand Lodge should be legalized by a charter emanating from this R. W. Grand body, and that they should be placed properly in possession of the work as used throughout our jurisdiction. To do this would require the services of a competent member of this Grand Lodge, who would be obliged to proceed to Australia, and there, upon the spot, perform the duties of his mission. This would involve the expenditure of a considerable amount of money, which would have to be paid by the Grand Lodge of Victoria, or her subordinates, in accordance with the by-laws of this Grand Lodge, article vi., which reads as follows: "All travelling and other expenses of the Grand Sire, or of the past grand or patriarch deputed by him to institute a Grand or subordinate lodge or encampment, shall be paid by such lodge or encampment."

"' It does not appear at present that the Grand Lodge of Victoria is either willing or able to defray the expenses which would necessarily be incurred by a special agent to Australia, and the matter must, therefore, be left in abeyance until something further is heard from them in response to our present action.

"' In order, however, to save time, and to manifest the disposition of this Grand Lodge toward the Australian brethren, your committee would recommend the adoption of the accompanying resolution: —

"' *Resolved*, That the Grand Secretary of the Grand Lodge be instructed to notify the Grand Secretary of the Grand Lodge of Victoria, that the Grand Lodge of the United States cannot act definitely on the application made until indubitable evidence of the identity of the work of the Order in Victoria with that used in this jurisdiction has been produced, or until this Grand Lodge shall be justified in commissioning a qualified brother to proceed to

Australia and ascertain the actual condition of the Order there, and, if found favorable, that he be fully authorized to institute the Order in Australia as an independent jurisdiction, subject only to the limitations and conditions heretofore required in the establishment of the Grand Lodge of British North America.'

"In accordance with the above resolution I have been duly commissioned and authorized by the R. W. Grand Lodge of the United States, if found favorable, to carry out the object of your petition.

"In reply to the second portion of your letter as to the terms and conditions upon which the object sought can be accomplished, I would reply that they are: —

"*First*, The acceptance of a charter from the R. W. Grand Lodge of the United States, and being legally instituted by a duly qualified officer; the adoption of the entire ritual of that R. W. Grand body, and the complete abrogation of your present ritual in all respects wherein it may conflict with that of the Grand Lodge of the United States.

"*Second*, That you shall not at any time hereafter in any wise alter or repudiate any of the signs, tokens, passwords, lectures, or charges, or any other part or portion of either the written or unwritten work of the Order as known and practised by the Grand Lodge of the United States.

"*Third*, That the Annual Travelling Password shall be determined by the Grand Lodge of the United States, and that the qualifications for membership in your subordinate lodges shall be the same as those established by the same R. W. Grand body, said qualifications being at present as follows, viz.: 'A free white male, of good moral character, twenty-one years of age, and who believes in the existence of a Supreme Being, the Creator and Preserver of the Universe.'

"The regalia being a portion of the 'written work' must alone be used.

"Lodge-rooms must be guarded by two doors, with an anteroom or space between, and so situated that no knowledge of what is going on within can be obtained by any person on the outside.

"All matters pertaining to local government and laws not inconsistent with the general laws and usages of the Order; as, also, the regulation of the amount of dues and fees for initiations, degrees, penalties, etc., to be paid by members of subordinate lodges and encampments, and amount of sick benefits and terms upon which they shall be paid to members of such lodges and encampments, are subjects of local legislation, over which each subordinate Grand jurisdiction has supreme control in itself, which will in no wise be interfered with by the Grand Lodge of the United States.

"In the foregoing I have endeavored to be as distinct and at the same time as concise as possible, so as to leave no grounds of misapprehension of the entire subject in the minds of any of your members, and I trust that there will be none; but that all may act intelligently on the matter when the time for action shall arrive, having in view always what in their opinion will redound to the greatest good to our beloved Order, and hasten the time when 'one law shall bind all nations, tongues, and kindreds of the earth,' — the law of universal brotherhood.

"In consequence of the great length of time that has elapsed since the petition of your Grand Lodge was presented to the R. W. Grand Lodge of the United States, I find that you have deemed it expedient to present the whole subject-matter a second time to the consideration of your various subordinate lodges, for an expression of their present wishes in the premises, and in this connection I hope I may be pardoned for quoting at some length from a letter written to the Order in England in 1841, by the distinguished R. W. Grand Corresponding and Recording Secretary [Ridgely] of our Grand Lodge, relative to the extraordinary growth and prosperity of our beloved Order in America, which has continued to the present time; and to some of the causes which have produced such gratifying results, the more especially as from the limited observations I have been able to make respecting some of your lodges here, I am of opinion they may not be inappropriate: —

"'From a beginning extremely limited, it struggled in obscurity until the year 1830, when, rising above the difficulties which had encompassed its youth, it rapidly and astonishingly worked out its own way to character, by the inherent influence of its own moral power. The greatest obstacle which interposed itself, for many years, to the spread of Odd

Fellowship, was the fact, that from the place of the assemblage of its lodges, and the convivial practices indulged at lodge meetings, an opinion universally obtained in the community that it was a mere merry-making concern; and however it proclaimed itself as a humane, charitable institution, it was believed that such a title to public approbation was hypocritically put on, for the purpose of cloaking practices, which, if acknowledged, would be sternly rebuked by public opinion. As such an impression for a long time cast Odd Fellowship in this country into disrepute and opprobrium, so, from the moment of the removal of the cause, was a corresponding opposite disposition evinced toward it by our people. A spirit of inquiry into the principles of the Order at once prevailed, and, happily, produced the conviction that it contained within itself elements of great good, and could not fail, when disincumbered of such obnoxious features, to attain to a degree of moral excellence which would crowd to its lodge-rooms the best and purest citizens of the republic. This, my brethren, so-much-to-be-desired result has been more than realized, and the proud satisfaction is now enjoyed by us in America of witnessing, as the fruits of our efforts in this reform, a spectacle at once imposing and sublime. There scarcely exists in the vastly wide-spreading territorial limits of America, a single state or district where the votaries of Odd Fellowship are not to be found, — everywhere are the temples of our Order rising to the skies, dedicated to the cause of suffering humanity. Such is the picture of Odd Fellowship in the United States, and under its existing auspices it is destined, at no distant day, we fondly anticipate, to afford relief to a greater amount of individual suffering than any other kindred association of equal resources in this country. Its great moral influence is felt and appreciated by the fraternity in the integrity of character which it inculcates, and the rigid adherence which it exacts in all the relations of life to the practice of those virtues which adorn and dignify man. When such, its highest and holiest motive, shall cease to animate the Order in America, its epitaph will have been written as an institution deserving to claim no public consideration or concern whatsoever. No such fear, however, alarms us; but moving onward in silent and unobtrusive zeal in the promotion of its real purposes, with these cardinal principles ever in review, its future greatness and influence upon man's social and moral condition none can pretend to portray. Our career, be it with all deference spoken, affords an example not unworthy your imitation, and by regarding the results accomplished in America, at the simple cost of discarding conviviality as a feature in Odd Fellowship, utterly at variance with the respectability, dignity, and consequent usefulness of the institution, a lesson may be taught, we trust, not entirely unprofitable to the brotherhood in England.'

"It would be useless for me to attempt to add anything to the above extract, which has been made in no spirit of complaint or fault-finding, but the views expressed are affectionately submitted to your calm and dispassionate reflection, in the ardent hope that it may lead to a reform with you, if any is necessary, which will tend to give renewed vigor to your energies, enhance your weight of character, augment your influence, enlarge your sphere of action, and promote, as blended in one common interest, the welfare of our beloved Order in America and Australia.

"Before closing this, I fear too long, communication, brethren, permit me to extend to you, and through you to the members of the lodges in Victoria, my grateful acknowledgment for the very flattering reception, and many courtesies extended to me since my arrival among you, — acts of kindness on your part which stamp you as Odd Fellows indeed, in act as well as word.

"In the hope that your deliberations on the matter herein submitted may result in the greatest good to our beloved Order, and with sentiments of the highest consideration and regard for the prosperity of pure Odd Fellowship wherever established, I am, gentlemen and brothers,

"Yours fraternally,

A. D. MEACHAM, *Special Deputy Grand Sire.*

"*To* WILLIAM STIRLING, *Grand Master.*"

Australia: Australasia: Victoria. — At the special session of the Grand Lodge of Victoria, held in the town of Geelong, it was resolved to accept

the terms submitted by the Special Deputy Grand Sire; and the Grand Lodge was instituted, — under the new charter, — on the 22nd of February, 1868.

A curious mistake was made by the Special Deputy Grand Sire in instituting the new Grand Lodge, which afterward was the cause of much confusion. He had been given power to establish a Grand Lodge of Australia, — meaning Australasia, — and the charter was actually prepared under the instructions of Grand Sire Stokes for a Grand Lodge of Australia, but before Brother Meacham received it he had instituted the Grand Lodge of Victoria. True, the charter sent out was afterward adopted, but failed to cure the error, as it was only used to apply to Victoria as a subordinate Grand Lodge instead of being, as intended, the *Supreme* Grand Lodge of Australasia.

New Zealand. — At the time of the affiliation, there were in New Zealand seven lodges which had been opened under warrants received from the Grand Lodge of Victoria; and, on the 3d of September, 1868, these lodges petitioned the Grand Lodge of Victoria for the necessary warrant to establish a Grand Lodge of New Zealand. The prayer of the petitioners was granted and in due course the Grand Lodge was instituted by the Special Deputy Grand Sire, when on a visit to that colony.

Other Grand Lodges. — The Order did not make much progress under the new state of things, for a few years; but, eventually, began to move ahead; lodges were established in Tasmania, New South Wales, and South Australia, under warrants from the Grand Lodge of Australia, and so well did the Order prosper in the colonies named, that the establishment of Grand Lodges became only a question of time.

Grand Lodge of Australasia. — At the annual communication of the Grand Lodge of the United States, held at Baltimore in 1877, Grand Secretary Ridgely, in his report, pointed out the mistakes made in our form of government when first affiliated with the American institution, and that it was contrary to a resolution of their Grand Lodge, which affirmed: —

> "That upon the formation of Grand Lodges in foreign countries, the interests of Odd Fellowship would be much promoted by recognizing such organizations as distinct sovereignties (*quasi*), exercising independent powers; and that under the existing system the progress and proper development of the Order in Australia has been seriously checked."

The committee on foreign relations, to whom the foregoing report was submitted, recommended that the Grand Sire should visit Australia; and if he could not go, then the Deputy Grand Sire should be requested to visit this jurisdiction; the object of his mission being to give full powers of self-government without the necessity of appealing to America on every disputed point.

The Grand Sire, Brother Stokes, being unable to come, the Deputy

Grand Sire, Brother John B. Harmon, accepted the responsibility, and a man better fitted for the position could not have been found. He performed his task with great tact and judgment. He was authorized to create a Supreme Grand Lodge of Australasia, which should grant charters for subordinate Grand Lodges in the several colonies, and to which these subordinates should appeal in cases of dispute.

Deputy Grand Sire Harmon arrived in Melbourne on the 9th of June, 1878, and on the 1st of July, following, he instituted the Grand Lodge of Australasia.

Grand Lodges in Affiliation. — The Grand Lodges of Victoria and New Zealand surrendered their old, and accepted new charters from the Grand Lodge of Australasia. On the 4th of September, 1878, the Grand Lodge of South Australia was instituted by Brother William Stirling, who had been elected as first Grand Sire. On the 26th of October, 1880, the institution of the Grand Lodge of New South Wales took place; and the Grand Lodge of Tasmania followed, on the 4th of December, 1882.

The progress made in the three subordinate Grand Lodge jurisdictions of Victoria, New South Wales, and South Australia, for some years was eminently satisfactory, and the membership was increasing by leaps and bounds; but the severe commercial depression which has existed for about five years has paralyzed trade, and so materially lessened the revenue of the wage-earners that some ground has been lost. Still, the position at the end of 1895, as shown by the reports presented to the Grand Lodge of Australasia, at its 1896 session, is undoubtedly a stable one. The total membership was, at the date above mentioned, 18,758; the total funds in the jurisdiction amounted to £196,691 7*s.*; and the amount expended for the relief of sickness and distress, during the preceding three years, was £124,873 4*s.* 7*d.*

The encampment branch of the Order does not prosper, and does not seem to commend itself to the people on these shores.

During 1895 the Rebekah movement made a start, and already ten lodges are in existence, with fair prospects of a considerable increase in the near future.

Up to the present the two other colonies of the Australasian group, Queensland and West Australia, have not Grand Lodges established; the former, with two lodges, being under the jurisdiction of Victoria, and the latter attached to South Australia.

That the affiliation with America was the very best thing that could have happened to the Order here has been demonstrated; and, although some little feeling was evinced at the time, the attachment to the great brotherhood across the Pacific is now a strong one, and intense pride is felt in the position the Order occupies throughout the world. We are endeavoring to build on the foundations laid for us, and to prove that ours

is a broad platform on which all honest men can stand, — with a view of inducing all classes to seek admission to our ranks, so that in years to come the influence of Odd Fellowship in these sunny southern lands, beneath the "Southern Cross," will be measured by the capacity of man to do good to his fellow-man.

Faithfully & fraternally yours
H. C. Smith
Grand Secretary
Grand Lodge of Australasia

CHAPTER II.

ODD FELLOWSHIP IN NEW ZEALAND.

Odd Fellowship introduced. — The history of New Zealand as a colony dates back only to 1840, although settlements of a more or less permanent character had been made more than a quarter of a century earlier. It was not of a very desirable type, being mainly composed of runaway whalers and refugee convicts, outlawed from the Australian penal settlements. For such a class of society, the amenities of civilization had no charms; and it was not until three years after the inauguration of the colony that we find the first Odd Fellows' lodge was established. The Manchester Unity Independent Order of Odd Fellows led the van; and, in 1843, opened Britannia Lodge, at Wellington, which was followed, in 1844, by Fountain of Friendship Lodge, at Auckland, and Nelson Lodge, at Nelson. Those lodges have all survived the vicissitudes of time and fortune, and are still doing good work, the Fountain of Friendship Lodge being the wealthiest in the colony.

The Independent Order of Odd Fellows came at a much later date, — had its genesis in the Ancient Independent Order of Odd Fellows, an English Order of Odd Fellows not now represented in the colony, — and Pioneer Lodge, No. 1, was chartered by the Grand Lodge of Victoria, Ancient Independent Order of Odd Fellows, in 1862, and the first noble grand was Brother William Luke.

New Zealand at that time was divided, politically, into provinces; and the first intention of the founders was, evidently, to divide the Order,

— as the Manchester Unity Independent Order of Odd Fellows and Foresters had done, — into districts corresponding with the geographical boundaries of the provinces. We find, therefore, that the first Grand Master, Brother Hugh Gourley, was designated Provincial Grand Master, the first Provincial Grand Secretary being Brother Vine. Brother Vine afterward went to Victoria, and his name will be found intimately associated with the history of the Order in that colony. In 1864 a new lodge, Otago, No. 2, was opened in Dunedin. In 1865 Kaitangata Lodge, No. 3, was instituted. In 1866 the first lodge established out of the provincial boundaries, — Wanganui, No. 4, — was chartered and opened in 1867. During this year Leith and Alexandra lodges were also opened. In 1868 Anderson's Bay Lodge and Alfred Lodge, at Oamaru, received charters.

Those were the last lodges chartered by the Ancient Independent Order of Odd Fellows, and this closes the brief and uneventful history of the Order under its rule.

Of the pioneer brethren only three, — Brothers B. C. Haggitt, Provincial Grand Master in 1865; James Michie, Provincial Grand Secretary in 1868; and Hugh Gourley, — now belong to the Order; and of the lodges only three are still on the roll. The Otago Lodge did not elect to go over to the Independent Order of Odd Fellows, and started as a "mere beneficial society," having no ritual, no regalia, and no connection with any other organization. It was to have inaugurated a new era among friendly societies, but the bright ideals of its founders were not realized. There was no bond of union among its members, the silken thread of fraternity was wanting; and, after a brief and inglorious career, it vanished from the scene. The Grand Lodge's net assets at that time were £8 2*s.* 4*d.*; and the total assets of subordinates, £545.

Overtures had been made previous to this to the Ancient Independent Order of Odd Fellows of Australasia by the Independent Order; and, in 1869, Brother A. D. Meacham came to the colonies armed with full powers to deal with the question. The result of his mission to New Zealand was that all the lodges, excepting Otago, affiliated, and a new constitution was formed under the Independent Order of Odd Fellows.

What the institution would have become under the Ancient Independent Order of Odd Fellows' *régime* cannot now be said, but under the Independent Order of Odd Fellows it has had a career of steady and solid, if slow, progress. Various causes have operated against its rapid advancement: it was first regarded as an alien institution, and, having no connection with the "mother country," there were few entrants from outside sources; while every emigrant ship brought Foresters and Manchester Unity Odd Fellows from Britain, the ranks of the Independent Order of Odd Fellows could only be filled from within the colony. The adoption of a graduated and adequate scale of dues, however, has tended

to give the Order a financial preëminence, but it has operated adversely as regards membership. Brother B. C. Haggitt was the first Grand Master under the new constitution. The original intention of dividing the Order into districts was abandoned, and its solidarity as a colonial institution established. To Brother John Boyd's labors the Order is, perhaps, more indebted than to any other single individual. He instituted a simple system of book-keeping for subordinate lodges, and placed the revenue of the Grand Lodge in a position from which it has never receded. The board of grand officers[1] from 1874 to 1877 were chiefly instrumental in introducing the reform in regard to the finances of the Order which has placed the Independent Order of Odd Fellows in the proud position of being able to claim that it is the soundest, financially, of any friendly society existing in New Zealand.

Prior to the session of 1877, a uniform scale of dues of 1*s.* 3*d.* per week for members at all ages was in operation. It had for some time been recognized, by the leading authorities on friendly society matters, that tables of dues graduated according to age were the only ones equitable to members; uniform tables, if adequate, being manifestly unfair to young members, while tables uniform and inadequate must lead in time to disaster. Graduated tables prepared by Messrs. Leslie and Black were submitted at the session of 1877; and, after a stormy debate, adopted.

At various Grand Lodge sessions since, members representing weak-kneed lodges have endeavored to "hark back," but wiser counsels have prevailed. Recurring valuations of societies, as provided by the Friendly Societies' Act, of New Zealand, show more clearly the wisdom of this action. The Independent Order of Odd Fellows at each valuation discloses large and increasing surplusage, while other societies, based on less solid foundation, are shown to be drifting into insolvency.

Since the institution of the Grand Lodge of New Zealand by Brother Meacham, some differences have arisen between New Zealand and the Grand Lodge of Australia as to the independence of the former. Although the New Zealand charter had been granted by the Grand Lodge of Australia, New Zealand paid no dues to that body, had no representation therein, corresponded direct with the Grand Lodge of the United States; and, altogether, recognized that it was an independent jurisdiction, owing allegiance only to the Grand Lodge of the United States. Brother John B. Harmon was, in 1878, sent down as a special commissioner to place the matter on a proper basis. He came armed with two charters: one direct to New Zealand from the Grand Lodge of the United States; the other creating New Zealand a dependency of a Grand Lodge of Australasia, afterward instituted by Brother Harmon. New Zealand

[1] *Note by the Editor-in-Chief.* — The present Grand Secretary, and author of this chapter, was a member of that board, and his retention in official life is in evidence that his labors are appreciated by the brethren.

elected to become a dependency of Australasia, almost against the better judgment of those who took part in the proceedings of the special Grand Lodge session, convened to meet Brother Harmon. While no friction has arisen between Australia and New Zealand, the advantages of the relationship are, as far as New Zealand is concerned, of a very negative character; and this from no fault of Australasia, but from causes which were recognized at the date of granting the charter, and which will continue to operate for all time.

First Decade. — At the session of 1879, the new charter was present for the first time in Grand Lodge, and a letter of congratulation was read from Brother James L. Ridgely, Grand Secretary.

During the first decade, under the Independent Order of Odd Fellows, very marked progress had been made; there were, in 1879, twenty-two lodges with a membership of 830. Grand Lodge funds had increased from £8 2*s.* 4*d.* to £1703 18*s.* 9*d.*, while the funds of subordinates standing in 1869 at £545 had increased to £4626. The tone of Grand Lodge meetings had, also, improved, the peripatetic sessions had brought out another order of representatives with new and enlarged ideas, and better legislation was a result. During the years 1880–81, two entirely new fields were occupied: the Auckland provincial district by the Star of Auckland Lodge, and that of Southland, by Pioneer Lodge, of Southland, thus uniting the extremes of the colony. In 1881, for the first time, the Grand Lodge crossed Cook's strait and met in Wellington, the capital city of the colony, and for the first time the name of Brother H. J. Williams (who became very prominent in the history of the Order in New Zealand) appears on the roll of representatives. During the succeeding term the revised ritual was issued to the Grand Lodge of Australasia; and, as they declined to forward it in cipher, Brother Williams was sent to receive it orally. The dramatized degree work was characterized as "inappropriate to the genius and the constitution of our Order," and by most of the lodges it was rendered in an emasculated form, until replaced by one better suited to our local circumstances.

Governmental Control. — We next consider the Order brought into relations with the government of the colony, under the Friendly Societies' Act, passed in 1878, — the Grand Secretary reporting that "registration of lodges was progressing slowly."

It might be said, *en passant*, that the act has not quite fulfilled the hopes of the Independent Order of Odd Fellows and other societies which have established themselves on a sound financial basis. While registration gives a *locus standi* in our courts of law, and valuable tables of sickness and mortality are compiled in the registrar's office, the admirable reports and valuations sent out, annually, by the registrar have not been the educating medium they were expected to be, and their repeated

and sufficiently emphasized warnings are disregarded. More stringent measures will be required, and the Independent Order of Odd Fellows, with a few other societies, are now agitating in the direction of coërcive legislation.

The question of holding biennial sessions was affirmed at Timaru, and the first biennial session was held in Invercargill, in March, 1885. Under the rule of Grand Master H. J. Williams, the Order had made steady progress, the membership showing an increase of 259, while five new lodges had been opened. New Zealand had been represented for the first time in the Grand Lodge of Australasia by the Grand Master, Brother Williams. Feeling reference was made, in the Grand Master's report, to the death of Past Grand Master John Boyd; and a well-merited tribute paid to his personal qualities, and to the "yeoman service" he had rendered the Order. At the session of 1887, the Grand Master sounded the first note of centralization by giving notice of a motion: "To amend and consolidate the various laws dealing with sick funds for the purpose of centralization." The first valuation of the society had been computed, and a total net surplus of £2183 on lodge sick funds disclosed, while the Grand Lodge funeral fund showed a surplus of £1485.

The Oamaru session of 1889, was, perhaps, the most exciting, if not the most eventful, ever held. The vexed question of the centralization of the sick funds had been of most absorbing interest during the recess, and the scheme met with a strongly organized opposition. It was not debated, however, the fate of a superannuation proposal, which was lost, impelling the introducers of the measure not to imperil it in the then temper of the Grand Lodge. Both schemes were placed "on motion" for the following session. A plan providing for district, in place of lodge, representation was introduced and adopted. The second quinquennial valuation was submitted, showing a net surplus in lodge sick funds of £2925; and a surplus (for the *quinquennium*, only) in funeral funds of £847.

In 1891 the membership had increased by 275, while there were then twenty-nine lodges on the roll.

The question of the centralization of sick funds was again introduced and admirably discussed by both sides, and was lost by a small majority. Some defects had been found in the scheme of district representation, a certain amount of friction had arisen during the election, but it was generally conceded that, although reduced in numbers, the Grand Lodge had distinctly gained in tone and in the calibre of its membership.

One of the features of this session was an admirable paper read by Brother H. J. Williams, Grand Sire of Australasia, on the centralization of sick funds.

In 1893 the roll of lodges showed thirty-one, and a membership increased by 295. Some friction had arisen with the Grand Lodge of Aus-

tralasia on the question of expenses of representatives, that body having passed a resolution that they should be paid by the respective jurisdictions instead of, as formerly, by the Grand Lodge of Australasia. As this meant a practical disfranchisement of New Zealand, a feeling of irritation was created and the question of applying for an independent charter was seriously entertained. It ended, however, by a protest being sent to the Grand Lodge of Australasia, as a result of which New Zealand had special consideration shown, and the former amicable relations were resumed.

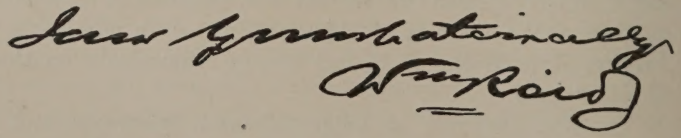
In 1895 a roll of thirty-two lodges was reported; with a membership of 1977; while the funds of the Grand Lodge had increased to £8152, and those of subordinate lodges, to £16,745, — or £12 11*s.* 9*d. per capita*, — a financial record unsurpassed by any other society in New Zealand.

The third quinquennial valuation of the society, prepared by the government valuer and registrar of friendly societies, was submitted and again showed increasing surplusage; that of the funeral fund showing an increase of £1872; while those of lodges showed a net surplus of £2504.

The Rebekah Degree. — The Rebekah degree, which had for twenty-five years lain dormant, has, since the session held in Dunedin, in 1895, been reörganized on the enlarged basis of membership sanctioned by the Sovereign Grand Lodge, and has entered on a career of extended usefulness. "Juveniles" have been as yet overshadowed by the more important "new woman," but it is recognized that if the Independent Order of Odd Fellows is to compete successfully with its opponents, juvenile lodges must be opened as recruiting stations for the adult lodges.

The space at the command of the writer will not permit a more extended retrospect of the past; events have been left unchronicled, and worthy names which have shed lustre on our little band have been omitted; but the ruthless exigencies of space (already exceeded) have so willed it.

Conclusion. — Unlike most other societies, the Independent Order of Odd Fellows, in New Zealand, is not a mere beneficial society; the traditions and teachings of the Order have not been departed from, and the fires of fraternity burn strongly on the altars of our lodge-rooms. While the material commands of our law are imperative injunctions from which there has been no deflection, the higher aims of our fraternity are sedulously inculcated. The ancient landmarks of the Order are sacredly preserved, and the work and ritual so exemplified as to evoke commendation from all sojourning brethren capable of pronouncing on them.



DIVISION IX.

ISLANDS OF THE SEA, AND OTHER COUNTRIES.

ODD FELLOWSHIP IN THE WEST INDIES, SOUTH AMERICA, HAWAIIAN ISLANDS, JAPAN, MEXICO, AND OTHER COUNTRIES; SUBORDINATE LODGES UNDER THE IMMEDIATE JURISDICTION OF THE SOVEREIGN GRAND LODGE; ENVIRONMENT MILITATING AGAINST THE SPREAD OF THE ORDER AMONG PEOPLES OF MIXED BLOOD.

By the Editor-in-Chief.

CHAPTER I.

THE NATIONS WELCOME THE ORDER.

Introduction. — The question of the establishment of American Odd Fellowship in lands other than the United States became of vital import soon after the severance of fraternal relations with the Manchester Unity. That of British North America and Continental Europe, — together with the ultimate results, — is clearly discussed in another place, and the reader is referred to those articles; but the requests came, also, from the "Islands of the Sea, and Other Countries," as well. In 1847 the Grand Sire reported that an application had been received from several petitioners residing in Honolulu, Oahu, Hawaiian Islands, requesting a charter for a lodge. He said the brethren represented themselves as members of Odd Fellows' lodges in New York, New Zealand, Liverpool, Doncaster, and Hobart Town, and that none of them, save one, hailed from lodges known to the Order in the United States. One feature of the discussion, following, is interesting: the Grand Sire held that it was necessary, in order to charter a lodge, the petition be signed by five brothers holding withdrawal cards; and he suggested the plan (carried into practice forty years afterward in Europe) of giving the Deputy Grand Sire discretionary powers, in foreign countries, to receive petitions from those not members of the Order. The suggestion does not go to the length of "conferring degrees at sight," but there is no doubt this was the practical solution he had in mind; for he states that, if it is desirable to extend the blessings of Odd Fellowship into foreign lands, some plan must be devised to modify the

rule of "five Odd Fellows holding withdrawal cards." Had the later action become the opportunity of the earlier date (succeeding 1847), how much more extensive the American Order would have been disseminated only conjecture can determine. Grand Sire Sherlock plainly told the Grand Lodge of the United States that, if the "five" qualified brethren *only* could petition, "it is scarcely possible a sufficient number can ever be obtained at many points which it may be desirable to occupy." It is not the intention to state by name all the requests that have been made to have American Odd Fellowship established among foreign peoples. There are very few countries from which petitions and inquiries have not been received. Even unprogressive Spain is one of the nations in the list.

In planting Odd Fellowship abroad many circumstances of environment have had to be considered. Not only do the characteristics of the nationality enter into the account, but phases of government, and the "color line," as well. This will readily be comprehended as the reader peruses the pages following. We note the localities, etc., with such supplemental comments as the situation appears to warrant.

Barbadoes, West Indies. — On the 30th of November, 1875, a communication was received from Robert J. Clinckett and Edmund Isaac Baeza, addressed to the "Grand Lodge of the Independent Order of Odd Fellows, North America," asking for information relative to the establishment of Odd Fellowship in the West Indies. These gentlemen sent their letter to the Grand Secretary of New York, who transmitted it to Baltimore. Nothing further seems to have resulted at that time, save a correspondence in which the difficulties attending the proposed establishment of the Order, and contingent expenses, were discussed. From the reply of Grand Secretary Ridgely we learn that a similar request had been made, by citizens of Barbadoes, in 1870, to which a courteous reply was returned. In both cases the inquiries had been inspired by a perusal of documents bearing upon the American Order, showing its *superiority*, in contrast with the Manchester Unity of which these gentlemen were members.

The correspondence was continued, at intervals, through the year 1876; and one peculiar feature of the *motives* actuating the applicants seems to have been a desire to cultivate closer fraternal relations between the members of the Manchester Unity and the American Order. Indeed, this is the argument used to induce the Grand Lodge of the United States to expend the large sum necessary to enable a District Deputy Grand Sire, or other officer, to institute a lodge in Barbadoes in person, — the essential course of procedure, according to Brother Ridgely.

During the year 1877, the favorable impression of the American Order had so stimulated the members of the Manchester Unity in Barbadoes, that an affiliation, in a body, was suggested, and Brother Ridgely, referring to the action of the Grand Lodge of Victoria, Ancient Indepen-

dent Order of Odd Fellows, in 1869, could see no good reason why the precedent so established should not be followed. The publication of these proceedings appears to have awakened the Manchester Unity, and the proposal to affiliate, as an organization, was abandoned. The Unity established new lodges, and the gentlemen conducting the correspondence petitioned for a charter.

At the session of 1877, this petition was presented to the Grand Lodge of the United States, was referred to the committee on petitions; and, while the charter was not granted to establish a lodge in Bridgetown, Barbadoes, the committee recommended a continuance of the correspondence, with a view of instituting the Order in the island when the "laws shall be fully complied with."

The correspondence was continued through 1878; and, in 1879, the opportunity occurred to organize the long-wished-for lodge of the American Order. On the 7th of April, of that year, Grand Sire Harmon issued a dispensation to Archibald Bayne, as Special District Deputy Grand Sire for the island of Barbadoes; and, on the 4th of November, 1879, Americus Lodge, No. 1, was instituted at Bridgetown.

District Deputy Grand Sire Bayne made very favorable reports as to the character of the membership, and the promise of the rapid growth of the Order. The lodge began with six members November 4, 1879, and the 16th of the following January, it had increased to 20. At the session of 1880, a charter was granted, notwithstanding the fact that the constitution and by-laws, submitted for approval, were disapproved.

In 1881 Americus Lodge, — that had reported 31 members at the close of the year 1880, — petitioned the Sovereign Grand Lodge to abolish the "color line," at least to the extent of admitting "half-castes"; representing that the maintenance of the Order in the West Indies depended upon the abolition of the qualification: "free white males," and the argument was elaborated at length.

The report of the committee on foreign relations was made by Representative Mucklé, now the treasurer of the Sovereign Grand Lodge, and "recommended that the prayer of the said petition be seriously considered by the Sovereign Grand body." The petition of Americus Lodge, No. 1, of Barbadoes, to which the committee referred, contained two sentiments: (*a*) that of the ritual teachings; and (*b*) the difficulties attending the introduction of American Odd Fellowship, with its constitutional color restriction, into many parts of the earth. The latter proved insurmountable in Barbadoes, and led to the abandonment of the effort to extend the Order there, — resulting in the demise of the lodge in question, — and the facts are here stated, because the same conditions obtain in several other localities, to which we will not again refer. The petition may be summarized: —

(*a*) "That the constitution of the Sovereign Grand Lodge declaring none but 'free white males' eligible for membership, is not in keeping with the avowed principles of our noble Order, as expressed in the ritual employed during the solemn ceremony of initiation; which teaches us that Odd Fellowship is founded upon that eternal principle which recognizes man as 'a constituent of one universal brotherhood'; that 'he came from the hands of a common parent,' and is, therefore, bound 'to recognize each other, alike, as the offspring of the same parent'; that in the sublime teachings of our beloved Order we are further reminded of the sacred truth that 'God hath made of one blood all nations of men to dwell on the face of the earth'; and these examples are held up to us for inculcation, in our relations with our fellow-men; while the practice of restricting the membership in our Order to persons of the Caucasian race only, is in direct opposition to, and subversive of, the principles alleged."

(*b*) "That the conditions of West Indian society differ widely from those of the United States of America, or any European country; as, owing to the manner in which these parts have been populated, an admixture of the races has been the result; and we claim among the best members of society 'men of color,' whose position, influence, and general bearing, in every walk of life, have been worthy of imitation, and have won for them the admiration, esteem, and good-will of all persons in the community. Offices of emolument and trust are held by them, intermarriages have been of frequent occurrence between the races, and society has thus become so welded that it is a difficult task to discriminate between these, and a delicate position to define, who shall or shall not be eligible to membership."

At the date of this memorial the lodge had a membership of 40. In 1882–83 little occurred, save now and then a letter transmitted, or a reply made; and, on the 20th of September, of the latter year, the incident was closed by the recall of the charter, books, etc. Brother Archibald Bayne was the "undertaker," as he reported October 12, 1883.

The questions of the admission of "half-castes," "men of color," etc., are great impediments to the spread of the Order abroad. Petition after petition has come before the Sovereign Grand Lodge asking for a modification of the "free white" clause of the constitution, but the invariable reply has been given, and rightly, too, the writer thinks: the American Order of Odd Fellowship is suited to the *genius* of the land that gave it birth, and fostered its later years; and, that the peoples who ask for its establishment among themselves must conform to the regulations of its jurisprudence, or this kind of Odd Fellowship will not bless them with its presence.

Chile. — Valparaiso Lodge, No. 1, at Valparaiso, was instituted by Doctor Cornelius A. Logan, Grand Sire, April 15, 1874. Brother Logan was the accredited minister of the United States to Chile at the time, as related in another part of this volume. This lodge began work under very promising circumstances; and its distinguished founder, in a letter to Grand Secretary Ridgely, under date of June 25, 1874, stated that it had 70 members at the close of its first nine weeks' existence. These brethren were of the very best people residing in the capital city, and Grand Sire Logan said: "I shall not attempt to deny that this great success is due, largely, to the prestige of its founder's position; and the fact of its being the 'Minister's lodge' is a complete estoppel against calumny and misrepresentation." It seems unfortunate that Brother

THE GOOD SAMARITAN: Saint Luke, x., 25–37.

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Logan's successors did not retain the prestige; because, while in the West Indies the "color line" became an impediment, in South America the opposition of a hostile church presented almost as complete a barrier to the welfare of Odd Fellowship.

The first difficulty to be overcome was a Spanish ritual, a translation of which came in due time.

Four lodges soon followed the pioneer: Pacific, No. 2, instituted August 18, 1874; Teutonic, No. 3, instituted May 6, 1875; Lafayette, No. 4, instituted May 8, 1875; Leavenworth, No. 5, instituted July 8, 1875; and these subordinates were chartered at the session of 1875, — all situated in the city of Valparaiso. At the same session a charter was granted for the "Right Worthy Grand Lodge of the Republic of Chile," on condition that its institution should entail no expense to the Sovereign Grand body. Of course Grand Sire Logan was "sponsor" that such would be the outcome. The Grand Representative was, also, to pay his own bills, if any were contracted in attending the Supreme body.

Grand Sire Logan's message, in relation to the Chile lodges and the proposed Grand Lodge, under date of August 6, 1875, was of a cheering tenor. He reported the prospect of an English lodge at Coquimbo, a seaport town of Northern Chile, and said: —

"Give us a Grand Lodge, and the Spanish ritual, and I will present the Grand Lodge of the United States, at its session of 1876, with a jurisdiction numbering twenty-five lodges."

The Grand Lodge of Chile was instituted November 18, 1875, — the sixth lodge, Coquimbo, No. 6, at Coquimbo, having been organized September 2, 1875, the latter by William J. DeGress, Special Deputy Grand Sire.

While the session of 1876 did not find Brother Logan's prediction fulfilled, yet the first report of the Grand Lodge of Chile showed seven lodges, with 388 in membership; in 1877 this had been increased to eight lodges, and 467 members.

The Order has had a checkered career since that time. In 1879 the District Deputy Grand Sire, Brother George S. Brown, Grand Master, wrote of the depression; that he had unwillingly accepted the office of Grand Master for the third time, because it appeared to be his duty to retain the executive chair; that the native lodges appeared to be the most prosperous, and that the belated returns to the Sovereign Grand Lodge, for two years, had been forwarded. Up to 1885 the Order's condition was more encouraging, and twelve lodges were reported one year. The gain in membership, in 1886, was seven.

In 1888 the Order had been reduced to three working lodges: Valparaiso, No. 1; Pacific, No. 2; Concepcion, No. 11; and the charter of the Grand Lodge had been surrendered. In 1890, referring to the causes pro-

ducing this state of affairs, the committee on foreign relations, through its chairman, Representative Campbell (now Past Grand Sire), reported: —

"Political and social disturbances in these communities interfere very largely with the advancement of societies like ours, and while some worthy and zealous members do all that they can in the interest of Odd Fellowship, their efforts are greatly hampered by the adverse circumstances which surround them, both within the Order and without. It seems a lamentable fact that in these Spanish-American communities, there are people who fail to grasp the idea that an essential prerequisite to successful self-government, is loyal obedience to constituted authority; so when such people get into our lodges they constitute a fruitful source of disturbance."

These reasons, coupled with the domination of an intolerant religion, form a very potent explanation why the Order does not flourish in South America.

In 1895 two lodges reported. There are, apparently, three lodges in Chile, with a membership of 138.

Cuba. — In May, 1883, a letter was received from the Grand Secretary of Louisiana, telling the officers of the Sovereign Grand Lodge, that an opportunity for establishing the Order in Cuba ought to be improved. The question of the hostility of the government was canvassed, and when it became known that Freemasonry flourished in the "Queen of the Antilles," a dispensation for a lodge was issued, and Porvenir, No. 1, at Havana, was instituted August 26, 1883, by Brother Evaristo Valdez Galindo, Special Deputy Grand Sire. Many rosy predictions were made as to the success of the Order in Cuba; which, with the Barbadoes incident in mind, probably did not largely obtain with the Baltimore authorities of the Sovereign Grand Lodge.

Other lodges were instituted: Fraternidad Universal, No. 2, at Guanabacoa, July 14, 1885; Cuba, No. 3, at Havana, November 4, 1885: Havana, No. 4, at Havana, February 1, 1886; America, No. 5, at Regla, June 28, 1886; Regla, No. 6, at Regla, August 4, 1886; Hijos del Trabajo, No. 7, at Havana, April 27, 1887.

On the 8th of February, 1887, Lodges Nos. 3 and 6 were transferred to the care of the Grand Lodge of Florida, but they did not long remain under that jurisdiction. The committee on foreign relations, in 1887, made a long and exhaustive report upon Cuba and its lodges; giving the details of membership, and increase of resources, summing up the whole with the gratifying statement: "This is a much more satisfactory progress, than that generally observed in territory outside the American continent." But, alas, the concluding portion shows that bitter controversies raged, similar to those that had arisen in the Order in South America; and is a probable reason why the petition for a Grand Lodge in Cuba was not granted in 1890.

In a previous report, at the same session, this committee had congratulated the Sovereign Grand Lodge upon the fact, that the establishment

of the Order in Cuba bid fair to lead to its introduction in Spain; that correspondence had passed regarding the subject, but that the laws of Spain excluded fraternal Orders from that country, although Freemasonry existed therein. It is a notable fact that Porvenir Lodge, No. 1, of Havana, published an enterprising paper, which circulated among the Spanish people, and spread correct information relating to Odd Fellowship.

The long, and sometimes vexatious correspondence, between the Sovereign Grand Lodge officers and the Cuban subordinates, proves how slowly the American ideas, embalmed in the Order, are comprehended by a foreign people, but the Grand Secretary, — patience and courtesy personified, — replies to every question, and in time this policy must affect favorably our brethren in the West Indies, and others under the immediate jurisdiction of the Sovereign Grand Lodge.

Cuba, in the throes of an attempt to become a republic, does nobly when she sends reports from four lodges in 1895, — Nos. 3, 4, 6, and 7, with an aggregate membership of 239. The history of the Order in the "Queen of the Antilles" should be written, following the results of the present "battle of freedom." It is then quite likely the proposal to name Lodge No. 8, after "Father" Wildey will become a certainty in the new republic.

Peru. — Lima Lodge, No. 1, was instituted at Lima, January 3, 1872, by James Pascoe, District Deputy Grand Sire, and its first report showed 19 members. Grand Secretary Ridgely says the Order is indebted, for this extension, to Brother Lewis Soher, Past Grand Patriarch of California, by whose indefatigable and untiring exertions the establishment of this lodge was promoted. At the session of 1873, Grand Sire Logan reported the granting of a dispensation to open a lodge in Callao, to be called Callao, No. 2; and the charter was confirmed September 19, 1873. In 1875 District Deputy N. Hurwitz reported for the two lodges that the "depressed times" impeded as much progress as had been desired, evidently a portent of the fate of the Order in a country not fully dominated by a toleration of religious opinion.

The sequel is soon told. Lodges were instituted as follows: Fortschritt, No. 3, at Lima, October 30, 1876; Chalaco, No. 4, at Callao, October 31, 1876. An encampment was instituted, — Atahualpa, No. 1, — at Lima, September 26, 1875. The brothers stated that in Chile the Order enjoyed the presence and influence of Grand Sire Logan, while in Peru, "Odd Fellowship rested solely upon its merits," — not being patronized by officials connected with the government, — and its growth was, therefore, much less promising. In 1878 the four lodges reported a membership of 110; increase, during the year, 31; receipts, $3822.16; paid for relief, $78. The encampment advanced from 19 to 26 members.

The reports in 1895 give Lodges Nos. 1 and 4 (alone reporting), 42 mem-

bers, — 21 each. The history of the Order in Peru, for the past eighteen years, is but a repetition of the political experience of the country. There has been no fixity of purpose shown by the lodges; continual complaints being made as to the want of interest in the work, and a state of affairs promising little for the permanency of Odd Fellowship in that country.

Mexico. — The enterprising Brother William J. DeGress, Past Grand Secretary, and Past Grand Representative of Chile, instituted Ridgely Lodge, No. 1, in the City of Mexico, August 5, 1882. There were five charter members, twelve candidates were initiated, and ten petitions received the day of the organization. This was certainly an encouraging beginning; but, as in the case of South America, Mexico has not yet proved as fruitful a field for Odd Fellowship as had been promised.

Lodges have been instituted as follows: Juarez, No. 2, at City of Mexico, March 16, 1885; Cuanhtemotzin, No. 3, at Zacatecas, October 18, 1888; Hidalgo, No. 4, at Camargo, November 21, 1889; Porfirio Diaz, No. 5, at Ciudad Porfirio Diaz, October 14, 1891. Hidalgo Encampment, No. 1, was instituted June 18, 1888, at the City of Mexico. In all this extension of the Order, in the republic of Mexico, the moving cause has been District Deputy Grand Sire DeGress, whose untiring efforts are deserving of greater success. In 1895 three lodges, — Nos. 1, 2, and 5, — showed a membership of 115; No. 2 not reporting.

Hawaiian Islands. — In April, 1846, a number of gentlemen sailed from Boston, Massachusetts, for Oregon. Among them was Brother Gilbert Watson, District Deputy Grand Sire of Oregon, and he carried with him a dispensation to open a lodge in that territory, irregularly issued by Albert Guild, District Deputy Grand Sire for the Bay State. Nevertheless the defective charter proved the *nucleus* around which gathered the first Odd Fellows' lodge west of the Rocky Mountains, instituted December 10, 1846, and located in Honolulu, "Sandwich Islands," which took the title of Excelsior, No. 1, and is in existence to-day.

In 1847 Grand Secretary Ridgely reported, to the Grand Lodge of the United States, these facts; and, also, that a self-constituted lodge, known as "Pacific Lodge," asked recognition of the American ruling body. The subsequent history of the Order in these islands is a long and interesting story. The various errors of institution were, finally, legalized; and the differences that have often arisen, threatening the existence of the Order in the islands, have all been reconciled. The Order, however, will never assume large proportions here. The environment, discussed under Barbadoes, is such that membership must necessarily be confined to the "foreign" population; the "color line" militating against the natives and those of mixed blood.

February 10, 1854, Polynesia Encampment, No. 1, was instituted, and the system of degrees at that time was thus completed. Pacific Lodge,

No. 2, at Lahuini, was chartered in 1854; Harmony, No. 3, at Honolulu, was instituted May 12, 1876, by Past Grand D. N. Flitner, District Deputy Grand Sire. In 1887, Lodges Nos. 1 and 3 reported 190 members; paid for relief, $1749.25; total receipts, $2432.85.

In 1895 these two lodges reported 179 members; paid for relief, $2826.25; total receipts, $3534.75. Polynesia Encampment, No. 1, is still in existence, with 38 patriarchs in membership. There is one Rebekah lodge, with 50 members.

Other Countries. — In the course of time the Sovereign Grand Lodge has consented to establish the Order in various countries, where it has had, at best, an ephemeral existence. For examples: England, Wales, Bolivia, and Trinidad are here named. Even from Turkey have come requests for the Order; but, with the Golden Rule degree in mind (and the knowledge that the Mohammedan has not changed his character, — witness the Armenian massacres of these closing years of the nineteenth century), how a proposal from the Turkish dominions could be seriously considered passes comprehension. It is safe to predict that the American definition of Friendship, Love, and Truth, is not suited as yet to all nationalities, — however fine may have been the ritual sentiments, quoted by the Barbadoes brethren many years ago.

Japan. — Two lodges have been instituted in this kingdom: Far East, No. 1, at Yokohama, May 27, 1889, with thirteen charter members; Kobe, No. 2, at Kobe, September 16, 1891. The reports for 1895 are fragmentary. District Deputy Grand Sire Thorn wrote: —

"After many months, during which I have been disheartened, as we have had no quorum, I have the pleasure of saying that I believe No. 1 is safe, and that we are on the road to success, for at the next meeting I will get the delayed reports. We will then have an initiation, some applications, and a 'boom.'"

Conclusion. — The difficulties encountered, outside of North America and Europe, in the establishment of the Order, should be clearly understood. These existed fifty years ago and will be equally as prominent a century to come. The petitions received, by the Sovereign Grand Lodge, from the Hawaiian Islands for permission to admit people of Polynesian blood; from the West Indies, South America, and the Orient, to allow the initiation of citizens of mixed races, — all indicate the impossibility of great progress among the peoples of those countries, with the present constitutional eligibility clause in force. In 1872 the committee on foreign relations made a report, — signed by Representatives Edward H. Fitzhugh, James Woodyatt, John B. Harmon, D. N. Barrows, Henry F. Garey, John F. Havenner, and Past Grand Sire James P. Sanders, — in which the American position on this subject is clearly stated, as follows: —

"The committee feel assured that they express a sentiment entertained by this Grand Lodge, and by the whole Order in the United States, when they declare the profound inter-

est felt here in the prosperity and success of our brethren abroad, who are engaged in the efforts to plant our beloved Order in other lands. [In Australasia, South America, the Pacific islands, and the West Indies.] The wish is expressed that this Grand Lodge would so modify its laws in relation to color as to authorize other than white persons to be admitted into the Order in those countries. . . . Our organic law, ever since the establishment of the Order, has restricted the right of admission to the white race. No change in our constitution can be made unless proposed at one annual session and acted upon at the next; and no such proposition was made at the last session, consequently that subject cannot come before us for consideration at the present. Besides this, there are various considerations of great delicacy and importance, of which our brethren abroad have not been informed, that render it highly inexpedient to legislate upon this subject; and as we in this country, with this restriction in our constitution, have flourished almost beyond a precedent, we venture to express the hope that a similar measure of success will attend our brethren abroad, although they are subject to a like restriction."

Part IV.

THE HIGHER BRANCHES OF ODD FELLOWSHIP, THE PATRIARCHAL ORDER, THE UNIFORMED DEGREE AND PATRIARCHS MILITANT, AND THE DEGREE OF REBEKAH.

DIVISION X.

THE ENCAMPMENT BRANCH.

THE EVOLUTION OF ODD FELLOWSHIP; THE ENCAMPMENT RITUAL, SEQUENCE OF THE DEGREES, AND THE TRADITIONS OF THE WORK; HISTORICAL RÉSUMÉ OF THE "MERGEMENT EFFORTS"; THE ORGANIZATION OF SUBORDINATE AND GRAND ENCAMPMENTS BY JURISDICTIONS; SUBORDINATE ENCAMPMENTS UNDER THE IMMEDIATE JURISDICTION OF THE SOVEREIGN GRAND LODGE; AND OF THE QUASI-INDEPENDENT GRAND LODGES.

By General John Corson Smith, *Grand Scribe of Illinois.*

INTRODUCTION.

THE EVOLUTION OF THE PATRIARCHAL ORDER.

The study of the origin, growth, and influence of Odd Fellowship upon man is proving as interesting and fascinating to the philanthropist as to the antiquarian; and, though of less than a century's growth, the author or authors of the early ceremonies of induction into its symbolism are nearly all unknown at this early day. The same is true of those to whom we are indebted for the enlargement of its beneficent influence and its subsequent degrees.

We know that to Thomas Wildey, and his early associates, we owe the successful formation of the present organization, and that to James L. Ridgely, and his compatriots, we are indebted for the firm foundation of brotherly love and advanced morality upon which the Order was reconstructed, even in Father Wildey's time; but to whom to credit its several degrees, and their classification, we are in grave doubt.

The fathers of the Order in England and America were yet living when the writer of these lines was born; many of them until long after he attained to years of manhood, and several of those in America he personally knew and met frequently. It is as difficult, however, to learn the origin of the series of moral and instructive lessons taught in Odd Fellowship, and the names of the authors of its degrees, as it is to name the founders of the Roman, Grecian, or Egyptian mysteries.

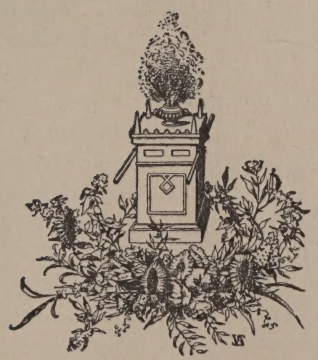
The Order of Odd Fellowship may be said to have been the result of evolution, and it is a pleasing study to follow its growth from the earliest record, at the commencement of this century, — consisting of one degree only, and that conferred in an ale house, — to the close of the nineteenth century, when we find the lodges, encampments, and cantons of the American Order of Odd Fellows occupying palatial halls and temples, with a dozen or more degrees to charm and instruct its votaries.

With these additional lessons and enlarged symbolism, and with the unparalleled increase in its membership, its moral growth has kept pace until, from the ale house for a lodge-room, and its keeper for the host, no body of the Order is now permitted to meet in such a place; no intoxicating liquors are allowed where its members are congregated, and no "ale house-keeper" is eligible to membership.

As we have before spoken and written we here repeat: patriarchal Odd Fellowship had its origin in the desire so inherent in man to surpass others and reach a higher pinnacle than that attained by the mass of his fellowmen. Be it in wealth, official station, or social life, there are always a few who aim to surpass all others. In science, also, in literature, or mechanics; on the farm, in the workshop, or the studio; the philosopher is ever searching for new truths, the sailor for safer and more direct routes across the trackless ocean, and the soldier for more effective weapons whereby to defend his country's flag. This is as it should be; for without ambition to be in the forefront of one's occupation or profession there would be no progress, and the civilization of the nineteenth century would be resolved into Egyptian darkness. The Bellamy idea of living in such an advanced age as described in his work, "Looking Backward," would be destructive of all ambition and all progress. Such a life would soon degenerate into social anarchy. There is no symmetry of form except that found in contrast with deformity; no beauty except in contrast with the ugly, and no good except in contrast with the bad.

Our world and civilization are just as each should be, giving free scope to ability, perseverance, courage, and ambition. It was the desire to attain a higher summit in Odd Fellowship, and the ambition to surpass the parent Order in England, which led to the patriarchal Odd Fellowship of America.

The lodge was the early and only form of organization of Odd Fellows, to which has been added the encampment and other bodies; but, as our subject is patriarchal Odd Fellowship, or, more properly speaking from the plan of this work, "The Encampment Branch" of Odd Fellowship, we must here confine ourself to the degrees conferred in the encampment, and the organization of those bodies. We shall endeavor to trace each of the encampment degrees to its earliest origin, and rescue from oblivion some of the names of the founders of the early encampments in the many Grand jurisdictions, which, combined, help make that splendid legislative body the Sovereign Grand Lodge, the governing power of this great American Order of ours throughout the world.



SECTION I.

ORIGIN OF THE ENCAMPMENT DEGREES; REPUTED AND PROBABLE AUTHORS; THE LESSONS TAUGHT; THE EVOLUTION OF THE RITUAL AND SUBSEQUENT REVISIONS; ORGANIZATION OF SUBORDINATE AND GRAND ENCAMPMENTS; REPRESENTATION IN THE GRAND LODGE OF THE UNITED STATES (NOW THE SOVEREIGN GRAND LODGE); "MERGEMENT" MOVEMENT *v.* CHARTERED AND VESTED RIGHTS; PENNSYLVANIA'S UNANSWERABLE PROTEST; THE PRESENT ORDER OF THE DEGREES OF ODD FELLOWSHIP CONSIDERED.

CHAPTER I.

THE RITUAL AND THE EARLY ENCAMPMENTS.

Golden Rule Degree. — As in the early organization of all societies, the records of this Order are very meagre, the founders knowing little of the importance to which the society might grow, or of the eagerness of future generations to know about its parentage. The first mention we have of any degree, which is in the series of patriarchal or encampment degrees, is that now known as the Golden Rule degree, there being three in all and named as follows: "Patriarchal degree," "Golden Rule degree," and "Royal Purple degree." They are nowhere known by number, but are in the order above named. The earliest reference to this degree is to be found in the journal of the Grand Lodge of Maryland and of the United States, February 22, 1821, the day of its institution by the past grands of the Order. At this formation the charter of Washington Lodge, No. 1, of Maryland and of the United States was surrendered, and the "Grand Lodge of Maryland and of the United States" was organized, with Thomas Wildey as Grand Master, and a charter was given to the body surrendering all its powers granted by the Order in England, naming it "Washington Lodge, No. 1, of Maryland." In the record of the new Grand Lodge we find the following: "Past Grand Larkam having been duly admitted to membership, the Golden Rule degree was then conferred on five past grands."

In considering means to provide for the support of the "Grand Lodge of Maryland and of the United States," among the other sources of reve-

HOSPITALITY TO THE STRANGER.

nue, was the tax of *seventy-five cents* for the Golden Rule degree. Who this Past Grand William Larkam was, and how he came in possession of the Golden Rule degree, and if he was admitted for the purpose of communicating it, the record fails to tell. That Nestor of Odd Fellowship, the lamented James L. Ridgely, believed the degree to have been of English origin, but in this conclusion we cannot coincide. Brother Ridgely said: —

"No records attest its origin or history. It first appeared at the organization of the Grand Lodge of Maryland and of the United States, February 22, 1821. Six past grands, only, were present on the occasion; one of them had the degree and conferred it upon the other five. Wildey was certainly not the instructor, or the faithful minutes, which never forgot him, would have set it down. The minute is suggestive: 'Past Grand Larkham having been duly admitted to membership, the Golden Rule degree was conferred on five past grands.' This seems to settle the question of an English origin, and that Larkham brought it over and gave it out. There has been a surmise that it was not imported, and was in fact Entwisle's work, but there is no foundation for the theory."

With this conclusion we beg to differ, as it is our belief that John P. Entwisle, the first Deputy Grand Master and the second Grand Secretary, was the author of the Golden Rule degree. The records to which Brother Ridgely refers were not in print until 1844; and they were then, with the valuable assistance of Past Grand Sire John A. Kennedy, made up of bits of manuscripts, a few printed leaves, and from the memory or recollection of the old members, collated and put into the form in which we now have them.

Brother John Pawson Entwisle was the *unquestioned* author of that scenic and dramatic Covenant degree, the best of the subordinate lodge degrees, as also the degree of Remembrance. We believe that the Golden Rule degree was, also, the work of Entwisle, from the fact that it is in the same line of thought, teaching friendship and toleration at all times, and under all circumstances, although surrounded by danger. In scenic and dramatic effect the Covenant and Golden Rule degrees are on identical lines and teach the same lessons of undying friendship, and toleration of the opinions of others. We do not take Brother William Larkam into consideration, as nowhere is it shown that he had recently come over from England with a new degree; and if he had, it would as certainly have been recorded as his name and presence; neither do we know that he was not of Baltimore and never had crossed the great deep. We do know that when Past Grand McKormick returned from England with a degree, the Patriarchal, that it was soon known, made a matter of record, and he was paid for having gone out of his way to have it conferred upon him. Brother Larkam was elected the first Grand Conductor of the Grand Lodge of the United States, appeared at the quarterly sessions several times, and passed from the record in 1823, having been expelled from the Order. If further evidence be required that the Golden Rule degree is of

American origin, we certainly have it in James Spry's "History of Odd Fellowship, Manchester Unity," published in London, in 1867, in which, — speaking of the session of the Annual Movable Committee May, 1825 (four years later than the introduction of the Golden Rule degree), the governing body corresponding to our Sovereign Grand Lodge, — Brother Spry said: —

"Many improvements were suggested and adopted for the Unity; *and the Patriarchal degree was instituted*, and ordered to be printed and promulgated for the instruction of past officers in the principles of Odd Fellowship, *of which the only portion recognized by the Order at the present time is the Royal Purple degree.*" (Italics ours.)

Nowhere in that record, or in Spry's history, is there any mention of the Golden Rule degree as any part of the work of the Manchester Unity, — or that it was ever a part of their work, — and we, therefore, conclude that it must be American and the work of Brother Entwisle.

American degrees in Odd Fellowship were not in favor with the Manchester Unity, which accounts for their not adopting the Golden Rule degree; as witness the following, — referring to the Whit-Monday, 1827, meeting of the Annual Movable Committee, Spry said: —

"A Past Grand's degree was instituted this year; *and the Covenant and Remembrance degrees abolished.* These degrees had been worked in America (still are) by the brothers there, and brought to this country by Grand Master Thomas Wildey, who was here on his mission to obtain a grand charter for the United States." (Italics ours.)

It is not a fair statement of the visit of Brother Wildey, then Grand Sire, to say that he was in England "on his mission to obtain a grand charter for the United States"; as he was there of his own motion, and to learn what, if any, changes had been made in the work, and to give the Manchester Unity the benefit of his experience, and present those brethren with the Covenant, Remembrance, and Grand Lodge degrees, which were abolished the next year as above stated. Grand Sire Wildey said of his visit, that for "six successive nights he attended lodges, sometimes two," and before leaving Manchester the brethren suggested the presentation to him of a gold medal in commemoration of the visit, to which he replied: —

"That if it was their wish to present him with a token of esteem, he would prefer, to anything else, a charter for the Grand Lodge of the United States, confirming the one granted by the Duke of York Lodge, Preston."

This was conceded, and the charter was presented with a very complimentary address to the Grand Sire.

Patriarchal Degree. — This degree, now the first of the encampment series, is undoubtedly of English parentage, and was adopted by the Manchester Unity in session of Committee at Huddersfield, May 23, 1825, as the record above proves, and we quote it again: —

"Many improvements were suggested and adopted for the Unity; and the Patriarchal degree was instituted, and ordered to be printed and promulgated for the instruction of past officers in the principles of Odd Fellowship, of which the only portion recognized by the Order at the present time is the Royal Purple degree."

The Patriarchal degree was the work of a Past Deputy Grand Master named Smith, a member of the Duke of Norfolk Lodge, No. 55, now on the roll as Wigan Lodge, No. 55, with a membership of 116; and was brought to America by Past Grand McKormick, of Maryland, and conferred on Grand Sire Wildey and Deputy Grand Sire John Welch by authority of the Annual Movable Committee of Manchester, England. Ten dollars was voted Brother McKormick for expenses from Liverpool to Manchester, where he went to receive the degree, and the Grand Lodge charged one dollar to each of the seven members upon whom Grand Sire Wildey conferred it: Brothers Charles Common, Maurice Fennell, Past Deputy Grand Master Thomas Scotchburn, John Boyd, John Roach, Charles Brice, and Grand Secretary William Williams.

It will be observed that in the adoption of the Patriarchal degree May 23, 1825, mention is made of the Royal Purple degree as follows: —

"Of which the only portion recognized by the Order at the present time is the Royal Purple degree."

Royal Purple Degree. — By whom this degree was presented, and when or where adopted, in Annual Movable Committee or the American Grand Lodge, we know not, as upon that subject the records are silent. In searching for facts we turn from the English record of May 23, 1825, to the record of the Grand Lodge of the United States, — the title having been changed and the words "Grand Lodge of Maryland" dropped in 1824, — and in adjourned session of the Grand Lodge March 30, 1825, we find the following entry: —

"*Ordered*, That the Grand Lodges be informed that there is a color on their charter for a degree (the Royal Purple) which they have not received, and that it will be forwarded as soon as possible."

Of this "order" Brother Ridgely said that the Royal Purple degree was referred to here, that it had recently been received, but owing to it being devoid of appropriate lectures, it was only known to Grand Master Wildey and Deputy Grand Master Thomas Scotchburn. That distinguished brother, also, said that he believed the degree to be of American origin, that it was introduced into the Grand Lodge by Grand Sire Wildey, but he did not think it the work of Wildey. This may be true, but the objections always advanced, and by none more than Ridgely, against crediting to Wildey any part in the production of these new degrees was: "That no one believed in his ability to produce them." In other words, that Wildey was unlettered and of no literary ability. The critics of that "Grand Old Man," Thomas Wildey, overlooked the fact that there are

two kinds of education: "book larning," as expressed in the South; "culcha," in the East, and experience with mankind, as the man of the "Wild West" would say. Of the latter, Brother Wildey had a world's university education, as his labors prove.

Literary ability is not to be derided, but the most accomplished scholar is often superseded by one of finer or deeper thought, as is attested by the several revisions of the ritual; each thought in its day to be perfect; but the sublime idea of one common brotherhood under the One Father, — put into practical every-day life as inculcated by that Abou Ben Adhem, Thomas Wildey, — can never be improved, much less superseded by any man, no matter what his accomplishments. The man who conceived the Royal Purple degree was the one who, beneath the groves of Mineral Point, Wisconsin [see "Wisconsin," below], sought to impress the patriarchs of that new territory with his own ideas as to the proper manner in which to illustrate the "journey of life" as there set forth; and to do it in nature's own halls, with the blue-vaulted canopy of heaven over, and the mazy green of nature all about him. There, away from all prying eyes, away from the busy activity of the mining-camp, — with but one All-seeing Eye, the eye of the Great Father of man to look upon them, — Thomas Wildey sought to impress on the minds of the brethren his own conception of the Royal Purple degree. The thought and germ of that degree was Wildey's; the compilation of its text was the work of Entwisle, John Boyd, and others, with whom the father of the Order consulted. It is in the same line of thought, with its dramatic work and presentation of characters, as the Covenant and Golden Rule degrees, so much so, as to bear upon its face the stamp of the author of those works.

The fact that we find mention made of the Royal Purple degree in the American records two months earlier than in the English, that several months later we have the Patriarchal degree transmitted from the Manchester Unity, and no further mention of the Royal Purple degree in their records, seems proof positive of its American origin. Not only were the Grand Lodges of the United States notified of this degree in March, 1825, but at the annual session of the Grand Lodge of the United States April 25, 1826, the amendment to the constitution, previously submitted, was adopted, fixing the fees for the Golden Rule and Royal Purple degrees, — the two American degrees, — at $20. It was not, however, until the session of September 5, 1831, that, on motion of James L. Ridgely, the Royal Purple degree became a necessary qualification for Representative to the Grand Lodge of the United States.

Patriarchal Hospitality. — Having traced the origin of the patriarchal degrees, and endeavored to fix their authorship, we leave to others the pleasure, or duty, just as they may view it, of speculating upon their

philosophy, or theorizing upon their symbolism. It is our pleasure to deal with the realism of those degrees, and it requires no vivid imagination, or far-drawn theory, to see in the Patriarchal degree the lesson of hospitality, — a virtue so much neglected in this every-day age. Among primitive people it is never overlooked nor forgotten, and none are more mindful of that duty than the Arab, among whom the ancient patriarchs dwelt. To partake of a pinch of salt, eat a bit of bread, and drink a cup of sweet water with the Arab, is to covenant with those people and cement an eternal friendship. Such is the lesson of this degree, and stupid must he be who fails to see and understand it.

The Golden Rule. — The Golden Rule degree is designed to teach a still more important lesson, and such a lesson, that if the candidate profits thereby, cannot fail to hasten the millennium, the dawn of that day when swords shall be beaten into plough-shares and spears into pruning-hooks, and war shall be known no more. Such will be the effect of "toleration," and such is the lesson of this degree. All mankind assert the right to think each for himself, and act as each thinks best. Why then cannot the spirit of toleration be cultivated until every man concedes the same right to others which he claims for himself? No monitor is needed to point out to the candidate that the lesson of the Golden Rule degree is a practical and universal, broad and philanthropic application of the true spirit of toleration; that genuine tolerance which concedes to our fellow-man the freedom of thought and freedom of action which each one so strenuously claims for himself.

The Royal Purple Lesson. — We turn now to a review of our life's labor, and the pilgrimage of man. The dangers and pitfalls which encompass us are here graphically depicted; while the awards for honor, probity, and perseverance are found in the welcome received at the "high priest's tent." How truthfully the journey of life is presented, only those who have made it can attest and appreciate. If there can be any lesson or symbolism in all Odd Fellowship to be compared with the Golden Rule degree, that of the Royal Purple is the best; and, supported as it is with those three pillars of strength, — faith, hope, and charity, — he must be an indifferent Odd Fellow who is not the better for having been permitted to enter its tent, officiate at its altar, and subscribe to its lessons of universal toleration: there is but one God, and all mankind are brethren.

There has been much confusion in the records as to the proper name for this degree. First, it was called the "Fifth degree," because it held that place in the series, and followed the "Golden Rule degree," — its present position; second, it was known as the "Past Grand degree"; third, it became the "Mazarine Blue degree"; fourth, it was called the "Purple degree"; and fifth, the name by which it is now known, the "Royal Purple degree."

The Evolution of the Ritual. — Few are the words which can be used in this connection, for we are trespassing upon the border-land of the known and the unknown. As will be readily surmised, the early patriarchal degrees were crude and fragmentary: more signs, words and symbols than lessons, and more easily forgotten. By a system, as it were, of evolution, the work has been brought to its present literary standard; and while we would gladly return to that of 1874, the danger of getting some other objectional matter introduced into an amended ritual is so great that we are content to let it remain as it now is.

Gathering together the various papers extant, relating to these degrees, a complete work was considered and adopted in the Grand Lodge of the United States October 9, 1835, with the following named brethren present:[1] —

James Gettys, M. W. Grand Sire; Robert Neilson, R. W. Deputy Grand Sire; August Mathiot, R. W. Grand Treasurer; James L. Ridgely, Representative of Maryland; Charles Mowatt, Representative of New York; Howell Hopkins, Representative of Pennsylvania; A. E. Warner, Representative of the District of Columbia; H. S. Sanderson, Representative of Ohio; Zenas B. Glazier, Representative of Delaware; John Pearce, Representative of New Jersey; Thomas Wildey, Past Grand Sire.

In that work there was a short initiation ceremony preceding the Patriarchal degree. The forms and ceremonies were brief, compared with what they are now; but the germ and substance upon which all subsequent revisions are builded was there, and it is a question if the old work would not be as effective now as the later. The tendency of the age is to amplify, elaborate, and extend, until sometimes we get too much, and the mind does not retain it all. Such has been the tendency of our revisions, until, at the present time, there has been a desire to omit some of the work. We instance that of the Patriarchal degree wherein there is a choice of ceremony; and, particularly, the installation of officers, not one encampment in ten of which conforms to the new ceremonies, — nor can they do so.

The first revision of the lectures and charges, following the adoption of the old work in 1835, was ten years later, September 15, 1845, when from a Grand Lodge composed of *eleven* grand officers and representatives there were present *fifty-six* grand officers and representatives, and Past Grand Sire Thomas Wildey was of that number. This revision may be said to have been radical in that it added so much to the work, and we confess that it was much improved, and there it would better have remained. The revision of September 15, 1873, contained no important modifications; while that of September 22, 1880, as we have before said, is objectionable, and the tinkering which has followed is pernicious.

Growth of the Order. — The growth of Odd Fellowship is seen in the

[1] *Note by the Editor-in-Chief.* — Attention is here called to the notable list of names (p. 102) of the brethren who completed, in 1845, what was so auspiciously commenced in 1835.

numbers composing its sovereign head. At the adoption of the ritual, in 1835, the Grand Lodge had present, officers and members, *eleven;* while, but forty-five years later, there were present in the Sovereign Grand Lodge, in 1880, *one hundred and fifty-eight,* officers and representatives of its constituent Grand bodies. In numbers there is sometimes strength, but not always wisdom, as is illustrated in the trifling changes recently made in the work of the patriarchal degrees in 1895–96.

Subordinate Encampments. — The first encampment for conferring the patriarchal degrees was organized in the city of Baltimore, Maryland, and was called an "encampment lodge."

The petitioners for this new body were: Thomas Wildey, John Boyd, Thomas Scotchburn, John Roach, Ezekiel Wilson, John F. Exe, Thomas Charters, and Richard Marley. May 6, 1827, these brethren met and agreed to ask for a charter creating this new organization, of which only Scarlet degree brethren could become members, and in which the patriarchal degrees would be conferred. It was intended to be a select body, embracing the best known Odd Fellows, who had obtained the proper qualification as to degrees, and that of "being a sober and steady man," as required by the Golden Rule degree. May 15, 1827, the petition was presented to the Grand Lodge of Maryland, immediately considered, and granted the same day, — or night, for it was at an evening session.

The fee for this charter was $40, and ten *per centum* of the receipts of the "encampment lodge" were to be paid to the Grand Lodge. In consideration of these payments the Grand Lodge surrendered all control of the patriarchal degrees and placed them under the sole control of the encampment lodge.

This "Encampment Lodge, No. 1," was duly instituted, in Grand Lodge hall, July 6, 1827, with the following officers: John Boyd, Chief Patriarch; Thomas Wildey, High Priest; Thomas Scotchburn, Senior Warden; Richard Marley, Scribe; John J. Roach, Junior Warden; Ezekiel Wilson, Guardian. They seem to have overlooked the election of a treasurer, and probably intrusted his duties to their faithful scribe, Patriarch Marley.

There were, also, present as members at the organization and installation of officers: John Welch, William Williams, Henry Harris, Charles Brice, Samuel Bickley, George Freeburger, David Ramsey, Abraham Sanders, and Patriarchs Sautmyer, Pitts, Clements, and Richardson.

The fees for the degrees were fixed at $3 for the "Patriarchal," $4 for the "Golden Rule," and $5 for the "Purple" which from this meeting became known as the "Royal Purple."

It is greatly to be regretted that the first charter was early lost, or destroyed, and no copy of it has been found. Because of some defect in the original charter, an application was made January 16, 1829, to the

Grand Lodge of Maryland for a new one, and the following was granted. It will be observed that there are some changes in names from those given in the original petition, but the best known are on both: —

ORDER OF INDEPENDENT ODD FELLOWS.

To all whom it may concern: —

Know ye that an application being made to the Grand Lodge of Maryland by the following Past Grands, viz.: Thomas Wildey, John Roach, Senr., John Boyd, Thomas Charters, Thomas Scotchburn, and Richard Marley, all members of the Independent Order of Odd Fellows, and residing within the state of Maryland, to establish an encampment of patriarchs, we, the Grand Lodge of Maryland, by the authority of a charter granted us by the Grand Lodge of the United States of America, held in the city of Baltimore, hereby grant this charter, and we, the Grand Lodge of the state of Maryland, do empower the aforesaid encampment of patriarchs to grant dispensations for opening an encampment to all faithful Odd Fellows throughout the globe; and we, the Grand Lodge of Maryland, do furthermore cede to the said encampment of patriarchs the exclusive power of conferring the degrees appertaining to the encampment of patriarchs, viz.: The Patriarchal degree, the Golden Rule degree, and the Royal Purple degree. And we, the Grand Lodge, also privilege them to make such laws as they may think expedient for their good government: Provided, at all times, such laws be not at variance with the constitution of the Grand Lodge of the United States, or that of the Grand Lodge of the state of Maryland. But should the said encampment infringe or violate the constitution of the Grand Lodges, either of the state of Maryland, or of the United States, or act in any manner derogatory to the principles of Odd Fellowship, the Grand Lodge do retain the power of suspending this charter; but in case of a faithful observance of the above stipulation, we do further bind ourselves to repair all accidental damage or destruction of this charter.

In witness whereof, we have subscribed our names and affixed the seal of the Grand Lodge of the state of Maryland, together with the colors hereby transmitted to the said encampment of patriarchs, this the thirtieth day of May, A.D. 1827.

{ L. S. }

BLACK.
GOLD.
PURPLE.

THOMAS SCOTCHBURN, Grand Master.
CHARLES BRICE, Deputy Grand Master.
RICHARD MARLEY, Grand Warden.
EZEKIEL WILSON, Grand Secretary.
JOHN ROACH, Grand Guardian.
DAVID RAMSEY, Grand Conductor.

It will be observed that this was intended to be a duplicate copy of the original charter issued May 15, 1827, but that there are some changes in names, and the date differs in being fifteen days later. This intended duplicate was really issued January 16, 1829, and should have been so stated.

It will be readily seen that the charter constituted this body a Grand Encampment for the world, as it authorized the granting of dispensations "for opening an encampment to all faithful Odd Fellows throughout the globe," thus assuming a jurisdiction far beyond that of the Grand Lodge of the United States, and for which it had no such authority. This encampment of patriarchs proved a success, and remains to this day an active, living organization under the name, subsequently adopted, of

"Jerusalem Encampment, No. 1," in the city of Baltimore, Maryland, and has a membership of 43.

One other encampment was instituted in Maryland, and the one in Delaware was chartered by this Maryland body; but other jurisdictions took up the patriarchal work, established their own encampments, as in Pennsylvania, New York, and Massachusetts, and it soon became evident that a Grand Lodge, in which its members were not required to be in possession of the patriarchal degrees, was not the body to have charge of this new branch, or higher Order of Odd Fellowship.

Grand Encampments. — The agitation of the propriety of founding state Grand Encampments to control the patriarchal degrees, subject only to the Grand Lodge of the United States, resulted in the presentation to that Grand body September 5, 1831, of a petition praying that a charter be granted for a state Grand Encampment to be located in the city of Baltimore, Maryland, and the same was granted; but the Grand body was not instituted until December 31, 1831. James L. Ridgely was one of the petitioners.

Right Worthy Grand Encampment of Maryland. — This, the first Right Worthy Grand Encampment authorized by the Grand Lodge of the United States, was duly constituted, the officers elected and installed in Baltimore December 31, 1831, and Thomas Wildey was the first Most Worthy Grand Patriarch. There was some little difference in the official titles from those in vogue to-day, — that of "Most Excellent High Priest," "Worthy Grand Janitor," and "Worthy Grand Assistant Janitor," — and also in the number of its officers.

The action of the Grand Lodge of Pennsylvania, in 1829, when it authorized the formation of a Grand Encampment undoubtedly paved the way for the subsequent organization of state Grand Encampments, to take control of the encampment degrees, and it certainly was a wise movement.

Grand Lodge of Pennsylvania. — The record is as follows: At the session of the Grand Lodge of Pennsylvania September 27, 1828, a petition was presented asking that a charter for an encampment be granted, and it was so agreed. October 2nd, a committee was appointed to prepare and report a form for the charter. October 27th, the form was submitted and adopted. December 15th, the charter having been engrossed, it was ordered that the Grand Lodge meet December 20, 1828, to deliver the same and institute "Encampment, No. 1," which, accordingly, was done. There being no further record it is not known what work was performed, or if the encampment ever again met. We presume that it never did, as the same names appear in the record which follows. At the session of Grand Lodge June 16, 1829, the action of September 27, 1828, — in granting the charter for an encampment and all subsequent thereto, —

was reconsidered and the whole subject of Grand and subordinate encampments referred to a committee which reported as follows: —

"*Resolution first*, That the original jurisdiction and government of all Odd Fellows was vested in the Grand Lodge. *Second*, That a warrant for a Grand Encampment should be granted. That a recommendation from the Grand Encampment shall be necessary to all petitions to this Grand Lodge for warrants for subordinate encampments. *Third*, that ten *per centum* of their receipts shall be paid to the Grand Lodge by the Grand Encampment, and by all subordinate encampments, quarterly; and that they shall conform to such laws, rules, and regulations as the Grand Lodge shall dictate. *Fourth*, That all warrants for subordinate encampments shall embrace the principles and requisitions of this report."

These resolutions having been adopted the petition of September 27, 1828, for an encampment was again presented, and a charter for the Grand Encampment of Pennsylvania granted. The day following, the petitioners met in the Grand Lodge hall, northwest corner of Chestnut and Seventh streets, with Grand Sire Thomas Wildey, presiding, who instituted the Grand Encampment. They then elected and installed the officers. It would seem from the record that our official titles for Grand officers in 1896, are the Pennsylvania titles of 1829.

Sessions of Grand bodies were frequent in those days, so there was no delay in beginning work. June 19th, July 28th, and August 9th were dates of meeting and conferring the degrees. At the last named meeting it was

"*Resolved*, That this *encampment be called the Grand Encampment of Pennsylvania*, and that a committee be appointed to petition the Grand Lodge of Pennsylvania for a warrant to hold a working encampment, to be called 'Encampment of Patriarchs, No. 1.'"

A committee consisting of Patriarchs Pryor, Small, and O'Connor was appointed, and the Grand Encampment "adjourned with due solemnity" to meet in one week. During that week the Grand Lodge had been convened, the petition presented, and the charter granted for an encampment of patriarchs to be hailed as the "Encampment of Patriarchs, No. 1, of Pennsylvania."

Report was made to the Grand Encampment August 16, 1829, the charter presented, accepted, and Philadelphia Encampment, No. 1, instituted. This body with its membership of 85 patriarchs is still on the roll of that Grand Encampment.

New York and Massachusetts. — The Grand Lodges of New York and Massachusetts were not slow in following the example of Maryland and Pennsylvania; and, leading to more or less trouble, it was only ended by the prompt action of the Grand Lodge of the United States in granting charters for state Grand Encampments.

State Grand Encampments. — This new system of government for the patriarchal Order, began September 5, 1831, by the issue of the Maryland Grand Encampment charter, and the withdrawal of such powers from the state Grand Lodges, soon led to harmony, and the assured prosperity

which has followed the patriarchal Order. We have no desire to call attention to other fraternal societies or make invidious distinctions, as Odd Fellowship is the *first* American fraternal Order, and the model upon which all later societies are builded; but we desire to say that the seventeen *per centum* of its lodge membership which enters the encampment is the best evidence we can give of the popularity of the patriarchal degrees.

This percentage is larger than that of any other society having such bodies, and we have no fear for the future of this branch of the Order, no matter how many degrees may be added to those of the encampment, or be taken from those of the subordinate lodge.

Any danger which may threaten the Order, or any of its branches, lies in the legislation of those members of the Sovereign Grand Lodge who take but a superficial view of the great work of Odd Fellowship; take counsel of their fears, judge of the permanency of the Order, or any part thereof, by the admissions of the day, and gauge its power for good on the basis of membership regardless of qualification.

In this legislation for Grand Encampments, the better to govern the patriarchal Order, Maryland led the advance, having adopted, January 17, 1832, in the Grand Lodge, the following: —

"*Resolved*, That for the purpose of vesting undisputed and absolute jurisdiction to charter subordinate encampments, and all rights necessary thereto, in the Grand Encampment, this Grand Lodge doth hereby relinquish to said Grand Encampment and vest therein all the rights, if any, the said Grand Lodge now possesses over encampments in this State."

At an adjourned session of the Grand Lodge of the United States held in Philadelphia, Pennsylvania, June 7, 1833, a petition was presented signed by Brothers William M. Moore, James Gettys (both of whom afterward became Grand Sires), and six others, praying that a warrant issue for an encampment to be called "Columbia Encampment, No. 1," and located in the city of Washington, District of Columbia, which was granted, and thus the patriarchal degrees were introduced into our national capital.

New Jersey. — July 4, 1833, the first encampment was instituted in the state of New Jersey at Paterson, and by Grand Sire Wildey.

September 5, 1833, a new constitution for the Grand Lodge of the United States was adopted, and in that instrument the qualifications for a member of that body were prescribed as being: "Past Grands in good standing who have received the Royal Purple degree." In this constitution the Grand Lodge claimed exclusive control of the patriarchal degrees and jurisdiction over the Grand Encampments; and of subordinate encampments, where no Grand Encampments had been instituted; but, it was not until after several years that this control was exercised by that Grand body. Trouble in New York and Massachusetts caused

the recall of the Grand Lodge charters, and new ones were issued to those states from which control of the patriarchal degrees had been withdrawn.

The following and later action of the Grand Lodge of Pennsylvania (December 24, 1838) ended the matter, and left this branch entirely in the possession of the Grand Lodge of the United States: —

"*Resolved, by the Grand Lodge of Pennsylvania*, That the prayer of the petitioners be granted, and the Grand Lodge surrender all jurisdiction of subordinate encampments, and all the degrees thereunto belonging, to the Grand Encampment of Pennsylvania."

As the Grand Lodge had not acquired the patriarchal degrees from the Grand Encampment, this act was not considered by the Grand Lodge of the United States as any surrender, and so a subsequent act, that of 1841, was found necessary.

Representation. — Having successfully accomplished the formation of subordinate encampments, in which to confer the patriarchal degrees, and recognized the state Grand Encampments as the governing bodies of the same, the next advance in the interests of this branch of the Order was to ask representation for the Grand Encampments in the Grand Lodge of the United States, on the same basis as state Grand Lodges had been admitted.

The first movement in that direction was made April 24, 1840, at an adjourned session of the Grand Lodge of the United States when Representative Richard Marley, of Maryland, offered the following amendment to the constitution, which, after being read, was referred to the next annual session: —

"*Resolved*, That the constitution be so altered as to admit the Grand Encampments to a representation in the Grand Lodge of the United States."

This amendment was immediately backed by the action of the Grand Encampment of New York, — which was submitted by the representative from that state, Wilson Small, read in the Grand Lodge and spread upon the minutes, but no further action was taken, — as follows: —

"*Resolved*, That this Grand Encampment proffer to the Grand Lodge of the United States, the amount of dues state Grand Lodges pay, in order to entitle this Grand Encampment to a representative in that body.

"*Resolved*, That it is the opinion of this Grand Encampment that Grand Encampments subordinate to the Grand Lodge of the United States are equally, with Grand Lodges, entitled to a representation in the Grand Lodge of the United States, on the payment of the same dues."

At the annual session October 6, 1840, the amendment of Representative Marley was "called up" by Representative Rev. Isaac D. Williamson, of Maryland, and the following amendment added thereto: "Upon the same terms as the state Grand Lodges are represented," and the amendment, as amended, "went over" to the next annual session, when,

on motion of Howell Hopkins, of Pennsylvania, the amended amendment was considered and adopted September 21, 1840.

At this session the Grand Lodge of Pennsylvania presented a certified copy of the adoption of the following by that Grand body: —

"*Resolved*, That this Grand Lodge will surrender all jurisdiction over encampments in this state to the Grand Lodge of the United States."

This act ended the jurisdiction of state Grand Lodges over the patriarchal degrees and encampments, subordinate and Grand, and placed the Grand Lodge of the United States in supreme authority.

The adoption of the constitutional amendment admitting Grand Encampments to a representation in the Grand Lodge, and the acceptance of the surrender of all control of the patriarchal degrees by the Grand Lodge of Pennsylvania, both the same day, — September 21, 1841, — marked an epoch in the history of the Order, as it insured the permanency and prosperity of patriarchal Odd Fellowship. The session of 1841 is memorable, in the annals of the patriarchs, for an evident desire to do all the good that could be done for the new branch of the Order. This is further evidenced by the following resolution of John A. Kennedy; then the proxy-representative of Delaware, which was adopted: —

"*Resolved*, That a committee consisting of past chief patriarchs and past high priests of encampments be constituted to prepare appropriate degrees for the Grand Encampments, and for the past offices of chief patriarch and high priest, and to report at the next session."

Past Official Degrees. — The Grand Sire appointed John A. Kennedy, of New York; Sylvester Van Sickell, of New Jersey; and Richard Marley, of Maryland. The committee reported September 21, 1842, a Grand Encampment degree and honorary degrees for past chief patriarchs and past high priests, and the report was adopted. The two latter degrees however, continued in use but two years; for, at the session of 1844, September 20th, on motion of Representative Horatio Clark, of Ohio, the honorary degree of past chief patriarch and honorary degree of past high priest were abolished.

Comparative Strength. — Having thus reached a firm foundation upon which to build, it may be well to pause and contrast the strength and condition of the patriarchal Order in 1841 with its present status, according to the report of the Sovereign Grand Lodge January 1, 1895. There were September 30, 1841, *five* Grand Encampments duly organized and at work in the following states, and the subordinate bodies and membership of each was as follows: Maryland, *seven* subordinate encampments, no report of membership; Pennsylvania, *nine* subordinates, no report of membership; New York, *seven* subordinates, 244 members; Ohio, *three* subordinates, 227 members; Kentucky, *four* subordinates, no report of membership. To be added to the above were twenty-four subordinate

encampments, scattered through twelve states, reporting 363 members, of which the grand total was, five Grand Encampments, fifty-four subordinate encampments, membership, 834. There was no relief fund, and the total revenue for the year was $10,923.

January 1, 1895, including all Grand and subordinate bodies, there were twenty-six hundred and thirty-five encampments, with a membership of 135,443. These had a total income of $617,790.09, and there was paid for relief the large sum of $284,605.13 in a single year.

CHAPTER II.

THE "MERGEMENT" MOVEMENT.

The Subject of Attack. — Having placed the patriarchal Order on what seemed to be a firm basis, our labors as an historian should here end, but the position of these beautiful degrees was not yet fully assured; for, prompted by the spirit of unrest, too prevalent in this country, which has not always been for the best interests of the people any more than for our Order, an attack was immediately made upon the encampments.

No sooner had the Grand Lodge of the United States "settled down" to what seemed a fixed government for the patriarchal degrees than Representative John C. McKilden, of the District of Columbia, at the session of 1841, moved to repeal the amendment, granting representation to Grand Encampments on the same basis as that of Grand Lodges, which amendment "went over" to the session of 1842, when it was defeated.

At the session of 1845, September 16th, a revision of the lectures and charges of the patriarchal degrees, together with a new form for opening and closing the encampment, was reported and adopted by a vote of 48 to 3. The committee on revision were Representatives William W. Moore, District of Columbia; James D. McCabe, Virginia; Past Grand Sire John A. Kennedy, New York; and Grand Secretary James L. Ridgely.

After Eight Years. — The effort of 1841–42, to repeal the law granting representation to Grand Encampments having failed, no further attempt was made to disturb the relations of the patriarchal Order to the Grand Lodge of the United States until 1850. During this period, however, there had been much discussion in Grand bodies, particularly Grand Lodges, and in the publications of the Order, relative to the mergement of the patriarchal degrees in those of the subordinate lodge, and thus

abolish the patriarchal Order as a distinct body. At the Cincinnati session of 1850, the Grand Lodge being in session to amend its constitution, Representative Benjamin Conley, of Georgia, seconded by Representative Abell, of Connecticut, offered the following amendment to the constitution: —

"*Article* —, Grand and subordinate encampments are hereby abolished. The Grand Lodge of the United States shall provide by-laws for the conferring of the encampment degrees by lodges, and shall make such other regulations as may be necessary in consequence of the adoption of this article. All provisions of the constitution, or laws inconsistent with this regulation, are hereby so modified as to conform thereto."

One year passed, and good Brother Conley having experienced a "change of heart," or received some advice from his own Grand Lodge, on September 19, 1851, moved to have this amendment indefinitely postponed, which was done. It was not, however, permitted to rest under this order, for, at the next session (1852) it was "called up"; and, on motion of Representative John A. Gyles, of South Carolina, it was again indefinitely postponed and *there died.*

This action, also, disposed of the petition of the Grand Encampment of Wisconsin, read in Grand Lodge, in 1851, asking that encampments be abolished, which had been referred to the committee on the state of the Order. The committee reported as follows, and the report was adopted: "That the subject-matter, contained in said resolutions, having been submitted in the form of amendments to the constitution," the committee asked to be excused from its consideration.

This ended the first effort at "mergement"; but it was not long permitted to rest, for, at the next session (1853) it was again brought to the front on a petition from the Grand Lodge of North Carolina, presented by Representative Walter L. Steele, which was referred to the legislative committee. On this a *majority* report against merging was made, and a *minority* report in favor of mergement submitted. The majority report said that the change would be "impolitic and inexpedient." Both reports were indefinitely postponed.

Representative Steele then moved to amend the Grand Lodge constitution by striking out the words, "encampment, Grand Encampment, and subordinate encampments wherever they occur," and on this amendment, as chairman of the legislative committee, to whom it was referred, made a lengthy report in 1854. That report concludes with the following resolution: —

"*Resolved*, That the Grand Sire appoint a committee of five members of the Order, whose duty it shall be to prepare and report, at the next session of the Grand Lodge, a plan merging the subordinate lodges and encampments."

This report had the indorsement of that distinguished brother, Luther J. Glenn, of Georgia, afterward Grand Sire, and Joseph N. Taylor,

of New Jersey, and it was adopted, by a vote of 53 yeas to 41 nays. This action of the Grand Lodge, leaning toward mergement, was followed with one whole page of proposed amendments to get rid of encampments and Grand Encampments, which was offered by Brother Glenn and "laid over" until the next session.

In the session of 1855, Representative Steele, of North Carolina, chairman of the special committee, to whom the whole subject had been referred, made an extended report favoring "local option"; that is, that the "Grand Lodge pass a law authorizing the states Grand bodies to merge in one body or continue the separate organization as they may desire." This report was "laid over," under the rule, and the Grand Lodge afterward refused to consider the subject.

Representative Glenn, of Georgia, then "called up" his amendments to the constitution, when the first of the series was defeated by a vote of 37 yeas to 64 nays, and no further action was taken on the remainder, except, that on motion of Representative Harrison H. Dodd, of Ohio, "the further consideration of the amendments was indefinitely postponed."

Two Years' Respite. — The following resolution, from the Grand Encampment of Northern New York, was read at the session of 1855, and sent to the committee on the state of the Order: —

"*Resolved*, That the Grand Encampment of patriarchs, of the Independent Order of Odd Fellows of Northern New York, is opposed to any change in the relations of the patriarchal branch of the Order to the other branch of Odd Fellowship, and to the mergement of the encampment degrees in the degrees of subordinate lodges."

There was a rest for two years more when, in 1857, Representative Henry F. Askew, of Delaware, chairman of the committee on the state of the Order, brought the subject of mergement to the front in his report, by asking that a committee be appointed "to revise the entire secret work, and report a plan for merging the degrees."

The committee was appointed, probably selected by the friends of mergement, but its report was fatal to their hopes. The report submitted in Grand Lodge September 21, 1858, and adopted was: —

Constitutional Rights Declared. — "The special committee, charged with the subject of revision and mergement of the subordinate and encampment work, ask leave respectfully to report, that they have understood the duty assigned to them to be to report a plan whereby the work of the subordinate lodge and encampment might be consolidated, and so to revise and arrange the charges and lectures of both these branches of the Order, as to present one work as a homogeneous whole.

"If the committee have understood the object of their appointment aright, they have but little difficulty in reporting that, in their judgment, such a plan is, — under the existing constitution of the Grand Lodge of the United States, — impracticable.

"This idea would, necessarily, involve the abolition of Grand Encampments, either by legislation or as an incident to such legislation. *These Grand bodies have a constitutional existence which is declared to be inviolate so long as they act in conformity to that law, which is alike obligatory upon the grantor and the recipient of the chartered community.*

(Italics ours.) . . . Under existing circumstances, however, the committee, for the reasons expressed, decline very respectfully to submit any plan of mergement of the degrees or work of the subordinate and encampment branches, and respectfully ask to be discharged."

This was signed by Brothers William I. Cornwell, H. F. Askew, James L. Ridgely, and Alexander E. Glenn. Was any report ever more courteous, diplomatic, and yet firm? The strong personality of James L. Ridgely is stamped upon its every word. It is almost unnecessary to say that after the reading, "laying over under the rule," and again being "called up," that, on motion of Representative Volney Green, of Wisconsin, "the report was 'concurred in.'"

The majority of the committee having pointed out a way in which, if the patriarchal degrees could be again taken under control by Grand Lodges, "and the imposition of such qualifications for membership" be applied so as to make it difficult to get them, or distasteful to have them in separate bodies, mergement would be feasible; the minority, consisting of John A. Kennedy and Edward H. Fitzhugh, were content to submit the following: —

"The undersigned, members on the committee on revision and mergement, beg leave to state that they are opposed to revision and mergement in any form, or to any extent; but while they cannot concur in any measure introducing change in either of these important subjects, still, if a change has to be made, the modified plan proposed by the committee is, perhaps, the most practicable and feasible which can be presented."

Preceding the submission of this report, Ohio presented the action of its Grand Lodge in a lengthy document favoring mergement; while the Grand Encampment had, also, submitted a paper concluding with the following common-sense resolution: —

"*Resolved*, That the Grand Encampment of Ohio is opposed to the mergement of the subordinate branches of the lodges and encampments, believing that the same would be injudicious and injurious to the best interests of the Order in this state."

It would seem as if this Waterloo defeat should have settled the question of mergement for a time, but it did not. Although the Grand Lodge had been told, by a very select committee of distinguished members, that mergement could not take place unless the Grand Encampments forfeited or surrendered their charters, we are surprised to find that in 1862, the Grand Lodge of Ohio filed another paper favoring the consolidation of the Grand Lodge and the Grand Encampment, and Representative John W. Carlton, of that state, proposed amendments to the constitution permitting the consolidation of the two Grand bodies, in any one jurisdiction, "by mutual agreement," and where so consolidated

"The functions and powers of both should be vested in the Grand Lodge, and that it have the same vote in the Grand Lodge of the United States as though there were two Grand bodies."

To the first, the petition of the Grand Lodge of Ohio, the legislative committee reported adversely, and called attention to the fact that

"This Grand Lodge has repeatedly decided against any change whatever looking to the mergement of any portion of the patriarchal organization in the lodge department of the Order, and your committee deem the present a very inopportune time to attempt any change in the fundamental laws of the Order. Besides this, very grave doubts exist as to the *power* of this Grand Lodge to deprive Grand Encampments of their charters, except for violations of law."

To the constitutional amendments, submitted by Representative Carlton, in 1862, the Grand Lodge postponed action from year to year, until, in 1867, the amendments were then indefinitely postponed. This motion, also, carried with it a constitutional amendment from Representative William S. Davis, of Arkansas, submitted in 1860, to consolidate the Grand Encampment of that state with the Grand Lodge, and to give the Grand Lodge all the powers of both Grand bodies.

In 1863 Grand Representative Stoddard Judd, of Wisconsin, presented a resolution from that Grand Lodge, instructing its Grand Representatives

"To use all the influence in their power, at the next session of the Grand Lodge of the United States, to bring about the consolidation of the two branches of the Order, subordinate and encampment, into one."

Grand Representative William Garrett, of Iowa, also presented the instructions of his Grand Encampment that he

"Urge the propriety of merging the R. W. Grand Lodge and Grand Encampment into one Grand Lodge, with power to legislate for each branch of the Order within this state."

In answer to the Wisconsin resolution, the Grand Lodge adopted the following, as reported by its legislative committee: —

"*Resolved*, That the Grand Lodge of the United States adheres to its action, frequently had, adverse to a consolidation of the two branches of the Order, deeming such consolidation of doubtful expediency, even though this Grand Lodge possesses the power (which is questionable in the minds of your committee), to reclaim charters where there have been no violations of law."

To the appeal for consolidation from Iowa, the committee reported, and the Grand Lodge adopted the following: —

"Your committee indorse fully the views of the legislative committee, of the last session, contained in their report on a similar application of the Grand Lodge of Ohio, wherein the committee say: —

"'The Grand Lodge has repeatedly decided against any change whatever looking to the mergement of any portion of the patriarchal organization in the lodge department of the Order, and your committee deem the present a very inopportune moment to attempt any change in the fundamental laws of the Order.'

"We, therefore, report adversely to any action by this Grand Lodge on the subject."

Very able arguments preceded the resolutions of these committees, giving evidence of their having carefully considered the important matter submitted for their consideration. In the report of the committee on the Iowa petition, among other reasons assigned for the conclusion reached by the committee, we note the following: —

"Serious obstacles interpose and render it very difficult, if not impossible, to legally grant such application. Even though the Grand Encampment of Iowa might be willing to surrender its charter, and yield up its separate existence, nevertheless your committee cannot see clearly that any *power* exists which could compel every member of the Grand Lodge of Iowa to be exalted to the Royal Purple degree, to qualify him to sit in his Grand Lodge, after the Grand Encampment of that jurisdiction shall have been merged in its Grand Lodge."

The Overwhelming Defeat. — It would have been fair to presume that after this "Bull Run defeat" of the mergers and the capture of their stock in trade, by the indefinite postponement of all their resolutions and consolidations in 1867, the subject had been exhausted, and that the friends of the patriarchal Order would be given a rest; but such was not the case. It will have been observed that the attack was invariably made upon the encampments by the Grand Lodges, occasionally backed by a weak Grand Encampment, as though it was any plea for lodges to confer the patriarchal degrees where there were not enough members of spirit to support an encampment. As well have subordinate lodges confer the Past Grand, Grand Lodge, and Grand Encampment degrees, because all members cannot be elected noble grand, and chief patriarch, as to place the sublime degrees of the patriarchal Order in the possession of subordinate lodges, when brethren are too indifferent to take upon themselves the care of a proper body, in which to confer them, and yet covet the honors and rewards of the Royal Purple degree.

The movement, preliminary to a new attack, was made by the Grand Encampment of West Virginia, in 1869, when its representative, George Baird, presented the proceedings of that Grand body, "recommending a mergement of the two branches of the Order, and submitting a plan therefor," which was laid on the table.

This was followed by the strong support of the Grand Encampment of California, when its representative, Nathan Porter, in 1873, submitted three pages of amendments to the constitution of the Grand Lodge of the United States, which, if adopted, would have changed the Order so completely that its best friends would never have known it.

The objective point of all these amendments is summarized in the brother's section ten: —

"*Section ten*, The number of degrees pertaining to subordinate lodges shall be *nine*, and shall be designated as follows: the Initiatory, the First or White, the Second or Covenant, the Third or Blue, the Fourth or Remembrance, the Fifth or Scarlet, the Sixth or Patriarchal, the Seventh or Golden Rule, and the Eighth or Royal Purple. And all subordinate and degree lodges are authorized to confer said degrees."

The Grand Encampment of Ohio had been captured, evidently, by the mergers and its arguments and resolutions of time-honored memory were cast aside, and its powers and influence turned against its friends; for, in the same session, Representative James Turner presented the resolution of that Grand body, instructing its representatives

"To use their endeavors to consolidate the Grand Encampment and Grand Lodge of Ohio in one Grand body, to be known as the 'Grand Lodge of Ohio, I. O. O. F.'"

The instructions were the same as those of Iowa which had been defeated in 1863. This sudden onslaught of the opponents of the patriarchal Order, reinforced by those who had long opposed mergement, made the cause seem serious, and brought the friends of the encampments into closer support. A general engagement, or upheaval in the Order, seemed imminent, and the result was altogether problematical.

The heaviest guns were brought to the front, — in session of 1874, at Atlanta, a suggestive place, — and Pennsylvania opened with a calm review of the situation, an earnest argument against despoiling the encampments of their well-earned rights, and an unanswerable protest, dated the previous May, against the wrong which was sought to be done to the patriarchal Order in thus unlawfully destroying it. Did space permit, we would gladly give the entire pamphlet, but must content ourself with the "protest," a paper which cannot be too often or too generally read: —

Protest of Pennsylvania. — "The Grand Encampment of Pennsylvania, in presenting its solemn protest against 'mergement,' declares, that without a violation of sacred compact, a disregard of vested rights, and a reversal of its own decisions, the whole scheme is uncalled for, unjust, and impracticable, and under no circumstances can the proposition be legally entertained by the supreme authority of Odd Fellowship, which is the creator, and stands pledged to be the preserver of the patriarchal branch within its jurisdiction.

"Past Grand Sire Wildey in May, 1829, the then Grand Sire, in an address to the Grand Lodge of the United States, speaks of the introduction of the encampment branch as completing the system of the government of the Order, and expresses a strong desire to see an encampment established wherever a lodge exists. He says the sublime degrees, without the aid of encampments, *can only be dispensed by a state Grand Lodge*, and from it but few could obtain them, and the advantages they confer can only be generally secured by annexing the encampments to subordinate lodges.

"The Grand Encampment of Pennsylvania has but to review its own history to be convinced that, even if it desired '*mergement*,' there are rights and interests of others which cannot be taken away, and which the Grand Lodge of the United States is bound to protect.

"More than fifty years ago the Royal Purple degree was first conferred in Pennsylvania, by Grand Sire Wildey himself. In 1826 the Grand Lodge of the United States officially notified the Grand Lodge of Pennsylvania that it had received from England the work of the patriarchal branch, which was a part of the work of the Order, and to which it was entitled by its charter. On the 9th of June, 1828, Grand Sire Wildey wrote to the Grand Lodge of Pennsylvania, recommending the establishment of an encampment of patriarchs, a distinct body from the subordinate lodge, which should be empowered to confer the patriarchal degrees; and, on the 20th of December of that year, by direction of the Grand Lodge of the United States, the *Grand Lodge of Pennsylvania* granted a charter to Pennsylvania Encampment, No. 1, but it was not instituted until June 17, 1829, and then by Grand Sire Wildey in person.

"On the 9th of August, 1829, the Grand Encampment was created by a charter from the Grand Lodge of Pennsylvania. The Grand Encampment, under this warrant, instituted seven encampments in this jurisdiction. The eight encampments thus instituted are still in successful operation, having an aggregate membership of 1150, with accumulated funds of $19,601.37. In 1841 the warrant granted by the Grand Lodge of Pennsylvania was, — by mutual agreement, — surrendered, and the present warrant granted by the Grand Lodge of

the United States, September 22nd of that year. For nearly one-third of a century this Grand Encampment has existed under this warrant, which, on its face, legalizes all the acts done under the previous warrant, and has now under its supervision two hundred and twenty subordinate encampments and 15,536 members, with an aggregate fund of $255,981. During the last year these encampments received into their respective treasuries the noble sum of $117,650.42, and paid therefrom, for the relief of the sick and burial of the dead, $53,510.27.

"With a record so clear, involving obligations so binding, the Grand Encampment of Pennsylvania cannot become a party to violating promises made to tens of thousands of patriarchs, each of whom has pledged sacred honor not to wrong a brother, or see him wronged; it, therefore, solemnly protests against the proposed scheme of mergement in any form: —

"*First*, Because mergement does not mean simply a change in the patriarchal branch, but its destruction.

"*Second*, Because mergement would cause a diversion of '*trust funds*' from the purposes for which they were accumulated.

"*Third*, Because it would forcibly take from the members of the different lodges the provision they had been encouraged to make in the patriarchal branch, while in health, for the time of sickness and death.

"*Fourth*, Because the work of the patriarchal branch could not be exemplified in the subordinate lodge without forcing many lodge members to retire before the lodge was closed, thereby creating an aristocracy in the lodge.

"*Fifth*, Because this Grand Encampment and others, with their subordinates, have complied with the conditions of their charters, and are accused of no offence; it, therefore, claims that the Grand Lodge of the United States is bound to protect it as well as the subordinates it has instituted.

"*Sixth*, Because mergement, if consummated, must destroy all confidence in the integrity of the Grand Lodge of the United States, and in the durability of the Order itself.

"*Seventh*, And it protests further that, as the Grand Lodge of the United States has not the constitutional power to destroy the patriarchal branch by '*mergement*' in the subordinate lodges, it should not hereafter entertain any motion on which it cannot act, or any amendment to the constitution it cannot legally make, as such motions, or proposed amendments, only tend to weaken the patriarchal branch by exciting doubts of its stability as a branch of the Independent Order of Odd Fellows."

The protest having been presented and read by that genuine and true Odd Fellow, John W. Stokes, of Pennsylvania, who was afterward Grand Sire, Representative J. Alexander Simpson, another good Odd Fellow from Pennsylvania, having assured himself that all were prepared for the work before them, "called up" the California amendments submitted by Representative Porter at the session of 1873. The amendments were accordingly read, when Brother Porter moved their indefinite postponement, which the Grand Lodge refused; the roll was called on their adoption, every Representative of California voting *no*, and the vote stood yeas 4, nays 122! and "mergement" went down in an "Appomattox darkness," never more, we trust, to be resuscitated.

If there be any punishment after such a defeat it would seem to have been found in the following resolution immediately submitted by that stalwart Past Grand Sire, James P. Sanders, and its subsequent report by that other favorite son of New York, John H. While, — a later Grand Sire, — then chairman of the committee on the state of the Order. The resolution of Brother Sanders was: —

"*Resolved*, That the sole right and privilege of conferring the several encampment degrees having been granted by this R. W. Grand Lodge to the several Grand Encampments in their respective jurisdictions ; it is regarded as a solemn compact that cannot be recalled or revoked by this body, so long as the said Grand Encampments shall keep inviolate their obligations to this R. W. Grand Lodge."

After the reading of the resolution it was referred to the committee on the state of the Order, and by that committee considered, and their report, which is as follows, was adopted September 26, 1874: —

"Your committee on the state of the Order, to whom was referred the resolution of Representative Sanders, of New York [above quoted], . . . beg leave to report that, in their opinion, the same is but declaratory of the existing law, found in the third section of article i. of the constitution of this Grand Lodge ; that this Grand Lodge has the power 'to deprive such state, district, or territorial Grand bodies of their charters, and annul their authority ; *provided*, that such deprivation or annulment shall only be made for violation of the laws of this Grand Lodge,' they therefore, offer the following: —

"'*Resolved*, That the committee on the state of the Order be discharged from the further consideration of the subject.'"

No further effort has been made to merge the patriarchal and subordinate lodge degrees, nor do we think there will be; but as in nature, man has to be ever vigilant to preserve that which is useful and of value from destruction by its enemies, so it may be well for the patriarchs to be vigilant and conserve their own interests.

The Uniformed Degrees. — The institution of "Camps U. D." as they were called, more properly speaking, uniformed degree camps, brought a new element into the field, which, though not antagonistic to the encampment, yet tended to divide the time and attention of the members belonging to each. This body was not, however, of long duration, and soon was abolished.

The new degree recently added to Odd Fellowship, known as the Patriarchs Militant, is, however, destined to be with us, and is entitled to the consideration of all the membership having time and means to devote to that branch of the Order. We want now to impress upon our membership the ideas we have ever held in regard to the encampment. If you don't *want* the Militant degree, don't *take* it, and don't *try to force* others to take it. If you have not the numbers to support a canton, don't try to force the Canton degree upon the encampment or the lodge. Let each body stand upon the support of its own membership and the instructive lessons of its own degrees, and then we shall have harmony and a fair degree of prosperity in all the branches of our beloved Order.

We deeply regret noticing the spirit of unrest to which we feelingly allude in the opening paragraph of this chapter on mergement, and fear that it will yet bring trouble to canton and encampment, and thus to the Order. Not content to "let well enough alone," and allow those who desire the Militant degree and the canton to have them, there appears a desire to force others to take that which they do not want, and thus

make them contribute to the support of a body or a degree for which they do not care.

This is manifest in the efforts made in 1891 and 1892: *First*, to take the canton members direct from the subordinate lodge without the qualification of the Royal Purple degree; *second*, to merge the canton in the encampment. To the proposition that

"The Patriarchs Militant degree shall be open to members of the Scarlet degree everywhere, the condition requisite for receiving and retaining membership being good standing in a subordinate lodge of good standing in the Order, without reference to jurisdiction,"

The committee on Patriarchs Militant reported favorably, and asked that it become the law. To this proposition the committee on legislation made a report and said: — .

"That the proposed change is *not* for the interest of Odd Fellowship generally, and will greatly injure the encampment branch of this Order," and that the committee "are constrained to recommend that no change whatever be made in the law fixing the qualification for membership in a canton of Patriarchs Militant; and that they be discharged from the further consideration of the question."

The report of the committee on Patriarchs Militant being first considered, Representative Fred Carleton, of Texas, moved to amend by substituting the report of the committee on legislation, which was done, and the report as amended was adopted. This was not, however, until after an effort had been made, which failed, to send the reports of both committees to a special committee of five to report at the next session on "the advisability of merging the encampment branch in the Patriarch's Militant."

The second proposition, to merge the canton in the encampment, came from Representative Charles B. Dunkerton, of Massachusetts, and on this the committee on the state of the Order reported, and their report was adopted: —

"Your committee on the state of the Order, to whom was referred the resolution of Representative Dunkerton, of Massachusetts, as follows: —

"'*Resolved*, That the committee on the state of the Order be directed and instructed to consider the advisability and practicability, and whether it would not enhance the interest of the Independent Order of Odd Fellows to merge the Patriarchs Militant degree in the encampment branch of the Order, either by substituting the Patriarchs Militant degree for the Royal Purple degree, or by making it a fourth degree; and, in either case, placing the whole under state jurisdictions, and subordinate to state Grand Encampments,'

"*Report*, That we have given said resolution careful consideration, and desire to report that, at this time, we deem the subject-matter thereof inexpedient, and ask to be discharged from the further consideration of the subject."

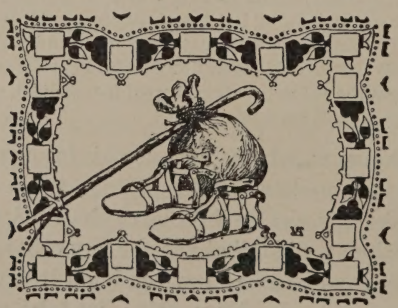
There are two things which are always painful to a parliamentarian to see in the report of a committee. The *first* is: "We deem it inexpedient at this time" to make any change in a law submitted for committee's consideration! Why "inexpedient" at that or any other time? If it would be a good law, say so, and if a bad law condemn it, and do not dodge the question. The other, and *second* exception, we take to committee reports

is, — lumbering up the record with surplusage which is but a jumble of words and of no effect whatever, — "and the committee asks to be relieved from any further consideration of the subject." When a committee reports on a subject sent to it, that should be the end of the consideration, and it requires no asking by committee, or action of the body, to relieve them, as that is the effect of the submission of their report. How ridiculous seems that request when appended to a brief report on the death of a distinguished past grand sire, as we have noticed when "going through" Grand Lodge proceedings. It would seem as if the committee were glad the brother was dead, and did not deem it a matter of any importance to record his virtues and labors in this great Order. They certainly did not do so, and we are glad to note that the committee were *relieved from any further consideration, etc.*

In 1892 the matter was again pressed upon the attention of the Sovereign Grand Lodge to make the Scarlet degree the qualification of a candidate for chevalier, and, as before, the committee on legislation reported adversely, — that such a change was "not for the interest of Odd Fellowship generally," and "would greatly injure the encampment branch of the Order," and their report was adopted.

Having thus traced the patriarchal Order to the present time, and presented in compact form its various struggles for existence, we now turn to its introduction into the many states of this union of states, and into other lands.

Did space permit, we would gladly offer some advice and give our reasons for desiring that Odd Fellowship should here end, that all might unite in aiding the glorious consummation for which it was founded, — the betterment of man, — and not be distracted with a multiplicity of degrees; but as that is not a part of our task, we next consider the organization of subordinate and Grand encampments in the various jurisdictions of which the Sovereign Grand Lodge is formed.



SECTION II.

THE PATRIARCHAL ORDER IN ALABAMA, ALBERTA, ARIZONA, ARKANSAS, BRITISH COLUMBIA, CALIFORNIA, COLORADO, CONNECTICUT, DELAWARE, DISTRICT OF COLUMBIA, ENGLAND, FLORIDA, GEORGIA, GERMAN EMPIRE, IDAHO, ILLINOIS, INDIAN TERRITORY, INDIANA, IOWA, KANSAS, KENTUCKY, LOUISIANA, MAINE, MANITOBA, MARITIME PROVINCES, MARYLAND, MASSACHUSETTS, MEXICO, MICHIGAN, MINNESOTA, MISSISSIPPI, MISSOURI, MONTANA, NEBRASKA, NEVADA, NEW HAMPSHIRE, NEW JERSEY, NEW MEXICO, NEW YORK, NORTH CAROLINA, NORTH DAKOTA, OHIO, OKLAHOMA, OREGON (PROVINCE OF CANADA, INCLUDING ONTARIO I., QUEBEC, AND LOWER [OR MARITIME] PROVINCES OF BRITISH NORTH AMERICA), ONTARIO II., PENNSYLVANIA, QUEBEC, RHODE ISLAND, SANDWICH ISLANDS, SOUTH CAROLINA, SOUTH DAKOTA, SWEDEN, SWITZERLAND, TENNESSEE, TEXAS, UTAH, VERMONT, VIRGINIA, WASHINGTON, WEST VIRGINIA, WISCONSIN, AND WYOMING.

CHAPTER III.

SUBORDINATE AND GRAND ENCAMPMENTS.

Introductory. — The difficulty of writing the history of the fifty or more Grand Encampments holding charters under the Sovereign Grand Lodge, and that of the numerous subordinate encampments from which the same were formed, will appear to many of our readers, and warns us to be brief and not to weary them.

In all cases the early records, from which we would desire to extract so much, prove very meagre and the history brief, while the later records are so voluminous that the writer does not know where to stop, and so the story becomes a surfeit, and loses interest to the general reader.

To write the history of a Grand Encampment for the patriarchs of any one state can be more easily done than to write the same for the patriarchs of all the states. What is of local interest can be readily discovered, but what is of general interest requires sharp discernment to select.

The duty of the historian is to be as brief as is consistent with the story to be told, and instead of endeavoring to make two sentences relate a fact, as the space-writer would, he should make the one answer, and use no more words than are absolutely necessary.

This rule, — which will commend itself to the general reader, whose wishes are for a compact history of the patriarchal Order, — will be pursued by this writer. In a work of this character it will not be possible to name each encampment of a Grand jurisdiction, much less to give its history; neither is it desirable. Such a work would be too voluminous, and uninteresting, dealing as it necessarily would with names and places of only local interest. We shall therefore confine ourself to the dates of organization of subordinate encampments authorized by the Sovereign Grand Lodge, from which Grand Encampments have been formed, and the names of a few of the early members who did so much to bring the patriarchal degrees to the notice of the lodge membership. The first Grand Encampment we shall present is Alabama, and that will be followed in alphabetical order by each of the others.

Alabama. — The first encampment organized in this state was Mount Ararat, No. 1, instituted in the city of Mobile, May 16, 1838, by Past Grand Sire Thomas Wildey, then the travelling agent of the Grand Lodge of the United States, and under the authority of a dispensation issued by himself. Having communicated the degrees to seven applicants, the encampment was opened, the officers elected and installed. Two brothers having petitioned for the degrees, they were elected and received the same. These seven petitioners and the two candidates were each members of Alabama Lodge, No. 1, of Mobile. The charter for this encampment was duly granted, October 5, 1838, by the Grand Lodge of the United States.

It is creditable to this early organization that it has never ceased to meet, and that its stated and special meetings were regularly held through the civil war of 1861–65. It is now the largest in membership of any encampment in the state, and is composed of 57 tried and true patriarchs.

The next encampment on the roll is St. Paul, No. 2, of the city of Montgomery, the charter of which was granted September 17, 1845, and it was soon afterward instituted, but by whom, and when, the record fails to tell. This encampment is still in existence, though it became "dormant" in 1889, and remained so until February 1, 1892, when it was reörganized.

The charter for Black Warrior Encampment, No. 3, at Tuscaloosa, was issued on the same date as No. 2, and instituted the same year; but, as in the case of No. 2, we are unable to learn the exact date and by whom the work was done. This encampment ceased work about 1855, and the number is now vacant.

September 21, 1847, Grand Sire Thomas Sherlock reported having issued a dispensation for Pulaski Encampment, No. 4, at Cahawba, and that the same had been instituted. A charter was granted on that date. This body existed for some ten years, when it became defunct, and so remains to this day.

During the recess of the Grand Lodge of the United States, 1847–48, Grand Sire Horn R. Kneass issued warrants for Mount Hobah Encampment, No. 5, at Gainesville; Greene, No. 6, at Eutaw; Halcyon, No. 7, at Prattville; and Morning Star, No. 8, at Marion. These bodies were duly instituted, but have since ceased to exist and their numbers are vacant, the last "striking its tent" in 1858.

Grand Encampment of Alabama. — A warrant having been duly issued, the Right Worthy Grand Encampment was instituted at Mobile, June 13, 1848, by Special Deputy Grand Sire C. W. Whitehall, of the Grand Encampment of Louisiana. Robert O. Shaw was the first Grand Patriarch.

In 1860, the last report from this Grand Encampment preceding the civil war, there had been sixteen encampments organized, and of these but five were at work; all the others having surrendered their charters. The membership of these five encampments was 200. The war ended, there were four encampments in existence, and the membership was 176, as shown by the report of 1866.

Since that time eleven new encampments have been chartered, several of the old ones revived, and others again have become defunct, so that at this writing the returns for December 31, 1895, give seventeen encampments, with a membership of 474.

There were never many encampments working at the same time in Alabama, and the patriarchs have not been numerous; but there have been many faithful workers, among whom we recall: William A. Shields, for many years the Grand Representative; Richard E. Jones and Lee R. McKee, the efficient Grand Scribes. Though few in numbers, the patriarchs of this state have been faithful and kind, never forgetting the distressed, and from their limited means they have disbursed some $12,000 or more, for charity.

Alberta. — There is but one encampment in this Northwest territory of Canada, and its existence has never been vigorous. During the seventeen years of its organization, it has had a "dormant spell," and has been revived. Alberta Encampment, No. 1, at Calgary, was instituted by Patriarch George Murdoch, District Deputy Grand Sire, January 11, 1887, and the warrant was confirmed September 23, 1887. It became inactive, and was restored by District Deputy Grand Sire Alexander McBride, June 17, 1892, and his act was approved September 23d, following. The present membership is 37.

Arizona. — The first movement in this territory looking toward the founding of an encampment was commenced by nineteen members of Arizona Lodge, No. 1, at Prescott, who petitioned the Grand Sire to have the degrees conferred upon them. This petition was received by Grand Secretary Ross, June 30, 1882, but as the papers were never perfected the

matter was dropped. Subsequently another effort was made, in 1884, which resulted in the institution of Granite Encampment, No. 1, at Prescott, July 22nd of the same year, and the charter was granted September 19, 1884.

February 22, 1887, Floral Encampment, No. 2, was instituted at Phœnix, by District Deputy Grand Sire William A. Hancock, and a charter was issued September 23, 1887.

August 10, 1888, Gila Encampment, No. 3, was instituted at Globe, by Special Deputy Grand Sire Louis Sultan, and September 20th the charter was confirmed.

September 15, 1890, the Grand Sire reported having issued a warrant for Encampment, No. 4, to be located at Kingman, and also authority for conferring the degrees upon fifteen Scarlet degree members to enable them to petition for its charter. For some reason the encampment was not instituted, nor the degrees conferred, and, in 1891, the warrant and rituals were returned to the Sovereign Grand Lodge. The encampment degrees were authorized to be conferred in 1888, upon several patriarchs, among whom we notice Grand Representative Nathan Albert Morford. May 14, 1893, Comet Encampment, No. 4, of Tucson, was instituted by Patriarch Morford, District Deputy Grand Sire, and on September 20, 1893, the warrant was confirmed.

January 19, 1894, Golden Rule Encampment, No. 5, at Bisbee, was also instituted by Patriarch Morford, and the warrant was confirmed September 21st of the same year.

In 1895 authority was granted to confer the Grand Encampment degree upon Patriarchs James S. Wilson and John McLeer. There are now, January 1, 1895, five encampments in this jurisdiction with a membership of 123.

Arkansas. — The first effort to obtain the patriarchal degrees in this state, and organize an encampment, was in 1840, mention of which is made in the report of Grand Secretary Ridgely. A petition was presented to the committee on petitions at that session, was favorably reported, and a charter granted, "to be issued when the fees are paid." The name of the encampment was to be Mount Horeb, No. 1, and its location was at Little Rock. That charter was not issued, for the reason that funds current in the East could not be obtained in what was then called the "far" West. The advocates of state banks should read the following, which is embodied in the petition from Little Rock: —

"Owing to the deranged state of the currency in our state *we cannot get good funds* to send at present, but we will endeavor to have what is good, to pay you on the reception of the charter."

As the Grand Lodge of the United States did not issue a charter until the fees for the same were paid, and the encampment was not instituted,

we take it for granted that the "*good funds*" were not to be had, and so Little Rock failed in securing the first encampment.

A more successful effort was made by the brethren in Helena, some seven years later, when a charter for Eagle Encampment, No. 1, to be located in that city, was issued in May, 1847, to fourteen brethren, members of Telulah Lodge, No. 2. The encampment was instituted August 31st, and the charter was confirmed September 21, 1847.

The dispensation was issued for this body by Grand Sire Thomas Sherlock, August 2nd, and the encampment was instituted by District Deputy Grand Sire W. K. Poston, of Memphis, Tennessee, who conferred the degrees upon several applicants. This encampment ceased to work during the war, was revived in April, 1869, and again became defunct.

Arkansas Encampment, No. 2, at Little Rock, was instituted December 5, 1849, by District Deputy Grand Sire Frederick S. Garritt, the first representative to the Grand Lodge of the United States from Arkansas, and is a live encampment to this day.

Fort Smith Encampment, No. 3, at Fort Smith, was instituted March 19, 1850, by the same officer. It lived a few years, and then became defunct. Ecore Fabre, No. 4, at Camden, was instituted May 27th, and its charter was approved September 19, 1851. In connection with this encampment occurs the names of two of our old friends, who became distinguished as Odd Fellows, and in other fields of usefulness: Patriarch James A. Henry, who is still living, and "Captain Pike," recommended for District Deputy Grand Sire, but better known as General Albert Pike, who died in Washington, District of Columbia, April 2, 1891.

This body ceased to work in 1854, and was revived by another dear friend, since dead, Past Grand Representative Albert Cohen. The encampment is still in active work.

Walker Encampment, No. 5, at Washington, the dispensation for which was sent to District Deputy Grand Sire James A. Henry, was regularly instituted, and the warrant confirmed September 21, 1855. This encampment started with seven members, but soon ceased to work, and another has taken its place.

The warrant for Eureka Encampment, No. 6, at Benton, was issued October 1, 1861, and sent to Patriarch Henry; but as no report was ever received, and the question of secession was then being agitated in the Southern states, the presumption is that it was not instituted. This is the more probable when we find that after the war, then pending, this number was given to another encampment.

The warrant for Hooper Encampment, No. 6, at Augusta, was issued by Grand Sire E. D. Farnsworth, May 14th, and charter confirmed September 25, 1869. The number is now vacant. Jefferson Encampment, No. 7, at Pine Bluff, was instituted in 1870, by that efficient patriarch, P. O.

Hooper, the District Deputy Grand Sire for so many years, and until the organization of the Grand Encampment, when he became its first Grand Patriarch. The warrant was confirmed September 22, 1870.

This encampment, also, ceased to work; and was afterward revived as Jefferson, No. 24.

Golden Rule Encampment, No. 8, at Searcy, in 1871; Royal, No. 9, at Batesville, in 1872; Arlington, No. 10, at Forest City, in 1873; and Van Buren, No. 11, at Van Buren, in 1874, were each duly instituted, lived a time, then died, and their places were taken by others through the efficiency of the present Grand Scribe and Grand Representative J. B. Friedheim, whose services, with those of Patriarch P. O. Hooper, have aided so much in upholding the patriarchal banner in this Grand jurisdiction.

Grand Encampment of Arkansas. — The charter for this Right Worthy Grand body was authorized September 24, 1875, on a report made by Grand Representative J. F. Alexander, of Illinois. The better to place this Grand Encampment upon a sound financial basis, it was directed that, if instituted during the year 1875, the entire indebtedness of the subordinate encampments of that state to the Grand Lodge of the United States should be remitted in favor of the new Grand body. The institution took place October 14, 1875, and was conducted by District Deputy Grand Sire Hooper.

There were at that time eleven subordinates on the roll, but five of which reported the next year. The number of encampments, in 1894, was twenty, and the membership 609.

British Columbia. — The introduction of the patriarchal Order into this part of the Queen's dominion was brought about by a petition from the Grand Representatives of Oregon, California, and Canada West, presented to the Grand Lodge of the United States, at the September session in 1863. Accompanying the petition was the following resolution: —

"*Resolved*, That this Grand Lodge authorize the Grand Lodge and Grand Encampment of the state of California to institute lodges and encampments in the colony of British Columbia, on receipt of the proper applications; and that the colony be attached to the jurisdiction of California *pro tempore*."

The resolution was adopted September 24th. Acting under this resolution the Grand Encampment of California issued the first charter for an encampment in this territory, and Vancouver, No. 1, at Victoria, was granted a dispensation in January, 1871, by Grand Patriarch C. Bartlett. It was instituted January 18, 1871, by Past Chief Patriarch J. W. Miller, of Oregon. January 1, 1876, the jurisdiction of this encampment was transferred to that of the Grand Encampment of Oregon, by an act of the Grand Lodge of the United States in September, 1875. In 1876 Judah P. Davies and Joshua Davies asked that the Grand Lodge insert their names in the charter of Vancouver Encampment, they having been

petitioners for the same. The Grand Lodge decided that, as the Grand Encampment of California had issued said charter in 1871, that it would be necessary for the brothers to apply to that Grand body for redress.

March 18, 1874, the charter issued by the Grand Encampment of California was "taken up" and one given by the Grand Lodge of the United States.

Harmony Encampment, No. 2, at New Westminster, was instituted July 24, 1877, by Grand Representative James S. Drummond, of British Columbia, the District Deputy Grand Sire. The degrees were first conferred upon nine brethren to enable them to petition. September 21st, of that year, the Grand Lodge directed that No. 2 report to the Grand Encampment of Oregon. A dispensation was issued during the recess of the Sovereign Grand Lodge for Unity Encampment, No. 3, at Wellington; and the encampment was instituted August 28, 1885, by Patriarch R. Roberts, under authority of District Deputy Grand Sire John Weiler. The warrant was confirmed September 24, 1885. This encampment asked to be, and was assigned to the Grand Encampment of Washington.

Nanaimo Encampment, No. 4, at Nanaimo, — the dispensation for which was voted by the Sovereign Grand Lodge, — was instituted November 18, 1885, by District Deputy Weiler, and the warrant was confirmed September 24, 1886. This body was attached to the Grand Encampment of Oregon.

At the September session of 1886, of the Sovereign Grand Lodge, it was directed that all encampments then in British Columbia, or to be thereafter organized, should be transferred to the jurisdiction of the Grand Encampment of Washington until a Grand Encampment should be organized in British Columbia, unless they desired to remain under the Sovereign Grand Lodge.

Columbia Encampment, No. 5, at Vancouver, was instituted July 15, 1890, by Special Deputy Grand Sire William McColl with nine members, and the warrant was confirmed September 19, 1890.

The Grand Encampment of this territory was formed with these five encampments.

Grand Encampment of British Columbia. — The dispensation for this Grand body was issued March 6, 1891, by Acting Grand Sire Cl. T. Campbell, Deputy Grand Sire, — Charles M. Busbee, Grand Sire, being very ill. The duty of instituting the Grand Encampment was assigned to Grand Representative William McColl, District Deputy Grand Sire, and was duly performed, at Victoria, March 28, 1891, — the warrant being confirmed September 25, 1891.

California. — Patriarchal Odd Fellowship, like everything else transplanted to that golden land of the setting sun, or indigenous to its fertile soil, proved of rapid growth, coming up strong, vigorous, and lasting.

In one year, and before San Francisco was more than a landing-place for the gold-seekers from the far East, three encampments, — Golden Gate, No. 1, San Francisco; Pacific, No. 2, Sacramento; and Parker, No. 3, Stockton, — sprang Minerva-like into armed existence, and to this day they maintain their supremacy among the eighty-six subordinate bodies of that Grand jurisdiction.

Golden Gate Encampment, No. 1, was instituted February 1, 1853, in San Francisco, and the warrant confirmed September 10, 1853, Patriarch Samuel H. Parker, District Deputy Grand Sire, officiating. Among the charter members we find the name of Daniel Norcross, one of the surviving members of the Grand Lodge of the United States in the memorable session of 1865. He was elected treasurer of the encampment at its institution.

Pacific Encampment, No. 2, at Sacramento, with eight charter members, was instituted July 26, 1853, by the same officer, and among the members we find several whose names have become household words among the patriarchs in California: Professor John F. Morse, who introduced Odd Fellowship into Germany, Matthew Purdin, William H. Watson, and C. C. Hayden.

Parker Encampment, No. 3, at Stockton, was instituted June 10, 1853, by the energetic Patriarch Parker, who had officiated at the forming of No. 1, and afterward at the birth of No. 2. The Grand Lodge of the United States having fixed the numbers, Parker Encampment could not take precedence of Pacific, though justly entitled by reason of the date of its institution.

Grand Encampment of California. — At the session of the Grand Lodge of the United States September 7, 1854, a charter was granted to several petitioners, members of the three encampments named, — subject to the approval of the Grand Sire, — and the Right Worthy Grand Encampment was instituted at Sacramento, January 8, 1855, Matthew Purdin, District Deputy Grand Sire, officiating. Samuel H. Parker was elected Grand Patriarch, and John W. Dwinelle Grand Representative. In the latter name we recognize Judge John W. Dwinelle, a former Grand Representative of the Grand Lodge of Northern New York.

We cannot better summarize the doings of this Grand Encampment than is done by its efficient and energetic Grand Scribe, William Henry Barnes, in a letter to the writer. For more than thirty years we have known Grand Scribe Barnes, and no matter whether in Georgia, the "Greater New York" City, or on the golden shores of the Pacific, he is the same genial, manly, and true friend of every worthy patriarch coming within the radius of his friendship: —

"The first annual session of this Grand Encampment was held at Stockton, in May, 1855, and the first charter issued was to Bald Mountain Encampment, No. 4, at Sonora,

which commenced life with seven charter members, among them L. L. Alexander, and Charles H. Randall.

"There were soon gathered around these leaders a host of men, whose names have become household words in the records of American Odd Fellowship, and to give even a few lines to each would occupy more space than can be afforded in this record to any one jurisdiction. It suffices to mention the names of Samuel H. Parker, James J. Bohen, John F. Morse, Louis Soher, Charles N. Fox, L. L. Alexander, John B. Harmon, Charles H. Randall, Nathan Porter, William H. Watson, T. Rodgers Johnson, C. O. Burton, Walter B. Lyon, Daniel Norcross, Matthew Purdin, and C. C. Hayden, and point to the history, not only of California, but of the national jurisdiction, at home and abroad, and the reading and informed brother can fill in the details from the pages of our Order's progress.

"Each and every one of these time and again received the highest honors at the hands of their brethren. Many of them have been called to the higher plane of action, beyond this terrestrial sphere, but the veterans Alexander, Fox, Watson, Burton, and Norcross of the old guard are still among us; and, although 'many solemn changes have passed before them,' and they 'have indeed seen years,' yet their hearts are as warm, and their zeal as devoted to the cause they love, to-day, as in the pride and strength of their early manhood.

"T. Rodgers Johnson was the first Grand Scribe, and held that honorable station at the date of his death, January 11, 1876. Walter B. Lyon was elected to succeed him in 1877, and was in office when death called him home, November 4, 1893. William H. Barnes was appointed to the vacancy in 1893, and has since been rëelected to said office at the sessions of 1894–96.

"The progress of the encampment branch in California, while never extraordinary, in any particular single year, has been steady and stable. To be absolutely perfect in the written and unwritten work in all the branches, has been the pride of this jurisdiction. All improvements, 'beautified work,' striking illustrations, and whatever could lend attraction and interest, have been immediately adopted here; these, together with original ideas, have caused the encampment work of California to win commendation from all who have witnessed it. No grand officer has ever assumed his station who was not an adept in the same; no subordinate encampment official but would deem himself unworthy of his office did he not, with his staff of officials, perform the work without the use of books; and the requirement of the Grand Encampment that no officer shall be installed who is not competent, is largely the reason for the eminence of California in this regard.

"Until 1880 the Grand Encampment met on the evenings of the days that the Grand Lodge held its sessions. It was believed that this procedure was detrimental to the interest and careful consideration of patriarchal matters; and, in 1880, amid many misgivings, it was determined to try the experiment of holding the sessions at a different date; the third Tuesday in October was selected, and provision made for paying mileage to one representative from each subordinate. The annual sessions since this change went into effect have demonstrated the wisdom and judgment of this practice. The two last sessions have been held in Santa Rosa (1894), and Stockton (1895), and the next (1896) is to be held at Santa Cruz. The magnificent receptions of the local brethren, the enthusiasm among the membership created by the sessions and public display, the interest created among the people by the appearance in their midst of the officials and patriarchs have been, beyond all question, of inestimable value; and the Grand Encampment, instead of being but a secondary consideration and mere appendage to the Grand Lodge, and not accorded the attention its merits deserved, has become a prominent and leading factor in the history of the jurisdiction.

"The present status of the encampment branch, as per the June reports, is eighty-six encampments, 5220 patriarchs; for the first time in many years, a slight decrease was reported in 1894, for which the causes are generally understood everywhere. The outlook at the present time is much better than for some years. The total receipts for 1894 were $42,203.35; total paid for relief and charity, $23,352.20; total assets of the encampments, $171,861.53."

Colorado. — In the report of Grand Sire James P. Sanders, September, 1867, we find that two encampments had been instituted in this new state

during the year; and that a past chief patriarch, from some unrecorded jurisdiction, named J. H. Feltoner, had officiated. The 19th, of the same month, the warrants were confirmed by the Grand Lodge of the United States. Colorado Encampment, No. 1, at Central City, was instituted May 23, 1867, with seven charter members. John W. Ratliff, — one of the number, — has since been Grand Patriarch and Grand Representative. Denver Encampment, No. 2, at Denver, was instituted July 31, 1867, with eight charter members, two of whom had received the degrees in Colorado Encampment, No. 1. Doctor R. G. Buckingham, the first Grand Master of the Grand Lodge of Colorado, and second Grand Patriarch and Grand Representative of that Grand Encampment, and Brother Stanton, were among the members. The degrees were conferred upon the other six by the instituting officer, Past Chief Patriarch J. H. Feltoner. They were members of Union Lodge, No. 1.

January 2, 1880, Denver Encampment, No. 2, and Arapahoe, No. 10, were consolidated, since which time this encampment has been known as Arapahoe, No. 2, at Denver.

Bald Mountain Encampment, No. 3, at Bald Mountain, was instituted March 18, 1871, and its charter confirmed at the session of the Grand Lodge of the United States in 1871.

Park Encampment, No. 4, at Fairplay, instituted February 19, 1872, was dormant from 1880 to 1888, when it revived and was removed to Como, from whence, March 23, 1894, it removed to Breckenridge, its present location. Star Encampment, No. 5, at Georgetown, was instituted November 29, 1872, and its warrant was confirmed in 1873. This was the last encampment chartered by the Grand Lodge; and from the representatives of these five subordinate bodies was formed the Grand Encampment.

Grand Encampment of Colorado. — In 1872, at the session of the Grand Lodge of the United States, a petition was presented by the three encampments then in Colorado, and two in Wyoming, asking for a Grand Encampment for Colorado; and that the two encampments in Wyoming be placed under its jurisdiction. The committee on petitions reported favorably, but the report was not adopted. At the session of 1873, two additional encampments having been formed in Colorado, Grand Sire Doctor Cornelius A. Logan reported that he had granted a warrant for the Right Worthy Grand Encampment of Colorado, and it was confirmed. March 13, 1873, the Grand Encampment was instituted in Odd Fellows' hall, Denver, by Clarence P. Elder, Special Deputy Grand Sire, who became, also, the first Grand Patriarch. Richard J. Van Valkenburg was elected Grand Representative. The Grand Representative was directed to request the Grand Lodge of the United States to attach the encampments of Wyoming to the Grand Encampment; and, after agree-

ing to hold the next session October 20, 1873, in the city of Pueblo, the Grand body adjourned.

There are, at this writing, thirty-six encampments with a membership of 1635; annual revenue, $5990; assets, $19,128.

Connecticut. — From the report of Grand Sire Zenas B. Glazier, we learn that in August, 1841, he received a petition from several patriarchs in New Haven, asking for a dispensation to institute an encampment in that city; that the petition was recommended, — and endorsed very highly the character of the applicants, — by Mount Sinai Encampment, of New York. The dispensation was issued; and, at the request of the petitioners, Past Chief Patriarchs John G. Treadwell and William Y. Clark, of New York City, were authorized to take a sufficient number of patriarchs and proceed to New Haven and institute the new body. Under that authority, Sassacus Encampment, No. 1, was duly instituted August 19, 1841.

The charter members were seven in number, each of whom had received the degrees in Mount Sinai Encampment. On the night of the institution twenty-four brothers were elected, and the degrees conferred upon nine. None of the charter members are now known to be living. The encampment, however, lives, has never failed in its reports, and, with its 318 membership, is the largest in numbers of any encampment in the state.

The report of Patriarchs Treadwell and Clark gave a very gratifying account of the condition of the Order in Connecticut. The following month another encampment was organized. On petition from several patriarchs vouched for, and recommended by Sassacus Encampment, a warrant was issued by the Grand Sire; and, on the 13th of September, 1841, Oriental Encampment, No. 2, at East Haddam, was duly instituted. This body was honored in the person of Past Grand Master John A. Kennedy, since Grand Sire, as the instituting officer, who was accompanied by a large delegation of patriarchs from New York City. The warrant of each was duly approved September 22, 1841.

Two years later John A. Kennedy became Grand Sire, and to him is due the honor of issuing a warrant for the Right Worthy Grand Encampment of Connecticut.

Grand Encampment of Connecticut. — The warrant for this Grand body was issued April 19, 1843, and approved September 21st; and, on the 20th day of April, the Grand Encampment was instituted, in the city of New Haven, by Past Grand Patriarch Wilson Small, of New York City. The first Grand Patriarch was Robinson S. Hinman. The charter members have all passed to the better land. The last called was Patriarch William E. Sanford, who died in 1895. The two subordinates forming this Grand body are still at work.

The growth of the patriarchal Order was slow but steady until 1850, when it "fell off" from fifteen encampments with a membership of 549, to only five encampments and 201 members in 1863. Since that time the gains have been substantial until, in 1895, there were twenty-nine encampments with 3440 members.

There have been many faithful workers in this Grand jurisdiction, and among that number, we may name, — without seeming to be too partial, — the Grand Treasurer John W. Smith, and the efficient Grand Scribe of thirty or more years, Frederick Botsford, from whose late report we gather the following statistics: Funds on hand, $34,778; patriarchs relieved, 196; buried, 15; amount of relief, $2460.

Delaware. — To Delaware Encampment, No. 1, at Wilmington, is awarded the special honor of having been chartered by "Encampment Lodge, No. 1, of Baltimore, Maryland," and for a *verbatim* copy of that unique and original charter, the only one of its kind in the world, the writer is indebted to the obliging Grand Scribe Edwin Hirst, of Wilmington; who has, also, placed the archives of that Grand jurisdiction at the disposal of the editors of this work, and furnished valuable *data*. We here give the charter in full: —

ORDER OF INDEPENDENT ODD FELLOWS.

To all whom it may concern this present comes greeting: —

KNOW YE, that application to the Encampment of Patriarchs working in the city of Baltimore, and state of Maryland, by the following brothers, viz.: Samuel McNeal, George R. McFarlane, James McAnall, James S. White, Robert W. Gardner, Jacob M. Garretson, Jacob K. Higgins, John Scott and Simon Robinson, and their successors who shall be members of the Independent Order of Odd Fellows, and reside within the state of Delaware, to be hailed by the title of the Encampment of Patriarchs, No. 1. That the said Encampment of Patriarchs of the state of Maryland, by virtue of power conceded to them by the Grand Lodge of the United States, on the eighth day of May, A.D. one thousand eight hundred and twenty eight, to grant charters, for the establishing of encampments throughout the globe, do hereby grant this charter, to the above mentioned brothers, of the Order of Independent Odd Fellows, residing in the above state, to hold an encampment of patriarchs, for the purpose of conferring on all true and lawful brothers of the Scarlet degree, or priestly order, the Patriarchal, Golden Rule and Royal Purple degrees. And the said Encampment of Patriarchs, No. 1, being duly formed, are hereby authorized, to initiate, into the mysteries of the above named degrees, any person or persons, who may be properly qualified, and approved by them, according to the rules of the Order of Odd Fellowship, and to administer to true brothers, all the privileges and benefits arising therefrom, and to elect officers and enact by-laws, for their government. Provided always, that the said Encampment, No. 1, do act according to the Order and in obedience to the Encampment of Patriarchs of the state of Maryland, adhering to and supporting the articles, charges and degrees, delivered with this warrant. In default thereof, this warrant or dispensation may be suspended or taken away at the decision of the Encampment of Patriarchs of Maryland. And further the Encampment of Patriarchs of Maryland, in consideration of the performance of the above, do bind ourselves, to repair all damages or destruction, of the warrant, charges, or degrees, whether by fire or accident, provided sufficient proof be given that there is no illegal concealment or wilful destruction of the same: and the Encampment of Patriarchs of Maryland will support the Encampment of Patriarchs, No. 1, in the

exercise of their duty, and in the privileges and honors of the Order. In witness whereof we have displayed the colors of our Order, and subscribed our names and affixed the seal of the Encampment of Patriarchs of the city of Baltimore, and state of Maryland, this twentieth day of June, one thousand eight hundred and thirty one.

{L. S.}

THOMAS SCOTCHBURN, Grand Patriarch.
BLACK. WILLIAM A. SCHAAFER, High Priest.
PURPLE. ROBERT GOTT, Senior Warden.
GOLD. J. B. BOSLEY, Junior Warden.
PURPLE. R. BUCK, Guard.
BLACK. JAMES L. RIDGELY, Scribe.

The first mention made of this body is by Grand Representative Simon Robinson, September 5, 1833, in the Grand Lodge of the United States, when he asked that a charter be issued to this encampment for the reason that the one under which it was working was issued by Jerusalem Encampment, No. 1, which recently "relinquished the power to grant charters to subordinate encampments." The request was granted, but the new charter was not issued, neither was the old one "taken up." At the session of the Grand Lodge of the United States, September 21, 1847, the warrants for two encampments, which had been instituted during the vacation, were confirmed: McDonnell, No. 2, at Smyrna; Reynolds, No. 3, at Wilmington.

These three encampments, from which the Grand Encampment was formed, are still among the good working bodies; the latter, Reynolds, No. 3, having a membership of 118, the largest in the state.

Grand Encampment of Delaware. — August 2, 1848, Grand Sire Horn R. Kneass, assisted by Past Grand Sires Howell Hopkins and Zenas B. Glazier, instituted the Right Worthy Grand Encampment in the city of Wilmington: —

"And caused such information to be imparted to the members as was deemed necessary in the new and trying position they had assumed,"

Adds the Grand Sire in his report to the Grand Lodge of the United States.

Good men and true they must have been to require a grand sire and two past grand sires to institute this Grand body and install its officers. Such was certainly the opinion of the Grand Sire as expressed in the following remarks relative to the petitioners: —

"Enjoying a personal acquaintance with most of the petitioners, I needed no assurance beyond that which my knowledge of their personal worth and capacity afforded me, of their inclination and ability to render valuable service in the new sphere in which they were thus placed."

The Grand Lodge of the United States having refused, at the 1858 session, to adopt any of the mergement measures, this Grand Encamp-

ment surrendered its charter, and the subordinate bodies were placed under the charge of a district deputy grand sire, which position was held by Patriarch Henry Eckel, until the charter was restored March 22, 1865, and the Grand Encampment resumed its work once more.

A year later Patriarch Edwin Hirst succeeded W. P. Williamson as Grand Scribe, and remains in office to this day. The encampments are nine in number, with a membership of 387.

District of Columbia. — June 7, 1833, a petition was presented to the Grand Lodge of the United States asking that a charter for an encampment to be called Columbian, No. 1, and located in the city of Washington, District of Columbia, be granted to William W. Moore (afterward Grand Sire), James Gettys (Grand Sire), and six others, and it was so done. From some unknown cause this body was not organized until January 6, 1834, when, in the loft of a brick building known as "Kimball's stables," Columbian Encampment, No. 1, was instituted.

Grand Sire James Gettys was the officiating officer, and he was assisted by Past Grand Sire Thomas Wildey, Patriarchs Morse, Cullamore, and Jourdan of Baltimore, and Robert Boyd (one of the petitioners) of Georgetown. The encampment being opened, the degrees were conferred upon seven brothers. The Grand Sire became its first Chief Patriarch.

Were it possible, in a work of this scope, to deal in reminiscences, and tell of the distinguished members belonging to each body, we know of no better field than the nation's capital city, and of no better men than Fred. D. Stuart, James Gettys, and William W. Moore (all three Past Grand Sires), Hugh Latham, John T. Given, William R. McLean, John F. Havenner, and others. One incident relating to Brother Hugh Latham will suffice to show the earnestness of those early workers in Odd Fellowship, at Washington. Brother Latham, as all who knew him can attest, permitted no obstructions to prevent the accomplishment of his wishes. He resided in the city of Alexandria, some ten miles distant, and in the winter of 1839, having no conveyance, walked to the capital, received the degrees of the encampment, and returned home the same night. Of such material the early Grand Masters and Grand Representatives were made.

October 8, 1834, a charter was granted to Brother J. J. Young and nine others for Adrianus Encampment, No. 2, to be located at Georgetown, but, for some reason, it was not instituted, as no further record appears. The petition for Marley Encampment, No. 2, at Alexandria, District of Columbia, signed by Hugh Latham, J. J. Proctor, and five others, was presented to the Grand Lodge of the United States, April 21, 1840, and the following day a charter was granted. Owing to the loss of the records of this encampment during the civil war, we are unable to fix the date of its institution. When instituted, and until 1846, it was in the

District of Columbia; but the return of that portion of the District south of the Potomac river to the state of Virginia, by the National Government, caused the change of jurisdiction of that body, and it now appears upon the roll of the Grand Encampment of Virginia as Marley Encampment, No. 6, at Alexandria.

The warrant for Mount Pizgah Encampment, No. 3, at Georgetown, was issued during the recess by Grand Sire Howell Hopkins, and instituted. The charter was confirmed September 17, 1845. Owing to the loss of records, we can give no further information as to this encampment other than that it ceased to work, and surrendered its charter in 1855.

Magenenu Encampment, No. 4, was instituted December 15, 1845, and its charter was confirmed at the September session of the Grand Lodge in 1846. This encampment was first located in the Navy Yard district of the city; it has never ceased to work, and is the largest in the jurisdiction. Its membership is 138.

Grand Encampment of the District of Columbia. — The warrant for this Right Worthy Grand Encampment was issued by Grand Sire Thomas Sherlock, and the body was instituted in the city of Alexandria, June 6, 1846, District Deputy Grand Sire William W. Moore officiating. Among the qualified representatives present, we mention Patriarchs William W. Moore of No. 1, Hugh Latham of No. 2, Jones Calvert of No. 3, and Samuel Yorke At-Lee of No. 4. The first Grand Patriarch was William Towers, and Samuel Yorke At-Lee, — so well known from Michigan to Oregon, and back to Washington, District of Columbia, — was, afterward, elected the first Grand Representative. The next session was held in the capital city, as all the subsequent ones have been.

July 4, 1848, the Grand and subordinate encampments joined in the ceremonies attending the laying of the corner-stone of the Washington Monument. Past Grand Sire Fred. D. Stuart was a leading member of the Monument Association from its creation until his death, and it is no doubt due to his influence and labors that there are more blocks of marble and tablets of the Independent Order of Odd Fellows in that monument than of any other association or society in the United States.

There are four encampments in this jurisdiction with 433 good, true, and tried patriarchs.

England. — The order of American Odd Fellowship, as well as the patriarchal branch of the same, was introduced into the mother country in 1875, by a Past Grand Representative of Michigan, Robert Henry Morrison, then favorably known in that Grand jurisdiction, who gave very flattering accounts of the institution of a lodge and encampment in the city of London. There were great hopes and not a little expectation of success for these bodies, established among people speaking the same

language, and so closely connected with our own. Few however, if any, of our officials knew the attachment of the people on the other side, for the parent institution, the Manchester Unity Independent Order of Odd Fellows, and the other societies of Odd Fellowship, so numerous in the United Kingdom, or they would not have been so elated. The worst feature attending this movement was the use of the Order for his own private gains by the special district deputy grand sire, his betrayal of the confidence of the brethren he was using, and their consequent disgust with everything pertaining to the Order. This officer was afterward expelled. The brief record made was as follows: —

Thomas Wildey Lodge, No. 1, at London, instituted November 17, 1875; Anglo-American Encampment, No. 1, at London, instituted November 17, 1875, by the same special deputy, and the warrants were confirmed September 23, 1876.

Past Grand Master Thomas E. Doughty, and Charles G. Hill, of the jurisdiction of Michigan, were present and gave valuable assistance. In fact, but for Brother Hill, who was a Londoner, there would have been no lodge or encampment. These bodies made but one or two reports, for the reasons above stated they ceased to exist, and, in 1879, surrendered the charters, books, etc. Thus ended the attempt to establish the Order in the United Kingdom.

Florida. — Florida Encampment, No. 1, at Jacksonville, was instituted in 1846, and the warrant was confirmed September 23, 1846. Work ceased at the outbreak of the civil war in 1861, and we have no record of its membership. June 29, 1876, District Deputy Grand Sire L. M. Merritt, by authority of Grand Sire Milton J. Durham, conferred the patriarchal degrees upon eight brothers, who, with three former members of No. 1, petitioned for, and received, the charter of Florida Encampment, No. 1, and it was duly reörganized.

Aucilla Encampment, No. 2, at Monticello, was instituted in January, 1852, by M. D. Papy, District Deputy Grand Sire; after he had conferred the patriarchal degrees upon several brethren, to enable them to petition for an encampment. The warrant was confirmed September 24th of the same year. Chipola Encampment, No. 3, at Marianna, was instituted in 1858, and the charter confirmed September 23d, of that year. The petitioners for this encampment were: Brothers J. J. Finley, W. D. Barnes, and several others. This encampment became defunct; and, on July 6, 1882, the degrees were conferred on Brother George S. Hallmark and six others, at Warrington, to form Ridgely Encampment, at that place, which now bears No. 3.

The warrant for Excelsior Encampment, No. 4, at Pensacola, was issued April 23d; the encampment was duly instituted, and its charter confirmed, September 18, 1873.

The petition for Key West Encampment, No. 5, at Key West, was presented March 29th, the institution took place July 5th, under Special Deputy Grand Sire Charles A. Fulwood, and the warrant was confirmed September 24, 1875.

Withlacootchie Encampment, No. 6, at Ellaville, was instituted July 21, 1880, by Special Deputy Grand Sire Leroy D. Ball, and the warrant was confirmed September 24, 1880. There were seven patriarchs at the institution of this body, as charter members, and six brothers were elected and received the degrees. Wildey Encampment, No. 7, at Starke, was instituted July 24, 1884, by Patriarch L. M. Merritt, District Deputy Grand Sire.

Grand Encampment of Florida. — This Grand body was instituted at Waldo, April 15, 1885, by the faithful and energetic Patriarch Merritt. The patriarchs of Florida owe much to that brother's labors in behalf of the patriarchal Order and his constant and efficient services in the cause of Odd Fellowship. The charter and rituals of the Grand Encampment having been lost by fire, which destroyed the office of Brother Merritt, duplicates were sent free to that Grand body at the session of 1885, when the warrant was confirmed. George S. Hallmark was elected Grand Patriarch; N. C. Pettit, Grand Treasurer; and the first Grand Representative was Patriarch L. M. Merritt, who had served as District Deputy Grand Sire for ten years, and had been ever faithful to his trust. The Grand Patriarch was a distinguished Past Grand Master, and all his associates were well known for their work in the Order. Our last reports give ten encampments with a membership of 220.

Georgia. — Grand Sire John A. Kennedy issued a dispensation, July 28, 1843, to confer the patriarchal degrees upon Brother Abram N. Miller and nine others, to enable them to petition for an encampment, to be named Magnolia, No. 1, located in Savannah. The conferring of these degrees and organization of the body was intrusted to District Deputy Grand Sire Rev. Albert Case (Deputy Grand Sire in 1846), who, on the 16th day of August, 1843, proceeded to confer the degrees, and afterward, with the assistance of a patriarch of Palmetto Encampment, No. 1, of South Carolina, instituted Magnolia Encampment, No. 1, and his action was confirmed September 21, 1843.

There were three encampments instituted this year, two under conditions that from the first gave little promise of future usefulness, and so it is not surprising that each died or merged in a new body.

At the September session of the Grand Lodge of the United States, in 1843, John A. Kennedy, Grand Sire, reported having received a petition from Brother Ebenezer C. Grannis and ten others, asking that the patriarchal degrees be conferred upon them, to enable them to petition for an encampment, to be located at Macon; that, owing to his receiving

a protest from five patriarchs, who desired a more perfect organization, he had not granted the request, and laid the papers before the Grand Lodge. To this petition and protest the committee on petitions reported and their resolutions were adopted: *First*, That the Grand Sire grant the petition as requested; and *second*, that a charter be granted the petitioners, and such "Royal Purple degree members as may elect" to join in the petition. Ocmulgee Encampment, No. 2, at Macon, was accordingly instituted in 1843. This brought trouble to the incoming Grand Sire, Howell Hopkins, for the reason that several Royal Purple degree members, not having elected to sign the petition for No. 2, urged the organization of another encampment; the Grand Sire complied with their request, and Franklin Encampment, No. 3, at Macon, was, accordingly, instituted early in 1844, and the warrant of each was confirmed September 17, 1844.

Chattahoochee Encampment, No. 4, at Columbus, was the next to be instituted, and its charter was confirmed at the same session.

Augusta Encampment, No. 5, at Augusta, was organized in 1845, and its charter confirmed the 17th of September, 1845. This was followed the next year by Flint Encampment, No. 6, at Albany, which was duly organized, and its warrant confirmed September 23, 1846.

Grand Encampment of Georgia. — The Right Worthy Grand Encampment was instituted July 12, 1847, in the city of Macon, District Deputy Grand Sire Wiley Williams officiating. Among the names of the thirty-two duly qualified representatives present from three encampments, Robert H. Griffin, afterward Grand Sire, heads the list. Wiley Williams was elected Grand Patriarch. A few of the workers in this Grand body we especially recall, and among them the late W. B. Harris; the present Grand Scribe, John G. Deitz, who was Grand Patriarch in 1860, — the same year the writer held that office in Illinois, — and of the Grand Lodge the late Luther J. Glenn, Past Grand Sire, a brave Confederate soldier and a faithful Odd Fellow. There are now sixteen working encampments in this Grand jurisdiction, with 771 patriarchs.

German Empire. — The patriarchal Order was introduced into Germany, — and the Order of Odd Fellows planted on the continent of the old world, — by that grand old Odd Fellow, the product of the golden shores of the Pacific, Special Deputy Grand Sire John F. Morse, Grand Representative of California.

Farnsworth Encampment, No. 1, at Berlin, was instituted May 23, 1871, with twenty-two members, by Special Deputy Grand Sire Morse. The first Chief Patriarch was Hugo Wollheim. The Grand Lodge of the German Empire having been instituted at Frankfort, December 28, 1872, with Brother Hugo Wollheim as Grand Sire, we have no further report from Farnsworth Encampment, and the reader is referred to Brother Block's Division, VII., of this work for further particulars.

Lessing Encampment, No. 1, at Dresden, was next instituted, by District Deputy Grand Sire Otto Arnoux, — who became its first Chief Patriarch, — December 26, 1872, with twenty-four patriarchs as charter members. This encampment, like that of Berlin, reports to its own Grand body, the Grand Lodge of the German Empire, under which there are now eleven encampments, with 525 members; and $1858, yearly revenue.

Idaho. — In April, 1876, Grand Sire Milton J. Durham authorized the conferring of the patriarchal degrees upon eight brothers, residing in Boisé City, by Special Deputy George W. Brumm, Past Chief Patriarch of Friendship Encampment, No. 64, at Minersville, Pennsylvania; and, on receipt of a petition from Patriarch Brumm, and the other eight upon whom he had conferred the degrees, a warrant was issued for an encampment, and Idaho Encampment, No. 1, at Boisé City, was instituted July 10, 1876. The warrant was confirmed September 21, 1876. The sixty-seventh anniversary of the Order was celebrated by this encampment with a parade and an oration.

The growth of the patriarchal Order in this jurisdiction was slow, and after ten years there remained but the one encampment with a membership of thirty-eight. It was reserved for Grand Sire John H. White to find the energetic Patriarch Montie B. Gwinn, to appoint him District Deputy Grand Sire, and "turn him loose" in the new territory. The result of this patriarch's labors are apparent when we learn that in less than one year he conferred the patriarchal degrees upon thirty brethren at four different places, so as to qualify them to petition for four subordinate encampments, and made past officers enough to secure a warrant for a Grand Encampment. All of which he instituted as follows: Ridgely Encampment, No. 2, at Pocatello, instituted November 25, 1887; Temple, No. 3, at Caldwell, instituted February 6, 1888; Ivanhoe, No. 4, at Hailey, instituted March 26, 1888; Enterprise, No. 5, at Ketchum, instituted March 27, 1888; and the Grand Encampment of Idaho, instituted August 6, 1888. Such a record is unparalleled, and Patriarch Gwinn was very properly elected the first Grand Representative of the Grand body he had done so much to create.

Grand Encampment of Idaho. — This Grand body was instituted, as before stated, in Odd Fellows' hall, town of Hailey, Blaine County. There were present duly qualified representatives from each of the subordinate encampments; and, also, the Grand High Priest of the Grand Encampment of Oregon, Patriarch W. H. Bentley, who gave valuable assistance. Clarence S. Scott was elected Grand Patriarch.

It is but just to the present Grand Scribe, A. K. Steunenberg, that we should say, before the year ended Grand Scribe W. E. Peck removed from Idaho, thereby causing a vacancy in that office, which Patriarch

Steunenberg was called upon to fill by appointment; and that he has been unanimously reëlected every year since.

They have earnest Odd Fellows in those mountain jurisdictions, — Odd Fellows who are willing to work in the good cause for the love of it, and ready to pay for the support of the institution. This is attested in the Grand body now under consideration, the capitation tax of which is $2 per member, annually, and $1 for each degree conferred. There would be *trouble* in some of our Eastern jurisdictions if these rates prevailed.

There are sixteen encampments scattered at great distances from one another in this state, with 383 patriarchs in charge of the same.

Illinois. — July 11, 1838, was the date, and the city of Alton the place where the patriarchal degrees were first conferred in the state of Illinois. We are not unmindful of the fact that these sublime degrees were brought to Illinois by that grand old man, the father of American Odd Fellowship, Thomas Wildey, and that they were first communicated to Samuel C. Peirce, Alfred Shannon, David P. Berry, Daniel Ward, J. Wesley Beall, Samuel L. Miller, and James E. Starr. Of these seven early members, *six* attained high office in the Order, while the seventh, J. Wesley Beall, won distinction by being the only "private patriarch" who did not hold office in a Grand body. Samuel C. Peirce was the first Grand Master of Illinois; Samuel L. Miller, the first Grand Secretary, and Alfred Shannon, the second; David P. Berry and Daniel Ward, Grand Wardens of the Grand Lodge; while James E. Starr, the only survivor of those present on that occasion, became Grand Master, Grand Secretary, Grand Patriarch, Grand Scribe, Treasurer, etc., of all of which honors his long life has proved his worthiness, as it has his usefulness. Past Grand Patriarch Starr is now in his eighty-fourth year, and resides in Portland, Oregon. This encampment continued its work until 1842 or '43, when it ceased to report, and was dormant until Patriarch Isaac M. Veitch, of St. Louis, Missouri, afterward Grand Sire, revived it June 28, 1850; since which time it has been constantly at work, and is one of the *live* bodies of the state to this day. At the revival of Wildey Encampment, No. 1, Patriarch Veitch was assisted by a delegation of patriarchs from St. Louis, and the officers chosen were well-known members in Illinois. James E. Starr was elected Chief Patriarch. Six brethren were elected, and the degrees were conferred upon them. Amasa S. Barry, afterward Grand Master, etc., was one of the six.

The dispensation for Chosen Friends Encampment, No. 2, at Galena, bearing the signature of Thomas Wildey, Past Grand Sire, was issued in Baltimore, Maryland, November 30, 1839, and the encampment was founded the same winter. Among the petitioners for this body were: John G. Potts, Past Grand Master, of the Grand Lodge of Pennsylvania; Daniel Wann, collector of customs, of Galena; Frederick G. Schwatka,

By the Power invested in me from the Grand Lodge of the United States, I do thereby empower you to hold a Meeting for the purpose of Granting a Charter to the State of Illinois of the Independent Order of Odd Fellows and therefore to Establish a Grand Lodge for the said State and to act henceforth according to the order till you get the regular Charter &c.

In witness I have subscribed my name for the G. L. of U. S.

Thomas Wildey P.G.M.

Alton August 22 1838

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GRAND LODGE OF ILLINOIS: THE WILDEY CHARTER.

father of the late Lieutenant Fred. Schwatka, the Arctic and Alaskan explorer; and six others, all well-known citizens of Galena, and members of Wildey Lodge, No. 5, of that city. Past Grand Master Potts, the District Deputy Grand Sire for the Northwest, was authorized to constitute this body, which he did, and the warrant was approved. For a few years this encampment did good work, but ceased when many of its members, under Captain (Doctor) A. T. Crow, formed Company F of the First Illinois Regiment, for the Mexican war.

The petition of Lebanon Encampment, No. 3, at Springfield, bears date December 18, 1841, and the dispensation was sent to District Deputy Grand Sire John G. Potts, at Galena, January 17, 1842. Owing to the delay in getting ready, and difficulty of travelling, Patriarch Potts issued authority to Patriarch W. S. Stewart to act in his stead, and the encampment was instituted the same year. There was much confusion in the numbers of the Illinois encampments at this time and following. The dispensation, under which Lebanon Encampment was instituted, called it No. 3, while the charter issued gave it "No. 2." This was an error, as Wildey, No. 1, at Alton, and Chosen Friends, No. 2, at Galena, were both regularly working and chartered at this date. Lebanon Encampment survived a year or two, and then became defunct.

Illinois Encampment, No. 4, at Chicago, was the next to be organized, and that body was instituted May 7, 1845, in the hall of Union Lodge, No. 9, of that city. The instituting officer was the well-known Patriarch William Duane Wilson, then of Detroit, Michigan, and Grand Master of that state, who was assisted by Charles S. Adams, a Past Senior Warden of Michigan Encampment, No. 1, of the same city and state. This encampment ceased work, and surrendered its charter March 20, 1848.

In the transfer of numbers this encampment had become known as No. 3, so that when Allen Encampment was instituted at Quincy, it became No. 4, and the list was corrected.

Allen Encampment, No. 4, at Quincy, was instituted May 19, 1846, by an active member of the Order, and Grand Patriarch of Missouri, Gerard B. Allen, District Deputy Grand Sire, who resided in St. Louis. There were eighteen petitioners for this body, but one of whom is known to be living to-day, Colonel W. H. Benneson, who commanded the Seventy-eighth Regiment Illinois Volunteer Infantry in the civil war.

It is interesting to know that this encampment celebrated its semi-centennial May 19, 1896. At the celebration there were a large number of visitors from other encampments, and the following grand officers: Julius H. Raible, Grand Patriarch; J. D. Murphy, Grand High Priest; John T. Blaney, Grand Senior Warden; General John C. Smith, Grand Scribe; Walter E. Carlin, Grand Representative; and George A. Seeley, Grand Outside Sentinel. A distinguishing feature of the

"Golden Anniversary" was the conferring of the degrees upon sixty-nine brethren, and the reinstatement of seven patriarchs, making an addition to the membership of 76.

Leadmine Encampment, No. 5, at Galena, was instituted June 8, 1846, by "Father Potts," — John G. Potts, — District Deputy Grand Sire, who was, also, one of the petitioners, together with three other members of Chosen Friends Encampment, No. 2, — then defunct, — and five brothers of the Fifth degree, members of Wildey Lodge, No. 5. Only one of the petitioners is now living, George C. Rice, who resides in Washington, District of Columbia. Several petitions were presented at the first meeting of this encampment, the brethren elected, and the degrees conferred. Patriarch Rev. George W. Woodward, afterward Grand Master of Illinois, was admitted to membership *free*. This encampment has continued work, has never failed in its reports, and June 8, 1896, held its semi-centennial.[1]

Neilson Encampment, No. 6, at Belleville, was instituted during the year 1846; but, as the records have been lost, we cannot give the date. In the confusion of numbers it was given "No. 5," in the dispensation, but the number was corrected in the charter. The surrender of the charter of Illinois Encampment had removed one number which was a duplicate and Lebanon was, therefore, known as No. 3. To that estimable Odd Fellow Gerard B. Allen, after whom the Quincy encampment (No. 4), is named, was given the honor of instituting this new body of patriarchs at Belleville. This encampment had a brief existence and is defunct.

The year 1848 was a remarkable one for Odd Fellowship in Illinois. Seven encampments were instituted, each of which is still at work, and, for aught we now can see, bid fair to continue the good work for many years to come. They are as follows: Mount Vernon Encampment, No. 7, at Beardstown, instituted January, 1848; Union, No. 8, at Collinsville, instituted June, 1848; Ridgely, No. 9, at Jacksonville, instituted June, 1848; Chicago, No. 10, at Chicago, instituted July, 1848; Sirion, No. 11, at Mount Carmel, instituted July, 1848; Rock Island, No. 12, at Rock Island, instituted September, 1848; Wauponsie, No. 13, at St. Charles, instituted October, 1848.

[1] *Note by the Editor-in-Chief.* — General John Corson Smith, a distinguished *littérateur*, and author of this Division of the History of Odd Fellowship, was made a member of Leadmine Encampment, September 28, 1855, and still retains his membership in that body. He was Grand Master of Illinois the year of the great Chicago fire, in 1871, and *personally* superintended the distribution of the large relief fund of $135,000, although he had to travel from his home in Galena to do so. Our brother was Grand Patriarch in 1860–61, has served both the Grand Lodge and Grand Encampment as Grand Representative; and, removing to Chicago in 1874, was elected Grand Scribe, an office to which he has been unanimously reëlected every year since, and will probably "remain in the harness" as long as strength shall last. General Smith has been actively engaged in public life, having served throughout the civil war in the Union army, and the state of Illinois as treasurer, lieutenant-governor, etc.; yet amid it all he has never relaxed his labors in the patriarchal Order, and writes "The Encampment Branch," as his latest and best contribution to the brethren, because it places his knowledge and experience in an imperishable form.

To these were added three additional bodies the following year: Salem Encampment, No. 14, at Equality (now El Dorado), instituted November, 1849; Peoria, No. 15, at Peoria, instituted December, 1849; Prairie State, No. 16, at Springfield, instituted December, 1849.

Grand Encampment of Illinois. — The Right Worthy Grand Encampment was instituted July 24, 1850, in the city of Peoria. Judge Charles H. Constable, District Deputy Grand Sire, was the officiating officer, and the duly accredited representatives were present from encampments Nos. 1, 4, 5, 9, 10, 11, 13, 15, and 16. But one lives, — Horace G. Anderson, — of that glorious band of sixteen patriarchs who met forty-six years ago, and formed the Grand Encampment of Illinois. Patriarch Anderson, who became Grand Patriarch and Grand Representative, still resides at Peoria, and we saw him at the seventy-seventh anniversary celebration of the Order when in that city. Of the others then present, the Rev. George W. Woodward and Henry L. Rucker became Grand Masters and Grand Representatives; N. H. Dearborn, Grand Patriarch and Grand Representative; John Tillson, Jr., a general in the Federal army in the civil war; Stephen S. Corneau, Grand Secretary; and James Jackson, Grand Treasurer of the Grand Lodge of Illinois. Many others were not only prominent in the Order but in civil life, as, for example, Judge Constable, who was the first Grand Patriarch. John G. Potts was the first Grand Representative.

In a paper as brief as this must be, it is impossible to follow the work of this Grand body, tell of its rapid growth at times and losses at others; or to write biographies of the distinguished members, such as Doctor Samuel Willard, Past Grand Patriarch, Representative, and Scribe, who have given it a reputation coëxtensive with the Order; of Past Grand Masters and Representatives James E. Starr, Amasa S. Barry, Jeremiah Griswold, Judge John G. Rogers, Doctor J. Ward Ellis, Hon. E. B. Sherman, Alfred Orendorf, and John Lake; of Past Grand Patriarchs and Representatives, N. P. Iglehart, Allen C. Lewis, John P. Foss, W. H. Crocker, Walter E. Carlin, and William Schuchert. The name of each, and many more, is written in the laws of the Order, and on the pages of our journals. It is sufficient to say that the patriarchs of Illinois have ever been opposed to the mergement of these beautiful degrees in the work of the subordinate lodge, and that there are, to-day, no vacant numbers on the roll, — one hundred and seventy-nine are the encampments, and 6804 the patriarchal membership.

Indian Territory. — There are six encampments in this territory, — the tents of which have been pitched within the past twelve years, — and all are doing well.

Ridgely Encampment, No. 1, at McAlester, — the first, — was instituted March 27, 1884, the warrant being confirmed September 19, 1884.

This encampment now meets at Krebs, having been removed there in 1888. The instituting officer is unknown, but his assistant, Thomas Woodworth, is still remembered. There were seven charter members.

Pushmataha Encampment, No. 2, at Atoka, was instituted March 16, 1885, by Patriarch H. J. Ellard, District Deputy Grand Sire, who had the assistance of Grand Patriarch Kerr of Texas, with a delegation of patriarchs from Denison and other points. The warrant was confirmed September 25, 1885, and two years later the removal to Lehigh was authorized by the Sovereign Grand Lodge. White Bead Encampment, No. 3, at White Bead Hill, was instituted March 26, 1892, by Patriarch A. C. Potter, District Deputy Grand Sire, and the warrant was confirmed September 23, 1892. Purcell Encampment, No. 4, at Purcell, was instituted March 31, 1893, by Patriarch William Noble, District Deputy Grand Sire, and the warrant was confirmed September 22, 1893.

Ardmore Encampment, No. 5, at Ardmore, was instituted May 17, 1893, by Patriarch B. F. Philips, Special Deputy Grand Sire, and the warrant was confirmed September 23, 1893. Coalgate Encampment, No. 6, at Coalgate, was instituted December 7, 1893, by District Deputy Grand Sire William Noble, and the warrant was confirmed September 21, 1894. These six encampments, January 1, 1895, had a membership of 206.

Indiana. — The exact date of the introduction of the patriarchal degrees into this state, and by whom, we have been unable to learn, and are, therefore, compelled to confine ourself to the following brief facts: October 4, 1836, in session of the Grand Lodge of the United States, Grand Secretary Robert Neilson presented a petition signed by

> "H. L. Duncan and others, praying for a charter for an encampment of patriarchs, to be located at the city of New Albany, Indiana, and hailed by the title of Jerusalem Encampment, No. 1."

At the same time it was stated that a warrant had been issued for this body during the recess of the Grand Lodge. From this we should judge that Jerusalem Encampment, No. 1, had been instituted early in the summer of 1836. The day following the presentation of this petition, the warrant for Jerusalem Encampment, No. 1, was "ratified and confirmed." The next mention of this body is made in the report of Past Grand Sire Wildey of his doings as "travelling agent," at the October session of the Grand Lodge of the United States, in 1838. Speaking of his visit along the Mississippi and Ohio rivers in July, August, and September of that year, Brother Wildey said: —

> "At New Albany, in the state of Indiana, I met the Grand Lodge of the state, officiated at the installation of their officers, *visited their encampment* (italics ours) and the lodge located there; and the one, also, at Jeffersonville."

This encampment ceased to work a few years later, but was revived on a petition presented to the Grand Encampment after its organization.

The petition presented to the Grand Encampment of Indiana, July 14, 1848, certified that the petitioners, ten in all, had been members of Jerusalem Encampment, No. 1, at New Albany, and that they held legal withdrawal cards; that the encampment was now extinct, and the petitioners asked permission to apply to the Grand Lodge of the United States for a restoration of the charter and property of that encampment. Permission was granted and application made at the session of 1848, but omitting to accompany the petition with a certificate of the good standing of the petitioners, the whole matter was referred to the Grand Sire and Grand Secretary to restore the charter, and such property as might be in the possession, or under the control, of the Grand Lodge when satisfactory evidence of good standing had been filed. October 18, 1849, Grand Secretary Ridgely reported that "satisfactory evidence of good standing" having been furnished, the charter of Jerusalem Encampment, No. 1, had been forwarded to Grand Representative J. P. Chapman, of Indiana, on July 23, 1849. Grand Patriarch Isaac H. Taylor, January 7, 1850, reported to the Grand Encampment of Indiana, that he had received from Grand Representative Chapman the charter, books, etc., of Jerusalem Encampment, No. 1, and that the encampment was reöpened and officers installed, August 24, 1849, by John Dixon, District Deputy Grand Patriarch, of Jeffersonville. Thus was No. 1 restored, and from that time it has been a good working body of about 100 members.

Wildey Encampment, No. 2, at Madison, was instituted, and a warrant given, by Grand Sire Thomas Wildey himself, in August or September, 1838. Referring again to the Past Grand Sire's report as "travelling agent," we find this entry: —

"At Madison, Indiana, upon proper application, your agent opened an encampment, and installed the officers."

The warrant for this body was confirmed October 5, 1838. Bethlehem Encampment, No. 3, at Lawrenceburg, through Patriarch Morrison and others, applied for a warrant at the session of 1844; but, owing to the fact that a sufficient number of the petitioners were not of the Royal Purple degree, the petition was referred to the District Deputy Grand Sire, of Indiana, authorizing him to receive the petition when the requisite number of qualified members of the Order had signed it. That this was done is in evidence, but *when*, does not appear; neither can we find that a charter was ever granted. The only record is a report of the committee on returns September 18, 1845, that the returns of Bethlehem Encampment, No. 3, are correct, and the fact that these so appear in the tables of Grand Secretary Ridgely, though in one place the name of the encampment appears as "Bethlehem," and in the other as "Bethel." Trouble seems to have followed this organization. In 1846 Grand Sire Thomas Sherlock reports Bethlehem Encampment, No. 3, removed from

Lawrenceburg to Aurora, without proper authority, though it had a dispensation to do so from the District Deputy Grand Sire, Patriarch Brown. This officer seems to have been energetic, though he may have lacked discretion, or want of knowledge of his duties and powers. In the same address Grand Sire Sherlock noticed that his district deputy had, without authority, instituted three encampments in Indiana. The work of these encampments was immediately suspended, and the whole matter referred to the Grand Lodge. September 25, 1846, the committee on petitions reported that the papers before them for

> "Encampments in the towns of Indianapolis, Lafayette, and Laurel were in due form, that they were improperly instituted by the District Deputy Grand Sire, under a misapprehension of the powers and duties of his office,"—

But as he intended no wrong they recommended that legal charters be granted, which report and recommendation were adopted. The three encampments were: Sherlock, No. 4, at Laurel; Metropolitan, No. 5, at Indianapolis; Wabash, No. 6, at Lafayette.

Sherlock Encampment, No. 3, — which it was against the judgment of the Grand Sire to have located at Laurel, — is defunct; while the other two are among the strongest encampments of the state. Mishawaka Encampment, No. 7, at Mishawaka, was, also, chartered at the session of 1846, on a petition signed by seven brethren. Wayne Encampment (now Hebron), No. 8, at Centreville, was duly chartered at the session of 1847, but no further mention is made of it.

Grand Encampment of Indiana. — As early as 1845, Wildey Encampment, No. 2, and Bethlehem, No. 3, petitioned the Grand Lodge of the United States for a warrant to open a Grand Encampment; but, while the committee reported favorably, the Grand Lodge referred the matter to the Grand Sire to be granted when a "constitutional application" should have been made. The matter was allowed to rest until September 20, 1847, when Grand Representative J. P. Chapman presented a petition from the subordinate encampments of Indiana asking for a Grand Encampment, to be located at Indianapolis, and the same was granted the day following. January 10, 1848, the Right Worthy Grand Encampment was duly instituted at Indianapolis, by Grand Representative Chapman, as Special Deputy. Representatives from encampments Nos. 2, 5, and 6 were present. Christian Bucher was elected "M. W. Grand Chief Patriarch."

We note in these early records that the Grand Patriarch was called "Grand *Chief* Patriarch," a title too often erroneously given at the present time, when there is not the excuse for so doing that there was in those days. The titles of officers are now so well established that there should be no such mistake as adding "*Chief*" to the title of Grand Patriarch. Another curious misapplication of title appears, and that is in putting "Grand Patriarch" before the name of each member present. If "Grand

Patriarch" was the rank of each member of the Grand Encampment, then it would be proper to call the presiding officer "Grand *Chief* Patriarch," but not otherwise. These titles do not appear in any proceedings later than the first session.

A petition was presented at this session for South Bend Encampment, No. 9, to be located at South Bend, in which the name of that distinguished son of Indiana, Schuyler Colfax, appears; and one, also, for Miami Encampment, No. 10, in the town of Logansport; all of which were granted, and the same duly constituted.

Schuyler Colfax. — July 9, 1849, Schuyler Colfax entered the Grand Encampment at its annual session as a past high priest, and was elected Grand Representative at the same session. At the January semi-annual session, 1850, Past Chief Patriarch Milton Herndon entered. He was afterward Deputy Grand Sire, and Acting Grand Sire in 1861–62. The following, relative to the "Ladies' degree," may not be uninteresting. It is found in the report of Grand Representative Schuyler Colfax, to his Grand Encampment, January 19, 1852. Referring to the recommendation of the Grand Lodge of Indiana that a suitable degree be prepared to confer on the wives of Scarlet degree members, Patriarch Colfax said: —

"At the Cincinnati session of the Grand Lodge of the United States, that body adopted a minority report of your Representative from the legislative committee in favor of such a degree. And the Grand Sire honored him by selecting him as the chairman of the committee to prepare it, and report it for the consideration of the recent session of the Grand Lodge. In pursuance of this commission, it was prepared and reported; and, after considerable debate, was adopted by a vote of 47 to 37, and is now incorporated into our Order."

To Patriarch Schuyler Colfax the ladies are indebted for the creation, — as chairman of the committee, — of the popular Rebekah degree.

The growth of the patriarchal Order in this Grand jurisdiction has been steady, and many have been the faithful patriarchs who have found pleasure within its circle. The Rev. Thomas G. Beharrell; General P. A. Hackleman, Past Grand Representative, who fell at Corinth, in the service of his country, while leading his command in that fierce battle in the war for the Union; the present distinguished Grand Scribe, the Rev. B. F. Foster;[1] and the late Thomas Underwood, and John W. McQuiddy are in evidence of that fact.

There are two hundred and six encampments and 11,324 patriarchs in Indiana.

Iowa. — The year 1847 (February 25th), saw the first encampment instituted in Iowa, in the city of Dubuque. That the instituting officer was John G. Potts, of Galena, Illinois, the District Deputy Grand Sire for Northern Illinois and the Northwest Territory, there can be no doubt,

[1] *Note by the Editor-in-Chief.* — Since this was written, Brother Foster has been called to the better life. He passed to rest October 19, 1896, æt. 76. He had materially assisted in the preparation of this work, and was outspoken in favor of its plan, and corps of contributors.

and it is also certain that he was assisted by the patriarchs of Leadmine Encampment, No. 5, of Illinois.

Speaking of Iowa, Grand Secretary Ridgely said, in his report to the Grand Lodge, September 21, 1847: —

"District Deputy Grand Sire John G. Potts continues to exert his invaluable services in behalf of the Order in this district, through whom all the returns are regularly made to this office. An encampment of patriarchs has been instituted in this (Iowa) jurisdiction during the recess."

The warrant for Halcyon Encampment, No. 1, at Dubuque, was confirmed September 21, 1847. The records of this encampment having been lost or destroyed, we can get no information as to its early labors, though personally familiar with its membership and work for more than forty years. We have, since writing the above, learned that the following were the charter members: David Decker, William H. Robbins, Ira S. Dodson, B. F. Davis, G. P. Abel, L. D. Randall, and Amos Matthews. We are indebted to Past Grand Representative Thomas Hardie, an old Illinois Odd Fellow, of Dubuque, Iowa, for rescuing the names of these pioneer patriarchs of Iowa from oblivion. Eureka Encampment, No. 2, at Burlington, was chartered the same day; and, singular to say, it was again chartered and confirmed at the session of 1848. In this year four encampments were instituted, and their warrants were approved September 20, 1848, of which we have no other data than as follows: State Encampment, No. 3, at Davenport; Prairie, No. 4, at Bloomington, now at Muscatine; Good Samaritan, No. 5, at Iowa City; Iowa, No. 6, at Fairfield.

The year 1849 saw the institution of the seventh and last body prior to the organization of the Grand Encampment, which was Puckechetuck Encampment, No. 7, at Keokuk, instituted by James Thorrington, District Deputy Grand Sire for Iowa, and the warrant was confirmed September 19, 1849.

Grand Encampment of Iowa. — The formation of a Grand Encampment was discussed in the subordinate bodies, in this state, during 1850, and an application was made for a warrant; but, owing to the failure to receive reports from the subordinate encampments, the Grand Sire declined to grant the request, and his action was approved at the September session in 1850. The next year the petition was renewed; and, on September 20, 1851, it was resolved that the request be granted and that when the Grand Encampment was instituted it should be located in Muscatine. In accordance with the above action of the Grand Lodge a warrant was issued, and June 17, 1852, the Right Worthy Grand Encampment was duly organized by Amos Matthews, District Deputy Grand Sire for Iowa, and the warrant was confirmed September 22nd of the same year. Of the patriarchs who participated two are living: John Bridgman of Prairie Encampment, No. 4, and H. W. Lathrop of Good Samaritan, No. 5.

At the 1856 session of the Grand Lodge of the United States Grand Sire William Ellison called attention to the fact that State Encampment, No. 3, of Iowa, — the charter of which had been recalled in 1852, prior to the organization of the Grand Encampment of that state, — was again at work under a new charter from the Grand Encampment; that this was contrary to law, but as no disrespect was intended he would recommend the prayer of the petition of No. 3, for restoration of charter, filed in 1854, and inadvertently overlooked, be now granted, and the charter restored. This recommendation of the Grand Sire was supplemented by a resolution of Representative William Garrett, of Iowa, that the warrant, effects, and funds of State Encampment, No. 3, then in the custody of the Grand Lodge, be also restored, and the same was adopted September 21, 1856.

At the 1863 session of the Grand Lodge of the United States William Garrett, Grand Representative, presented the resolutions of the Grand Encampment of Iowa urging the propriety of "merging the R. W. Grand Lodge and Grand Encampment of Iowa in one Grand Lodge." The report of the committee on this petition was "adverse to any action by the Grand Lodge on the subject," and the report was adopted.

The jurisdiction of Iowa gave to the Order one Grand Sire, the late Brother Erie J. Leech, and more efficient representatives in the Grand Lodge, or workers in the Order, cannot be found than William Garrett (deceased), for so many years the Grand Secretary and Grand Scribe; J. Norwood Clark; Benjamin Rupert; Thomas Hardie, formerly of Illinois (pioneer Odd Fellow of Canada); and the Special Deputy Grand Sire for Europe, Patriarch Herman Block.

There were, at the last reports from this jurisdiction, one hundred and fifty-eight working encampments, in which are "tented" 5743 patriarchs.

Kansas. — The first warrant for an encampment in Kansas was issued by Grand Sire Samuel Craighhead, in 1859, to seven brothers, among whom was C. A. Logan. Far West Encampment, No. 1, at Leavenworth City, was instituted March 14th, and the warrant was confirmed September 22, 1859. In the name of "C. A. Logan," we recognize Doctor Cornelius A. Logan, afterward Grand Sire, and United States Minister to Chile, into which country and South America he introduced the Order while resident Minister. He is now temporarily residing in California.

At the session of the Grand Lodge of the United States, in 1864, Grand Representative C. A. Logan presented the request of Far West Encampment, No. 1, of Kansas, that it be placed under the jurisdiction of the Grand Encampment of Missouri

"Until such time as there may be the requisite number of patriarchs in the state of Kansas to petition for a Grand Encampment,"

And with it a resolution directing that the same be done, which was adopted. In 1866 Grand Sire Isaac M. Veitch reported having granted

warrants for the following encampments: Schiller, No. 2, at Leavenworth, May 12, 1866; Shawnee, No. 3, at Topeka, June 12, 1866; Mount Oread, No. 4, at Lawrence, July 16, 1866; Osage, No. 5, at Burlingame, September 7, 1866; and that

"The indications now are that Kansas will, at this session, ask for a Grand Encampment in that state."

The prophecy was true, for, on the next day, a petition was presented, asking a warrant for a Grand Encampment, signed by the five encampments in the state; and, September 20, 1866, the warrants of the four encampments, instituted during the recess of the Grand Lodge, were confirmed, and a charter was granted to establish a Grand Encampment.

Grand Encampment of Kansas. — October 9, 1866, the Right Worthy Grand Encampment was duly organized, Special Deputy Grand Sire Cornelius A. Logan officiating. Duly qualified representatives were present from encampments Nos. 1, 2, 3, 4, and 5, and visitors from No. 1. H. J. Canniff was the first Grand Patriarch, and Stewart Hastings was elected Grand Representative.

At the next annual session, B. J. F. Hanna, a Past Grand Patriarch and Past Grand Representative of Illinois, was present as a visitor and officiated, by request, in presenting the grand officers-elect for installation. Patriarch Hanna soon afterward became a member of this Grand body, and proved as efficient a member in Kansas as he had been in his native state of Illinois. The genial first Grand Scribe, Samuel Francis Burdett, served until "called above" November 27, 1891, when he was succeeded by the present efficient officer, Ed. T. Rees, whose labors are constant in the interests of the patriarchs of that Grand jurisdiction.

There are now one hundred and five encampments and 3312 members.

Kentucky. — The first mention we have of the patriarchal Order in this state is the presentation of a petition, to the Grand Lodge of the United States, August 16, 1834, for an encampment, and the granting of the same on the day of its presentation.

Twelve petitioners asked that a charter be granted for an encampment to be instituted at Louisville, and to be known as Mount Horeb, No. 1. This body was duly instituted, as we have evidence of its existence to-day, with a membership of 44.

The next encampment to be formed was Olive Branch, No. 2, at Covington, the charter of which was granted to seven patriarchs May 17, 1837. This body is now defunct.

Grand Encampment of Kentucky. — From the report of the "travelling agent," Past Grand Sire Wildey, we learn that he granted a charter for the Right Worthy Grand Encampment, and that it was instituted, at Louisville, November 21, 1839. The warrant was confirmed April 23,

1840. The first Grand Patriarch, Henry Wolford, was distinguished as an earnest worker, became Grand Master, Grand Representative, etc., and was a faithful public officer, serving for more than forty years as treasurer of the city of Louisville.

The succeeding Grand Patriarchs were well-known members, and many of them, — like Taliaferro P. Shaffner and William W. Morris, — are names known throughout the Order. Our own recollections of Kentucky and Shaffner Encampment, No. 10, at Harrodsburg, are pleasant; for the writer visited and instructed the patriarchs of that body in 1862, just after the hard-fought battle of Perryville. Neither can we forget that Kentucky gave to the Order Past Grand Sire Milton J. Durham, whom we met at his home in Danville, in those days when the patriarchs' swords had not been beaten into ploughshares, neither had their spears been turned into pruning hooks. All is changed now for the better, and we trust for all time.

This Grand Encampment, organized from the officers of but *two* subordinates, has had a continued existence, during which time seventy-seven additional bodies have been instituted; but of which only forty survive, with a membership of 1559, and assets $38,080.

Louisiana. — March 5, 1832, the Grand Lodge of the United States granted a charter for Wildey Encampment, No. 1, to be located in New Orleans, and December 24, 1832, it was instituted by Grand Sire Thomas Wildey *in person.* Four of the eight charter members, — Joel C. Davis, Mellville Crossman, Francis C. Davis, and A. W. Scates, — became the first Grand Masters of the Grand Lodge of Louisiana, and in the order as named.

We do not know on what evidence the Louisiana claim is based that this encampment was instituted on Christmas Eve, 1832, but we very much doubt the correctness of the date. The facts are that Grand Sire Wildey went to New Orleans, from Louisville, Kentucky, landing in that city on the 24th of December. He was there for two purposes: One, to institute the encampment; and the other, to institute the Grand Lodge. It is not at all probable that the petitioners for the encampment were in possession of the patriarchal degrees, and certainly not all of them could have been so qualified. This would necessitate the conferring of the degrees upon them, the institution of the encampment, and installation of officers. We find that after landing, December 24th, the Grand Sire attended a preliminary meeting of the past grands, who were to form the Grand Lodge, and that a part of the business transacted at that meeting was the election of officers, who were not installed until January 6, 1833, when the Grand Lodge was instituted. Now as Grand Sire Wildey remained in New Orleans until January 15th, we are of the opinion that the encampment was instituted at a later date than December 24, 1832.

This much, however, is certain, that the encampment was instituted late in December, 1832, or early in January, 1833.

In 1841 it was found that there was a bare quorum of seven left in the encampment, two of whom were not members of the subordinate lodge. The Grand Lodge of the United States refused to recognize the election of officers by the seven patriarchs, and recommended that the five in good standing use their best exertions to have the other two members reinstated in their lodges. We presume it was accomplished, as the encampment is at work to this day, and its reports appeared every year from that time.

There is no record to be found of the institution of Louisiana Encampment, No. 2, at St. Francisville, in the archives of the Grand Lodge of the United States, though its report is found in the tables for September, 1841, and following years. It was afterward removed to Bayou Sara. The warrant for Hobah Encampment, No. 3, at New Orleans, was issued by Grand Sire Thomas Sherlock, and confirmed by the Grand Lodge of the United States September 23, 1846. The warrant for Magnolia Encampment, No. 4, at Baton Rouge, was, also, issued by Grand Sire Sherlock, and confirmed September 21, 1847.

Grand Encampment of Louisiana. — Grand Sire Horn R. Kneass issued a warrant for the Right Worthy Grand Encampment October 12, 1847, during the recess of the Grand Lodge; the Grand body was instituted February 10, 1848, in New Orleans, and the warrant was confirmed September 20, 1848. The dispensation was issued to Wildey Encampment, No. 1; Louisiana, No. 2; Hobah, No. 3; and Magnolia, No. 4, with Grand Representative H. McKinnell, Special Deputy Grand Sire, as the instituting officer. There were ten past chief patriarchs and eight past high priests present. The Grand Encampment degree having been conferred, and the officers elected, they were installed. The faithful Luther Homes and John G. Dunlap were Grand Masters, Grand Patriarchs, and Grand Representatives, while Grand Sire George W. Race was given to the Order by this Grand Encampment. Patriarchal Odd Fellowship was at a premium in those days, in Louisiana, as the Grand Encampment established the price of a charter for the subordinate bodies at $100. We do not know what it is now.

There are now nine encampments with a membership of 230 in this jurisdiction.

Maine. — The warrant for the first encampment in this state was issued by Howell Hopkins, Grand Sire, during the recess of the Grand Lodge, and the charter was confirmed September 16, 1844. Patriarch George W. Churchill was the District Deputy Grand Sire, and, as such, instituted Machigonne Encampment, No. 1, at Portland, November 7, 1843. The following named patriarchs were present: J. N. Winslow,

D. Robinson, Jr., A. P. Cleverly, W. D. Ames, C. Cummings, J. Newmarch, and A. W. Pollard. Patriarchs J. N. Winslow and D. Robinson, Jr., — the first Chief Patriarch and High Priest, — were members of Maine Lodge, No. 1, while it is not known whence the other members came, or where they journeyed; as, before the evening closed, withdrawal cards were voted to them. It is probable that they belonged in Boston, where Winslow and Robinson had, most likely, taken the degrees, and induced these patriarchs to lend the use of their names to organize the new encampment. Twenty-one petitions were received and petitioners elected, of which nineteen of the "elect" were admitted and the degrees conferred.

The name of this encampment is the Indian name for the land upon which the city of Portland is built, "Machigonne"; which, according to some authorities, means "Bad Lands" or "Bad Clay," while others, and we believe the latter are correct, say that it refers to the *form* of the promontory or peninsula, which was like the sharp crook of the elbow. From this fact it was called by the Indians "Great Bend" or "Crooked Elbow." It could never have been "bad land," for it has produced too many men of sterling merit to have been even a "bad camping-ground." Machigonne, or "Great Bend" Encampment, has been steadily at work during these long years and never failed to make a report. It has a membership of 370, the second largest in the state, and *fourth* largest in the world.

Eastern Star Encampment, No. 2, at Portland, was instituted April 10, 1844, by District Deputy Grand Sire George W. Churchill.

In the minutes we find two officers, — "S. of N.," — not noted in any record which has ever before come under our notice, but we recognize them, — as under the *first* ritual of the patriarchal degrees, — and they were known as the "Sons of Nimrod." (See Part I., Chapter III.)

Sagamore Encampment, No. 3, at Augusta, was instituted July 19, 1845, with seven charter members. Katadin, No. 4, at Bangor, was instituted in September, 1844. Hobah, No. 5, at Saco, was instituted October 23, 1844. This encampment, like No. 1, named "Sons of Nimrod" among its first officers. Sagadahoc, No. 6, at Bath, was instituted in December, 1844. Churchill, No. 7, at Thomaston, was instituted the same month. Border, No. 8, at Bangor, was instituted in 1845, and the charter was reclaimed in 1853. The charters of Sagamore, No. 3, and Churchill, No. 7, have, also, been recalled, and their places filled with more vigorous bodies.

Grand Encampment of Maine. — At the September session of the Grand Lodge of the United States a petition was presented from encampments Nos. 1, 2, 3, 4, and 5, praying that a charter issue for a Grand Encampment; and, September 13, 1845, the prayer was granted.

In accordance with the warrant granted, the Right Worthy Grand Encampment was duly instituted, in Portland, October 23, 1845, by Deputy Grand Sire Rev. Albert Case, of South Carolina.

The first Grand Patriarch, — Theophilus Hersey, — was a zealous Odd Fellow, the first initiate of Maine Lodge, No. 1, and the father of Eastern Star Encampment, No. 2. He died April 3, 1886, aged seventy-four.

This Grand body met semi-annually for several years, and its records were partially destroyed by the great fire of Portland, in 1853. From 1850 to 1856 the Order declined; and, $150 being due the Grand Lodge of the United States, the Grand Encampment

"*Resolved*, That the patriarch who shall be elected to the office of Grand Representative be required, previous to election, to pledge himself to pay the representative tax to the Grand Lodge of the United States."

What success they attained we do not know, as the historian fails to tell. We do note, however, that for two years following this Grand body was not represented in the Grand Lodge of the United States. A rather summary way of paying one's debts, we should say, and beats the 16 to 1 of a later day.

In 1859 but four encampments made reports, and the membership had been reduced to 153, yet the Grand Patriarch had faith and declared that: "We still live." In 1862 six encampments reported and there was an increase in members of thirty-five, which, from that day, steadily increased both as to encampments and members, — of which there are now of the former, fifty-one, and a membership of 5230; with annual receipts, $22,483; and invested funds, $69,352. Of the original encampments Nos. 1, 2, and 5 never faltered; and to the honor of Eastern Star Encampment, No. 2, be it said, that its membership of four hundred and fifty-five, places it at the *head* of that jurisdiction, and makes it the *largest* encampment in the world.

Many have been the earnest workers in this the easternmost field, of patriarchal Odd Fellowship in the United States. A few have been known only to the Order, while many have been successful business men, — known and respected in the communities where they lived, — and others have risen to distinction in civil life, and are known to the state and nation. Among the names not to be forgotten are those of Benjamin Kingsbury, Jr., Edward P. Banks, Nathaniel G. Cummings, and William H. Smith, all of whom are within the "Tent of the Grand Patriarch on High," while of those remaining with us are the aged and faithful Patriarchs Edward P. Burnham, Joshua Davis, Orin B. Whitten, and Benjamin C. Stone.

Manitoba. — The warrant for Harmony Encampment, No. 1, at Winnipeg, was issued May 25, 1874, by Grand Sire Cornelius A. Logan, the encampment was instituted May 25, 1874, by Past Chief Patriarch James Hall Ernslie, Special Deputy Grand Sire, and the warrant was confirmed September 24, 1874. La Prairie, No. 2, in the town of Portage La Prairie, was instituted May 25, 1883, by John P. Young, District Deputy Grand

Sire, and the warrant was confirmed September 21, 1883. Eureka, No. 3, at Winnipeg, was instituted August 11, 1884, by the above-named deputy, and the warrant was confirmed September 19, 1884. At the September session of the Sovereign Grand Lodges Harmony Encampment, No. 1, and Eureka, No. 3, petitioned to have the admission fee for the patriarchal degrees reduced to eight dollars, and the constitution of subordinate encampments was so amended.

Excelsior Encampment, No. 4, at Morden, was instituted July 31, 1888, by Horace J. Raymer, District Deputy Grand Sire, and the warrant was confirmed September 20, 1888. Union, No. 5, at Brandon, was instituted January 20, 1890, by Grand Representative Harper Wilson, District Deputy Grand Sire, who had been authorized to confer the patriarchal degrees upon twenty-two brothers, to enable them to petition for this encampment, the warrant of which was confirmed September 19, 1890. The five encampments petitioning for a Grand Encampment, the request was granted September 19, 1890, and the warrant was issued by Cl. T. Campbell, Deputy and Acting Grand Sire. The charter bears date October 8, 1890, and is signed by Grand Sire Charles M. Busbee.

Grand Encampment of Manitoba. — This Grand body was instituted in the city of Winnipeg, October 29, 1890, by Grand Representative Harper Wilson, District Deputy Grand Sire, who called the patriarchs together in Odd Fellows' hall at "20.30, o'clock," — if our United States patriarchs know what hour that is! In the patriarchal language of this latitude we would call it 8.30 P.M.

The constitution of the Grand Encampment of Ontario was adopted for the government of this body until another should be reported. One of the pleasant features of the occasion was the presentation to the Grand Encampment, by Patriarch Harper Wilson, of the jewel he had worn while Grand Patriarch of Ontario.

This Grand Encampment has met regularly, has had a steady growth in membership to 324 patriarchs, — adding one encampment, making six at this time. The efficient Grand Scribe, D. E. McKinnon, has been yearly, and unanimously, reëlected.

Grand Encampment of the Maritime Provinces. — This Grand Encampment[1] was instituted at Summerside, Prince Edward Island, August 9, 1892, by Benjamin Bremner, Special Deputy Grand Sire, and the warrant was approved September 23, 1892. The capitation tax was fixed at forty cents, and the Sovereign Grand Lodge was asked to release the subordinate encampments from the payment of any accrued dues to that Grand body, — the same to be paid to the new Grand Encampment, which

[1] *Note by the Editor-in-Chief.* — In this connection read "Province of Canada, Ontario I.," "Lower Provinces of British North America," "Ontario II.," and "Quebec," in this work, — following Oregon in their order. Also Division VI., British North America, by Past Grand Sire Campbell.

was done at the first session thereafter. The encampments in the Lower Provinces were renumbered from one to eight, the number of subordinates with which this Grand Encampment started.

The growth of the patriarchal Order in these provinces has been steady, and gives promise of permanency. The sessions of the Grand Encampment are businesslike and interesting.

Grand Scribe Frazee, declining a reëlection, in 1895, resolutions of regret that he should do so, and commendation for past services, were adopted.

There are now in this jurisdiction fourteen encampments with a membership of 493.

Maryland. — This Grand jurisdiction is rich in material for a general history of Odd Fellowship, and the patriarchal Order in particular; but to do justice, even in a limited article as this must necessarily be, requires volumes of research and personal recollections, as well as a *personal* presence in that Jerusalem of Odd Fellowship, the city of Baltimore. The records are unsatisfactory, fragmentary, and scant; yet the bits that might be collected, in that interesting city, could easily be woven into as correct an history of the beginning of the patriarchal Order as will ever be written, provided it is now done. No one has yet seen fit to do so, and at the remote distance of the writer from the "Monument City," he cannot be expected to do what the local historian has failed to perform.

Having treated of the origin of the patriarchal degrees, in our opening chapter, we shall confine ourself to the organization of the subordinates and Grand Encampment.

As before stated, in that early chapter, the first encampment of this Order was chartered by the Grand Lodge of Maryland, May 15, 1827, and it was known as "Encampment Lodge, No. 1, of Maryland, U.S.A."; and the first mention of the same is made in the records of the Grand Lodge of the United States, May 1, 1828, when Representative Thomas Scotchburn, of Maryland, presented the returns of his Grand Lodge as its Grand Master. In that report Patriarch Scotchburn informs the Grand Lodge that an encampment of patriarchs had been formed during the year: —

"The establishment of which is considered a great improvement in the Order, as it will be the means of extending useful knowledge to brothers who have become members of a Grand Lodge. The return made by the encampment to the Grand Lodge of Maryland was highly flattering."

No further notice was taken of this report than to say that it was *accepted.* Again we refer the reader to Chapter I., for the record of the organization, membership, and officers of "Encampment Lodge, No. 1," the name of which had been changed to that by which it is known to this day, "Jerusalem Encampment, No. 1." Salem Encampment, No. 2, at Baltimore, was soon afterward instituted, — at least, we presume that was

the name, as it now so appears, — but when, and by whom, instituted or chartered is not stated. The only record is in the petition presented to the Grand Lodge of the United States, signed by Ridgely, Mathiot, Boyd, and Bannister as past chief patriarchs of "No. 2."

As will be seen, in the history of the patriarchal Order in Delaware, this "encampment of the world" had issued charters for subordinate bodies in other states; but it was not to do so long, as the founders soon recognized that such a course was not in line with the general system on which the Order was founded, which is the plan of the federal government, the representation of state constituencies in the general Congress; or as Odd Fellows, in a Grand Lodge of the United States (now the Sovereign Grand Lodge). The further fact that these encampments were reporting to Grand Lodges, in which only a *minority* had received the patriarchal degrees, led the founders to seek relief from their anomalous situation in the Grand Lodge of the United States, and thus secure Grand bodies of their own, subject only to the supreme head of the Order.

Grand Encampment of Maryland. — September 5, 1831, a petition was presented to the Grand Lodge of the United States by the members of Jerusalem Encampment, No. 1, "praying for a charter to open a Grand Encampment in Baltimore, Maryland"; and the prayer of the petitioners was granted. Under that charter was organized the first Grand Encampment, — the Right Worthy Grand Encampment of Maryland, — and it was duly instituted December 31, 1831. That this Grand body has ever taken an active interest in the welfare of the Order is evidenced in the fact that petitions and resolutions have frequently been sent from its members to the Grand Lodge of the United States, when it was thought the legislation of that body was not for its best interests. In 1850 a protest and resolutions were sent complaining of the acts of the Grand Lodge, which met in Cincinnati, Ohio,[1] and against the increased tax having been levied to meet the "mileage and *per diem* expenses" of that session, and special session. In answer the committee on the state of the Order reported that the Grand Lodge had an unquestioned right to meet where it saw proper, and that a tax should not be levied which would create a permanent fund or

"Surplus funds to remain an idle investment;" and, "that a contingent fund of $3000 would be ample to meet every possible contingency."

That report was adopted, and it would be well to have it repeated in this age of extravagant expenditures.

It would seem invidious to name the distinguished members of the Order which this Grand jurisdiction has presented, as there have been so many. We cannot, however, overlook Thomas Wildey, or James L.

[1] See p. 115 of this work for full particulars.

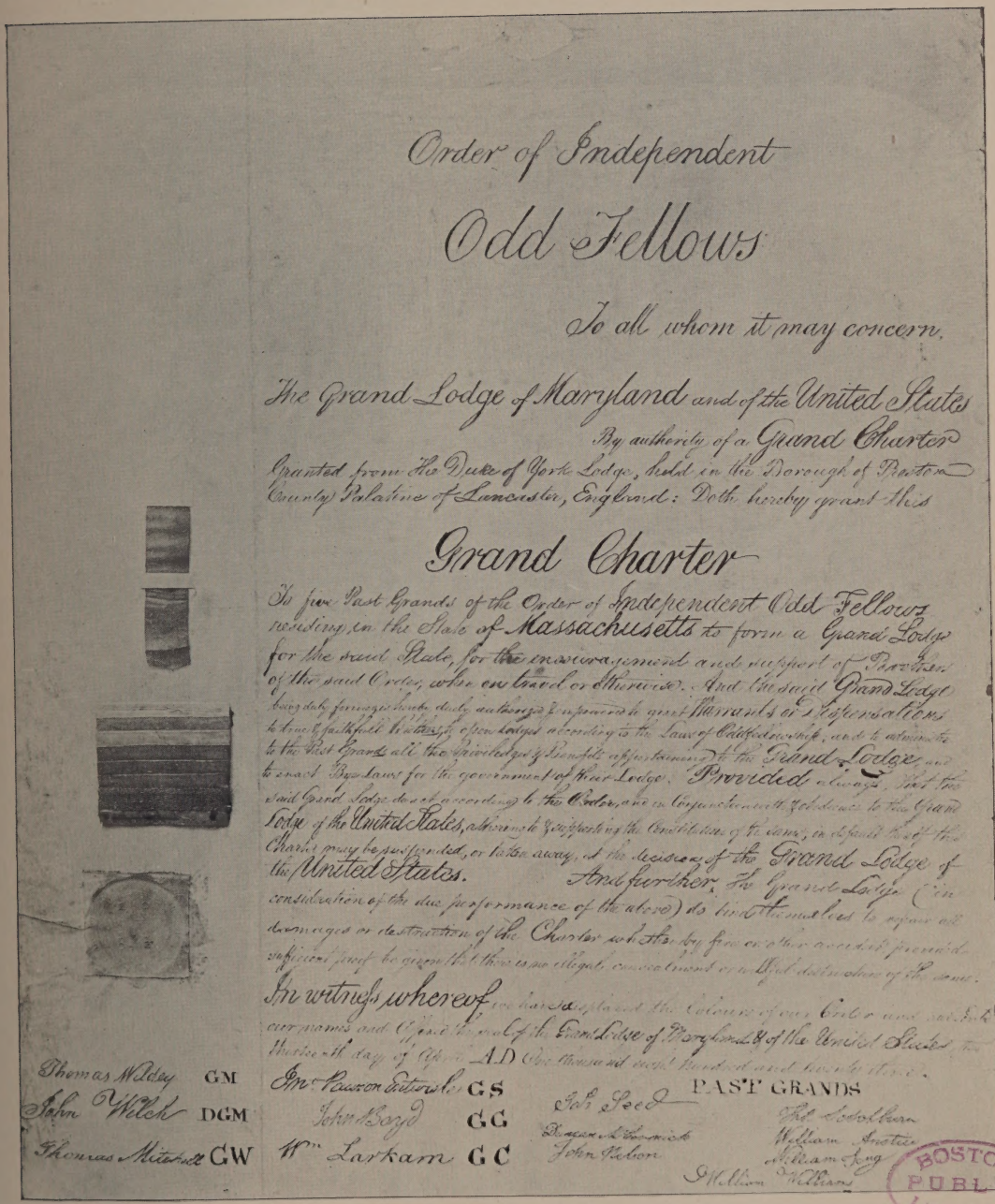
Ridgely; and may name Richard Marley, Joseph B. Escaville, Joshua Vansant, good John Chamberlain, and the courteous James Young. The late Past Grand Sire, Henry F. Garey, was, also, from this jurisdiction.

There have been thirty-five encampments chartered in this jurisdiction, of which twenty-four are still at work; the membership is 1023; and the expenditure for relief, during the past year, was $2595.

Massachusetts. — Massasoit Encampment, No. 1, at Boston, was instituted February 11, 1843; and, though first on the roll of that state, it was not the "first tent of the patriarchs" pitched in that Grand jurisdiction. In session of the Grand Lodge of the United States September 5, 1830, James Brice of Maryland, — who had received the Grand Lodge degree at a session of "the Grand Committee" September 5, 1825, and first appeared in the Grand Lodge as the proxy-representative of Massachusetts, at the session of April 25, 1826, — arose in his place and stated: —

"That the Grand Lodge of Massachusetts has under her jurisdiction four subordinate lodges, and *one* encampment; but, no report having been received, he was unable to give any particulars of the Order."

Brother Ridgely, also, said of the visit of Grand Sire Wildey to Boston in 1829, that before leaving that city an encampment was formally opened. We have no further reference to this encampment, and so presume that it "went down" in the general apathy of the order a few years later in that state. Evidence, however, of the good work of that first and unknown encampment is found in the address of Grand Sire John A. Kennedy in 1843, and to him is due the honor of establishing the five encampments which formed the Grand Encampment of Massachusetts namely: Massasoit, No. 1, at Boston, instituted February 11, 1843, by Past Grand Patriarch Wilson Small, of New York City, assisted by Past Chief Patriarch William E. Sanford, of Connecticut. This warrant was issued to Daniel Hersey, and six other patriarchs, "nearly all of whom were personally known to the Grand Sire." Tri-mount, No. 2, at the same city, instituted May 6, 1843, by District Deputy Grand Sire Daniel Hersey. The warrant was to Edward Tyler, and six other patriarchs, who were highly recommended by Massasoit Encampment, No. 1. Menotomy, No. 3, at West Cambridge (now Ridgely, No. 3, at East Boston), instituted June 21, 1843, by Chief Patriarch R. L. Robbins. This warrant issued to Patriarch John Schouler, and seven others, all with cards of former membership in Massasoit Encampment, No. 1, and on its recommendation. Monomake, No. 4, at Lowell, instituted June 29, 1843, by District Deputy Grand Sire Daniel Hersey, and on a warrant issued to Thomas Barr, and six other patriarchs, all of whom were earnestly recommended by Massasoit Encampment, No. 1. Bunker Hill, No. 5, at Charlestown, instituted August 9, 1843, and by the same efficient deputy, Patriarch Daniel Hersey. This warrant was, also, issued on the



Order of Independent

Odd Fellows

To all whom it may concern.

The Grand Lodge of Maryland and of the United States

By authority of a Grand Charter

Granted from the Duke of York Lodge, held in the Borough of Preston in County Palatine of Lancaster, England: Doth hereby grant this

Grand Charter

To five Past Grands of the Order of Independent Odd Fellows residing in the State of Massachusetts to form a Grand Lodge for the said State, for the management and support of Brethren of the said Order, when on travel or otherwise. And the said Grand Lodge being duly formed and duly authorized & empowered to grant Warrants or Dispensations to true & faithful Brothers to open Lodges according to the Laws of Odd Fellowship, and to advance to the Rest Grands all the Privileges & Benefits appertaining to the Grand Lodge and to enact Bye-laws for the government of their Lodges. Provided always, That the said Grand Lodge do act according to the Order, and in Conjunction with & Subordinate to the Grand Lodge of the United States, abiding by & supporting the Constitution of the same, on default whereof the Charter may be suspended, or taken away, at the discretion of the Grand Lodge of the United States. And further, the Grand Lodge (in consideration of the due performance of the above) do bind themselves to repair all damages or destruction of the Charter which they give or other accident prevented sufficient proof be given that there is no illegal concealment or willful destruction of the same.

In witness whereof we have hereunto set the Colours of our Order and subscribed our names and Caused the seal of the Grand Lodge of Maryland & of the United States to be affixed this 13th day of April A.D. One thousand eight hundred and twenty three.

Thomas W. Veazey GM
John P. Welch DGM
Thomas Mitchell GW

Jm. Pearson Editor &c. GS
John Boyd GC
Wm. Larkam GC

PAST GRANDS

Jab. Lee
Eleazer L. Warwick
John Kelson
Phil. Lovelace
William Frothingham
William Ingraham
William Williams

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THE EARLY MASSACHUSETTS CHARTER.

(Dated April 13, 1823. Reported Lost.)

recommendation of Massasoit, and to Patriarch Samuel R. Slack, and six others.

Thus it will be seen that Massasoit Encampment, No. 1, was the mother and earnest friend of the other four encampments, three of which were duly instituted by Patriarch Daniel Hersey; and the other would have been, also, but for a previous engagement, so he specially requested Chief Patriarch R. L. Robbins to perform that duty for him. For these and other duties well performed, Daniel Hersey was elected the first Grand Patriarch.

Grand Encampment of Massachusetts. — For Grand Sire Howell Hopkins was reserved the honor of signing the warrant for this Right Worthy Grand Encampment, which was regularly instituted, in the city of Boston, March 22, 1844, and the same was confirmed at the session of the Grand Lodge of the United States held September 16, 1844. The instituting officer was Special Deputy Grand Sire Albert Guild. Of those present on that occasion, — from the aforesaid five encampments, — none are known to be living at this date.

Eleven Grand Patriarchs have been furnished by the mother encampment, Massasoit, No. 1; of whom the *third* was William Ellison, afterward Grand Sire; and, at a later date, Charles Hayden. Tri-mount, No. 2, gave to the Grand Encampment seven grand patriarchs, among whom we note those earnest workers, Thomas C. Porter and James C. Tucker. The name of Charles D. Cole, whose long and faithful services as Grand Scribe cannot be forgotten, should, also, be mentioned among those we have known from this Grand jurisdiction.

The steady growth of the patriarchal Order in Massachusetts is in evidence when it is stated that there are eighty encampments, with a membership of 10,663; that the annual relief is $20,992, and the total revenue $55,705.

Mexico. — The introduction of the patriarchal Order into our sister republic was on the authority of Grand Sire John H. White, when, April 13, 1888, Patriarch W. J. DeGress, District Deputy Grand Sire, was authorized to confer the patriarchal degrees upon eight Scarlet degree members, so as to enable them to petition for an encampment, which they speedily did; and Hidalgo Encampment, No. 1, of the City of Mexico, was instituted June 18, 1888, by Brother DeGress, and the warrant was confirmed September 20, 1888. William J. DeGress was elected Chief Patriarch. This body has never had many members, — it decreased to seven a year ago, — but, through the watchful care of District Deputy Grand Sire DeGress, it has now fourteen.

Michigan. — To that indefatigable worker, Samuel Yorke At-Lee, whom we noted as one of the founders of the Grand Encampment of the District of Columbia, we are indebted for the introduction of the

patriarchal Order into this state, and the first mention of an encampment which we doubt not he instituted. In 1844 Grand Secretary Ridgely speaks highly of this patriarch, and tells us that in his report as District Deputy Grand Sire he said: "There are now five lodges and one encampment in Michigan." We find that the warrant for that encampment was confirmed September 17, 1844. It is thus that Michigan Encampment, No. 1, at Detroit, is introduced, and it had been instituted April 10, 1844. Marshall, No. 2, at Marshall, was instituted June 23, 1845, District Deputy Grand Sire A. S. Kellogg officiating, and the two encampments were placed under his supervision.

During the recess of the Grand Lodge, in 1846, warrants were forwarded to the District Deputy Grand Sire for four encampments, which were duly instituted, and of his labors Grand Secretary Ridgely wrote: —

"He has distinguished himself by unremitting exertions in promoting the welfare of the Order."

These warrants were confirmed September 23, 1846, and the encampments were as follows: Paw Wah Ting, No. 3, at Niles, instituted January 5, 1846; Lenawee, No. 4, at Adrian, instituted March 16, 1846; Wildey, No. 5, at Jackson, instituted March 16, 1846; Samaritan, No. 6, at Kalamazoo, instituted June 23, 1846.

Of these six encampments, which formed the Grand Encampment of Michigan, Nos. 1 to 5 have continued the good work, while No. 6, "dormant" for a while, has been revived as Kalamazoo, No. 78, at Kalamazoo, and Rose Lake, at Le Roy, has taken "No. 6."

Grand Encampment of Michigan. — At the September session of 1846, of the Grand Lodge of the United States, a petition signed by four of the encampments: Michigan, No. 1, Paw Wah Ting, No. 3, Lenawee, No. 4, and Samaritan, No. 6, was presented, asking for a Grand Encampment to be located at Kalamazoo. Upon this the committee on petitions reported the next day, September 25th, that the petition was not in accordance with the law, and that when all the encampments in the state had joined in the petition the grand officers were authorized to grant the request. At the following session, 1847, Grand Sire Thomas Sherlock reported that the law of the Grand Lodge having been "complied with," during the recess, a warrant had been issued, and, September 21st, it was confirmed. On February 4, 1847, the Right Worthy Grand Encampment was instituted in the village of Kalamazoo, District Deputy Grand Sire Asher S. Kellogg officiating. All the encampments were represented except No. 2. Committees were appointed, a constitution was adopted, and much business of a general character was transacted. In fact, the opening session was well conducted and gives evidence that the patriarchs knew their business.

Of the first Grand Patriarch, Colonel John Winder of Detroit, the present Grand Scribe writes that he is yet living in that city at the advanced age of ninety years, and that he not only filled the office of Grand Patriarch, but was a Grand Representative of the Grand Encampment and Grand Lodge of the state. In looking over the list of workers in Michigan, who is there, — familiar with that jurisdiction, — but will recall the genial faces of good "Father" B. W. Dennis, the tireless worker Jonathan Sprague, or irrepressible George Dean, and none will forget the earnest, faithful Grand Secretary and Grand Scribe of the past twenty and more years, E. H. Whitney.

There are at this time one hundred and fifteen working encampments in Michigan, with a membership of 3688 faithful patriarchs.

Minnesota. — Minnesota Encampment, No. 1, was instituted, in the city of St. Paul, September 1, 1851, by District Deputy Grand Sire John G. Potts of Galena, Illinois, who was assisted by Patriarch Davis and High Priest William K. Stahl of Leadmine Encampment, No. 5, of Illinois, who had accompanied Patriarch Potts. The travelling was *slow* in those days, and even by steamer from Galena to St. Paul one week was a quick trip to that place and return. The warrant was issued during the recess of the Grand Lodge, by Grand Sire Robert H. Griffin, and approved September 20, 1851.

We are more surprised that there should have been an encampment formed at so early a day in Minnesota, — at what was then but an advanced post in the Indian country, or a steamboat landing at the head of navigation of the Mississippi river, — than that so many years passed before another was organized. There was danger in the early settlement of that Northwest country, and, afterward, failure of crops and hard times. Those who lived in the Mississippi valley during those years remember 1857, and the five or six seasons following. They were years of distress and hardship to those "bent on making new homes," and as much in Minnesota as in any new territory.

Rochester Encampment, No. 2, at Rochester, was instituted June 4, 1867, by Charles D. Strong, District Deputy Grand Sire, assisted in his duties by Past Grand Master John White, and Grand Secretary Sherwood Hough. Patriarchs Dye and Wedel, two of the charter members, were from Winona, and in the former name we recognize one who, for years, did good service for the Order in all its branches in his adopted state. He was the Grand Marshal of the Sovereign Grand Lodge, at the time of his death, March 21, 1894, having served in that body as a representative and an officer for many years. Nicollet Encampment, No. 3, at St. Peter, was instituted June 25, 1867, by the same deputy, with eight patriarchs as charter members. Four received the degrees on the night of institution. The charters of these two encampments were confirmed in 1867.

Two years later, District Deputy Grand Sire Strong, who had been Grand Master and Grand Representative, was authorized to institute two more subordinates; and, after another two years, one additional, and the Grand Encampment itself. The record is as follows: Central Encampment, No. 4, at Owatonna, was instituted March 31, 1869. Of the charter members, Luther Bixby became Grand Patriarch and Grand Representative. Schiller, No. 5, at Minneapolis, was instituted July 26, 1869, with seven charter members. This body worked in the German language at its institution, but it now works in English. The charters for these encampments were confirmed September 27, 1869. Strong, No. 6, at Hastings, was instituted February 15, 1871, with nine charter members.

These six encampments united in the petition for a Grand Encampment, the warrant of which was issued by Grand Sire Fred. D. Stuart, and confirmed September 22, 1871.

Grand Encampment of Minnesota. — This Right Worthy Grand body was instituted in the "Tent of Minnesota Encampment," in the city of St. Paul, June 7, 1871, and Charles D. Strong, District Deputy Grand Sire, became the first Grand Patriarch. He was an old Odd Fellow from Boston, Massachusetts, who had removed to St. Paul in 1859, and died in that city January 7, 1890. To Patriarch Strong, more than to any other member, is the patriarchal Order of Minnesota indebted for its present prosperity; and he will ever be remembered by them.

Another name, J. Fletcher Williams, the second on the list of the founders of this Grand Encampment, should be placed in our album of remembrance. He was soon afterward elected Grand Scribe, in which office he remained for twenty or more years, only to lay down his work and rest in the "Heavenly Tent of the Patriarchs on High." Patriarch Williams was historian of this jurisdiction at the time of his death.

Minnesota has now forty encampments, with a membership of 2052, and $20,198 assets.

Mississippi. — The patriarchal Order was introduced into this state in the month of April, 1838, by Grand Sire Thomas Wildey, who had been visiting the Mississippi valley as "travelling agent" of the Grand Lodge of the United States. We find in his report that he arrived in the city of Natchez April 25, 1838, and remained for a fortnight, that a petition for an encampment was presented to him April 26th, and that he instituted said body and installed its officers, but at what date we are unable to learn. This much, however, is certain, that Wildey Encampment, No. 1, at Natchez, was instituted in the latter part of April, 1838, that a large number of the prominent citizens of Natchez became members thereof, and the degrees were conferred upon them by the Grand Sire himself. The warrant was confirmed October 5, 1838. The next encampment to be formed was Vicksburg, No. 2, at Vicksburg, instituted in that city March

5, 1839, and the charter was granted at the session of the Grand Lodge in 1840, in which year its first report appears; but no other record is to be found in the Grand Lodge proceedings, though it has ever been recognized and still lives. Choctaw Encampment, No. 3, at Jackson, was organized November 25, 1844, and the warrant confirmed September 17, 1845. These three encampments are still on the roll of the Grand Encampment of Mississippi; and, though not large in membership, are regularly at work. The petition for Woodville Encampment, No. 4, at Woodville, was presented in the Grand Lodge of the United States September 16, 1845, by Grand Representative George Dicks, of Mississippi, reported favorably the next day, and the charter granted. This encampment was instituted by Patriarch Dicks, as Special District Deputy Grand Sire, but at what date is unknown, as the body has ceased to exist.

Charters for two more encampments were issued by Grand Sire Thomas Sherlock, during the recess of the Grand Lodge in 1847, and their warrants were confirmed September 21, 1847, of the same year. When and by whom instituted is unknown. They were as follows: Noxubee, No. 5, at Macon, in 1847, now dead; Tombigbee, No. 6, at Columbus, in 1847, and still on the roll.

Grand Encampment of Mississippi. — The petition for this Grand body was signed by the six subordinate encampments, and presented to the Grand Lodge of the United States, by W. H. Brown, Grand Representative, September 20, 1847. A warrant was granted the next day, and its organization noted in the report of the Grand Secretary in 1848.

Under this warrant the Right Worthy Grand Encampment was duly instituted, in the city of Natchez, January 17, 1848, by Patriarch Dicks, District Deputy Grand Sire. There were present the representatives of the four old encampments, the two new ones not having properly qualified past officers. John R. Stockman was elected Grand Patriarch.

From 1860 to 1866, this Grand Encampment did not meet, owing to the civil war, of which this state was the centre of operations, — during a greater part of the time, — in the Mississippi valley. The last report, preceding the war, gave sixteen encampments as working, with 155 in membership; while that after the war shows fifteen, as having begun the good work again, with a membership of 97. Of the older workers in this jurisdiction, we recall Patriarchs David N. Barrows and R. B. Mayes; but of all who may be named, no one, or a dozen of them, for that matter, have been as devoted to the patriarchal interests as the present Grand Scribe Isaac D. Blumenthal, whose labors have done so much to strengthen the present fourteen subordinate bodies, and increase their membership to 361. There is one other faithful patriarch, without the mention of whose name the history of the Order in Mississippi could not be written, and that is Colonel J. L. Power, the present efficient Secretary of State.

Missouri. — Wildey Encampment, No. 1, at St. Louis, was instituted in the month of June, 1838, by Grand Sire Thomas Wildey, then upon his Western tour as "travelling agent" for the Grand Lodge of the United States. In this manner the patriarchal Order was introduced into Missouri, by the father of the Order, as it had, also, been into other states, and was destined to be into many others. The dispensation was granted by the Grand Sire in person, the body instituted by himself, and the officers were installed. The warrant was confirmed October 5, 1838. The following is a copy of the petition (divested of its orthographic peculiarities), together with the names of the petitioners: —

"ST. LOUIS, MISSOURI, June 14, 1838.

"*Most Worthy and Respected Sire:* —

"We the undersigned, your petitioners, residing in the city of St. Louis, and members of Travellers' Rest Lodge, No. 1, and Wildey Lodge, No. 2, are of the opinion that many advantages would result in favor of the Order of Odd Fellowship, by having an encampment lodge attached to the Order. Therefore beg leave to submit our claim to you, trusting, upon due examination, you will find us worthy and qualified members of the lodges aforesaid, possessed of sufficient skill and judgment to justify you in granting our request, and in duty bound your petitioners will ever pray. Members of Travellers' Rest Lodge, No. 1: William S. Stewart, H. M. Brown, John Dawson, T. M. Darlington, David Hall, William Metcalfe; of Wildey Lodge, No. 2: R. Cathcart, William Blackburn."

Frontier Encampment, No. 2, at Weston (now Platte City), was instituted during the recess of the Grand Lodge, and the charter was confirmed September 17, 1844. Stewart, No. 3, at Hannibal (now defunct), was, also, instituted during a recess of the Grand Lodge, and its warrant was confirmed September 16, 1845. These three encampments united in a petition for a Grand Encampment; which petition having failed to reach the Grand Secretary, Patriarch Isaiah Forbes, Grand Representative of Missouri, offered a resolution in the Grand Lodge of the United States, September 15, 1845, directing that "when the petition shall have been received, the Grand Sire issue a warrant," and it was adopted. In 1846 report was made of the issuance of this warrant, and it was confirmed September 23d.

Grand Encampment of Missouri. — This Right Worthy Grand body was regularly instituted February 25, 1846. In the first Grand Patriarch, Gerard B. Allen, we recognize the official who instituted Allen Encampment, No. 4, — which bears his honored name, — and Neilson, No. 6, of Illinois. Of him Grand Secretary Ridgely well said: —

"I acknowledge the obligations due to District Deputy Grand Sire Gerard B. Allen, of Missouri, for valuable services rendered to the Grand Lodge of the United States during the year, in this district and its vicinity. Added to his efficiency in Missouri, he has promptly responded to all calls made upon him, by the undersigned, for services in the adjoining states, at points without the reach of the proper officers of such districts; and has performed this service in a manner worthy the especial notice of the Grand Lodge of the United States."

The third Grand Patriarch of Missouri was the affable Isaac M. Veitch, afterward Grand Sire; and the *seventh*, whom all knew and loved, was "Uncle" John Libby. There have been many earnest and good workers in this jurisdiction, — among whom, for continuity of service and effective work, the present Grand Scribe, E. M. Sloan, stands in the front rank; while J. B. Jewell, M. C. Libby, T. T. Parson, and Henry Cadle are not to be forgotten.

There are ninety encampments on the roll of Missouri, with a membership of 3163; and $29,278 assets.

Montana. — The first patriarchal body in this state, then a new territory, was Rocky Mountain Encampment, No. 1, at Helena, instituted July 17, 1872, and the warrant was confirmed at the session of the Grand Lodge September 20, 1872. There were twelve charter members. This has always been a *live* working body; and, to-day, with its 114 patriarchs, is the largest in numbers in the jurisdiction.

Golden Star Encampment, No. 2, at Deer Lodge, was instituted July 27, 1876, by Patriarch James L. Davis, who was authorized by D. H. Cuthbert, Special Deputy Grand Sire, and the warrant was confirmed September 21, 1876. The petitioning patriarchs were ten brothers, upon whom the degrees had been conferred in order that they might petition for an encampment. Deputy Grand Sire Cuthbert received his degrees in Leadmine Encampment, No. 5, of Galena, Illinois, before removing to that new mining camp, now the city of Helena. Crusader Encampment (now Silver Star), No. 3, at Butte, was instituted January 28, 1880, by Special Deputy Grand Sire Charles M. Jefferis, and the warrant was confirmed September 24th.

Summit Encampment, No. 4, at Butte, informally asked the Sovereign Grand Lodge for a charter, — at the session of 1882, — and September 23d it was voted to be issued when a proper application should be filed. This being done, a warrant was issued, the encampment was instituted November 25, 1882, and confirmed September 21, 1883.

Missoula Encampment, No. 5, at Missoula, was instituted soon after, perhaps early in 1883; but we have no date. Owing to a defect in the papers, the Grand Lodge declined to ratify the act of institution September 21, 1883, but authorized the Grand Secretary to do so when the encampment should have furnished the necessary papers. This was done eventually, and Missoula Encampment is regularly at work to this day.

Sentinel, No. 6, at Miles City, was instituted March 29, 1883; and its warrant was confirmed September 21, 1883.

Royal Purple, No. 7, at Fort Benton, was duly instituted about the same time as No. 6, but it is now defunct.

Grand Encampment of Montana. — The seven, above named, encampments having united in a petition asking for a Grand Encampment in

Montana, it was presented to the Sovereign Grand Lodge at the session of 1883, referred to the committee on petitions, who reported favorably; and, on September 22nd, the prayer of the petitioners was granted. The Grand Encampment was duly instituted by Jacob Loeb, District Deputy Grand Sire, in the city of Helena, November 18, 1883. There were present duly accredited representatives from Nos. 1, 3, 4, and 6. J. W. Johnson was elected Grand Patriarch.

It is a remarkable fact that each of the Grand Patriarchs and Grand Representatives of this Grand body are living, though some of them are quite aged.

The number of encampments is fourteen, and the membership 518. The revenue for the past year has been $2705; and the amount of relief paid, $751.

Nebraska. — Ridgely Encampment, No. 1, at Nebraska City, was instituted May 3, 1862. This was, perhaps, the only jurisdiction in which the patriarchal Order was introduced upon a petition from the officers of a Grand Lodge, — except in the early organization of the encampments. On September 17, 1861, the committee on petitions, in the Grand Lodge of the United States, reported in favor of granting a charter to establish an encampment, and their report was adopted.

The dispensation for Hesperian Encampment, No. 2, at Omaha, was issued by Isaac M. Veitch, Grand Sire, December 23, 1864, and the body was duly instituted and a charter granted September 20, 1865. This is now the largest encampment in the state, with its 158 members.

Plattsmouth, No. 3, at Plattsmouth, was instituted during the recess of the Grand Lodge in 1869, and the warrant was confirmed September 22, 1870. The encampment is defunct.

The warrant of Saline Encampment, No. 4, at Lincoln, was issued during the recess of the Grand Lodge, and it was confirmed September 22, 1871. The Grand Sire issued a dispensation for Ashland Encampment, No. 5, at Ashland, — the body was instituted and is at work, — and a warrant was directed to be issued September 20, 1872, by the Grand Lodge. From the past officers of these five encampments the Grand Encampment of Nebraska was constituted.

Grand Encampment of Nebraska. — Grand Sire Fred. D. Stuart having issued his warrant to form the Right Worthy Grand Encampment, and intrusted that duty to St. John Goodrich, it was legally instituted in the city of Lincoln, July 1, 1872, and the charter was confirmed September 20, 1872. Each of the five encampments was represented, and D. A. Cline was chosen Grand Patriarch. Past Grand Patriarch J. H. Wheeler, of Ohio, was present as a visitor and gave his kind assistance.

The history of this Grand Encampment has been one of steady growth, which is largely owing to the excellent material of which its patriarchs are

composed. Young and enterprising men were its members, men who had gone into the new territory to build themselves homes and found a state. That they succeeded so well is owing to their sterling character. To the first Grand Patriarch, D. A. Cline, who still lives, is much credit due, for he has worked and builded well whether as Grand Patriarch, Grand Representative, or Grand Scribe; and not a little meed of praise should be awarded to his successor, Patriarch I. P. Gage.

There are now in this jurisdiction thirty-seven encampments and 1331 patriarchs; paid yearly for relief, $829; with $14,226 assets.

Nevada. — To California is due the honor of introducing the patriarchal Order into this jurisdiction. As early as September 18, 1862, Grand Representative H. H. Hayden, of California, introduced a resolution into the Grand Lodge of the United States, asking: —

"That the jurisdiction of the Grand Encampment of California be extended over the territory of Nevada."

On this proposal the legislative committee reported, without recommendation, and no action was taken. At the session of 1863 the resolution was renewed under instructions from the Grand Lodge of California, and on the 24th of September it was adopted. September 19, 1864, Grand Secretary Ridgely reported that Pioneer Encampment, No. 1, at Virginia City, Nevada Territory, had been instituted by T. Rogers Johnson, Grand Secretary of California. This organization took place July 17, 1864, and this encampment is, to-day, the first on the roll of Nevada and the largest in that state, with a membership of 141.

Carson Encampment, No. 2, at Carson City, was instituted by J. S. Kaneen, District Deputy Grand Patriarch. This dispensation was issued by Grand Patriarch Ascher, of California, January 11, 1867. Dispensation for Piute, No. 3, was issued by the same Grand Patriarch, February 11, 1867, to be located at Virginia City, but is now at Gold Hill. The instituting officer is thought to have been Patriarch Kaneen. Reese River, No. 4, at Austin, was instituted November 10, 1869, by District Deputy Kaneen. Reno, No. 5, at Reno, was instituted January 8, 1872, by Grand Patriarch L. Soher, of California. Garden Valley, No. 6, at Dayton, was instituted in May, 1873. Silver State, No. 7, at Virginia City, was instituted February 12, 1874, but soon ceased to work; the charter was recalled, and the number is now blank.

At the session of the Grand Lodge of the United States in 1874, Grand Representative C. C. Batterman offered a resolution in favor of a Grand Encampment in Nevada. This was sent to the committee on petitions, and September 26th the committee reported favorably, with authority for the Grand Sire to issue a charter, for such a body, upon the presentation of a proper petition signed by the subordinate encampments

of that state. Under this authority, a charter was issued February 17, 1875, during the recess, which was confirmed September 24, 1875.

Grand Encampment of Nevada. — This Right Worthy Grand body was instituted at Carson City, March 2, 1875, by Special Deputy Grand Sire D. O. Adkinson, Past Grand Representative of Nevada. The deputy was assisted by the following: Patriarchs Jacob Young, A. Prescott, E. L. Stern, John S. Kaneen, A. Hires, and Joe C. Smith. The latter was elected Grand Patriarch.

This Grand jurisdiction has never been strong, and as the mining interests flourish or are depressed, so is the membership. While there is now one more encampment than when the Grand body was instituted, there is twenty-five *per centum* less membership. There are eight encampments, with a membership of 300.

New Hampshire. — The warrants for the first two subordinate encampments in this Grand jurisdiction were issued during the recess of the Grand Lodge in 1843–44, by Grand Sire Howell Hopkins, and were confirmed September 17, 1844. Nashoonon, No. 1, at Nashua, was instituted May 9, 1844, by District Deputy Grand Sire Albert Guild, Past Grand Representative of the Grand Lodge of Massachusetts, who, also, instituted the following four bodies: Wonolanset, No. 2, at Manchester, instituted September 6, 1844; Penacook, No. 3, at Concord, instituted November 26, 1844; Quochecho, No. 4, at Dover, instituted October 30, 1844; Strawberry Bank, No. 5, at Portsmouth, instituted February 28, 1845. The warrants for the last three encampments were confirmed September 17, 1845.

Grand Secretary Ridgely, in his report for 1845, has this to say of the distinguished deputy from Massachusetts in charge of New Hampshire: —

"The patriarchal department of the Order in New Hampshire, under the supervision of that invaluable officer District Deputy Grand Sire Albert Guild, has had a gratifying increase. An application from all the encampments, five in number, praying for a charter for a Grand Encampment, has been received and is herewith presented."

Grand Encampment of New Hampshire. — September 13, 1845, in the Grand Lodge of the United States, the following resolution was adopted: —

"*Resolved*, That the petition of encampments Nos. 1, 2, 3, 4, and 5, of the state of New Hampshire, for a charter to open a Grand Encampment at Concord, in said state, be granted."

The warrant was issued the same day ; and on October 28, 1845, qualified patriarchs, from the five encampments named, assembled in the hall of White Mountain Lodge, No. 5, at Concord, to form the Right Worthy Grand body, which was duly instituted by District Deputy Grand Sire Guild. Nathaniel B. Baker was elected Grand Patriarch.

The first patriarch to receive the degree from this Grand Encampment

was Past High Priest Lewis Downing, Jr., of Penacook Encampment, No. 3, who appeared after the installation.

The dues for the support of the Grand Encampment were fixed at five *per centum* of all the receipts of the subordinate bodies.

The five subordinate encampments forming this Grand body are still at work, and are among the largest encampments of the state: No. 1, having 219 patriarchs; No. 2, 226; No. 3, 169; No. 4, 130; and No. 5, 184.

On "looking over" the journals of this Grand jurisdiction, one is impressed with the faithful supervision which the Grand Patriarchs have given the Order, and the careful legislation which marks its recurring sessions.

In the proceedings of 1861, we find the following reference to a subject recalled by Section IV., Division II., Part II., of this work, also published as a monograph *for private circulation only*, — by Past Grand Sire James B. Nicholson, the distinguished Grand Scribe of Pennsylvania, entitled "The Story of '65."

The record reads as follows: —

"'Concord, New Hampshire, August 19, 1861. The Grand Patriarch presented a letter from the Grand Patriarch of Illinois, with a copy of his reply, which were referred to the committee on correspondence.' That committee reported the same day recommending: 'That the correspondence between the Grand Encampment of Illinois and this Grand body be placed on file.'"

A search has recently been made for that correspondence by the chairman of the committee, the present Grand Scribe, Joseph Kidder, and it cannot be found. There is an interesting story connected with that correspondence, which, but for "The Story of '65," probably would never have been told, and few are now living who recall the danger then imminent of a disruption of the Grand Lodge of the United States.

Pending the discussion among our representative men, relative to the propriety of holding a session of the Grand Lodge of the United States, in 1861, Brother Nicholson quotes the following, from a letter written to himself, by Grand Secretary Ridgely, dated July 9, 1861: —

"I regret very much that I am wholly unable as yet to say anything satisfactory touching the approaching annual communication of the Grand Lodge of the United States. I have not ceased my efforts to impress upon the Grand Sire my views as to the propriety of deferring the session. . . . He hesitates to assume the power, and indeed expresses the opinion that if the Union goes down in blood, that the Order will fall with it."

It was well known to many at the time, that it was the intention of certain officers of the Grand Lodge of the United States, and representatives from the South, to bring about a postponement of the September session of 1861, in the hope that the state of Maryland would pass an act of secession and join fortunes with the Confederacy; that following such act an emergency would be created and a special session called in the central South. Grand Sire R. B. Boylston was already in the Confederate army,

and serving on the staff of General Beauregard, commanding the Southern army then in Virginia. The Grand Lodge of Georgia had sent out invitations to

"Grand Lodges and Grand Encampments in the Southern Confederacy, to meet in Montgomery, Alabama, the first Wednesday in August, for consultation and the formation of other relations,"

Which, evidently, intended the formation of a Grand Lodge for the Confederacy. The Union army, under General McDowell, was "being massed" for its march upon Manassas, terminating five days later in the terrible battle of Bull Run, in which it was defeated, when the Grand Sire, from his point of observation at Fairfax Court House, July 15, 1861, issued his proclamation directing

"That all meetings of the legislative head of the Order [Grand Lodge of the United States] be suspended during the present autumn as impracticable, unnecessary, and inexpedient."

The Confederate victory at Bull Run, no doubt, hastened the call for a special session of the Grand Lodge in the South, a copy of which reaching the Grand Patriarch of Illinois, from Charleston, South Carolina, confirmed all the statements made concerning the plot to gain possession of the Grand Lodge of the United States, and also caused the issue of a circular-letter on his part. In letters and circular aforesaid the Grand Patriarch of Illinois called attention to the above facts, withheld the representative tax of the Grand Encampment to the Grand Lodge, and recommended all jurisdictions to do the same, and to send their money by the representatives attending the session.

This was a strong measure, in view of the fact that the Grand Lodge, at its session in 1860, had amended its by-laws so as to require the representative tax to be forwarded ten days before the annual session, or the representatives would not be seated. That law was repealed in 1861. Many jurisdictions followed the suggestion and withheld the representative tax until their representative was ready to go to the Grand Lodge, and then sent forward the money. Copies of the correspondence and circular of the Grand Patriarch of Illinois were forwarded to Grand Secretary James L. Ridgely, by the Grand Patriarch of New Hampshire, and some very sharp letters passed between Grand Secretary Ridgely and the Grand Patriarch of Illinois. In one from the former the Grand Patriarch of Illinois was told

"That if he could boast of being as loyal to the United States government as he [James L. Ridgely] was, the Grand Patriarch of Illinois might be a proud man."

Knowing that the only officer of the Grand Lodge of the United States, residing in Baltimore, loyal to the government was honest old John E. Chamberlain, Grand Messenger, the Grand Patriarch of Illinois,—then

in the construction bureau of the government,— replied to Brother Ridgely: —

"That one so well known in Baltimore as James L. Ridgely, who had been three times a candidate for governor of Maryland, could not be very loyal to his government when his house had been searched by the military commandant for rebel stores and arms, and that he had no desire to boast of such loyalty!"

With the incoming of September the situation improved. Baltimore was in the strong grip of the government, and it became safe to send forward the tax, and so the various jurisdictions were informed. This ended the correspondence between Grand Secretary Ridgely and the Grand Patriarch of Illinois upon this subject, and the Grand Lodge of the United States remained at its old home in Baltimore.

When Brother Ridgely came to a realizing sense of the terrible calamity which had befallen our country and the Order, we have no doubt he sincerely regretted the course he had pursued, and that he became a thorough "Union man," as perhaps he would have been from the first but for his environment.

There was never any personal ill-will between James L. Ridgely and the Grand Patriarch of Illinois growing out of this correspondence; but, rather, a warmer attachment toward the close of Brother Ridgely's life, and the same is evidenced as early as 1864, during the terrible struggle of the two armies for supremacy in that year, as witness the official report of that "Grand Old Man" for 1864: —

"I received a communication from Brother John C. Smith, Past Grand Patriarch of the Order, and Colonel of the Ninety-sixth Illinois Volunteers, dated in line of battle, Atlanta Mountains, Georgia, May 25, 1864, informing me of the destruction of many of the lodge-rooms in that jurisdiction by the occupation of the belligerent armies, and the consequent scattering of the furniture and books, which he conveyed to me safely, by private hand. I commend the valuable services of this worthy brother to the notice of the Grand Lodge."

Patriarch Doctor Samuel Willard, then Grand Scribe of Illinois, is perhaps the only one in that state living who was, and is, familiar with these facts, and knows that it was Illinois which did so much to save the Grand Lodge of the United States from disruption. Dear good John W. Stokes could have testified to the doings in those days, and we doubt not Brother Nicholson has much more on the subject. Our own papers were destroyed while in the military service. It is well the Grand Secretary of Pennsylvania has told the story. There have been many in New Hampshire, who have aided in maintaining the high standing of patriarchal Odd Fellowship; among whom we recall Stillman S. Davis, Joseph Kidder, the efficient Grand Scribe, John L. Spring, and others.

There are thirty-three working encampments in New Hampshire, with a membership of 3066; of which but two have taken the numbers of defunct bodies. The assets are $26,794; voted for benefits, during the year 1894, $3211.

New Jersey. — Industry Encampment, No. 1, at Paterson, was instituted July 4, 1833, by Grand Sire Wildey, who went to that city to participate in the parade and "celebration of the anniversary of our country's independence," as that distinguished brother wrote of it at that date. He further added: —

"After the ceremonies of the day, the encampment was duly opened, and a number of members regularly initiated."

At the session of the Grand Lodge, in 1840, Industry Encampment having become "dormant," the Grand Sire was requested to recall the charter, books, and papers of that body; and, in 1842, the Grand Secretary was instructed to issue to such as were in good standing when the charter was arrested, —

"Such evidence of their regular connection with the Order as will enable them to join other encampments."

The Grand Encampment having been instituted, and Industry Encampment making an effort for revival, the Grand Lodge of the United States, in 1845, directed the Grand Secretary to

"Deliver up the charter, books, papers, etc., of Industry Encampment, to the Grand Encampment of New Jersey, for such action as they may deem advisable in the case."

This was promptly done, Industry Encampment revived the same year, and remains No. 1, on the roll of that jurisdiction. Trenton, No. 2, at Trenton, was instituted in October, 1837, by Grand Sire Samuel H. Perkins, assisted by Howell Hopkins, afterward Grand Sire, and Jacob Hubelie, Grand Master of Pennsylvania, the charter having been granted in 1837, and confirmed in 1838.

There was much formality and ceremony attending the formation of this encampment. The degrees having been conferred, some time in 1837, upon the following named brothers by Howell Hopkins and a number of patriarchs from Philadelphia in a "special encampment" organized in Trenton for that purpose, — to wit, Brothers William C. Branin, Samuel C. Scattergood, William R. McKean, Henry C. Boswell, Thomas Ashmore, Richard Campbell, John McCully, and Richard Brandt, — a petition was immediately signed asking for a warrant for an encampment in Trenton, which was presented to the Grand Lodge of the United States; and, on October 3, 1837, the prayer was granted.

Mount Ararat Encampment, No. 3, at Newark, was instituted March 30, 1842, by Grand Sire John A. Kennedy. There were seven patriarchs who became petitioners for this encampment, and the charter was confirmed September 22, 1842.

Olive Branch Encampment, No. 4, at Trenton, was instituted September 26, 1842, by Grand Sire John A. Kennedy. The warrant had been granted by the Grand Lodge September 22, 1842, and was issued to Isaac

C. Nostrand and seven other patriarchs holding withdrawal cards from Trenton Encampment, No. 2. Olive Branch Encampment has ceased to exist, and Palisade Encampment, of Jersey City, is now borne on the roll as No. 4.

Mount Sinai Encampment, No. 5, at Jersey City, was instituted March 22, 1843, by District Deputy Grand Sire Sylvester Van Sickell. The petitioners were Joseph Clowes and six other patriarchs, and their warrant was confirmed September 21, 1843.

A curious petition was presented at the session of the Grand Lodge in 1843, that of Grand Patriarch William C. Branin, for the degree of "Past High Priest," he not having served in that office. At the formation of Trenton Encampment, No. 2, Patriarch Branin became the first Chief Patriarch; the by-laws of that body forbade the election thereafter to a lesser office, and now, having become Grand Patriarch, he was required to confer a degree which he himself did not possess, nor was he entitled to it. The Grand Lodge of the United States, seeing the dilemma, directed the degree to be conferred upon him, "providing he is still acting as Grand Patriarch."

During the recess a petition was presented to the Grand Sire, signed by the four subordinates, Nos. 2, 3, 4, and 5, having fourteen past chief patriarchs, praying for a Grand Encampment to be located at Newark, and the prayer was granted.

Grand Encampment of New Jersey. — This Right Worthy Grand body was instituted May 11, 1843, in the city of Newark, by Grand Sire John A. Kennedy, assisted by John G. Treadwell, Grand Patriarch of New York, and others. The location of the Grand Encampment was fixed at the capital city of Trenton.

There have been many earnest workers in this patriarchal vineyard, not among the least of whom may be named Lewis Parker, the Grand Scribe for many years, and the only living Past Grand Secretary of the Sovereign Grand Lodge, Theodore A. Ross; and, of those who are "camped upon the Other Shore," John W. Orr and Samuel Read.

From the second decade the growth of this Order has been steady, until, to-day, there are sixty encampments and a membership of 3055. The revenue of these bodies, in 1894, was $19,433; and of this there was expended, for relief, the splendid sum of $10,722.

New Mexico. — In this territory there are six encampments, the history of which is briefly as follows: As early as 1852 Grand Sire William W. Moore authorized District Deputy Grand Sire Joseph D. Ellis to confer the patriarchal degrees upon seven Scarlet degree members desiring to form an encampment. This was done and their petition forwarded; but, owing to local dissensions, it was thought best not to grant their request until a year later, and on another petition.

The warrant for Ridgely Encampment, No. 1, at Santa Fé, was issued March 8, 1853, the encampment was instituted by Joseph D. Ellis, District Deputy Grand Sire, and the warrant was confirmed September 10, 1853. This encampment ceased to exist, having its charter recalled June 9, 1858, through the District Deputy Grand Sire John B. Grayson, — an efficient officer who resigned and removed from the territory in 1861.

Wahatoya Encampment, No. 2, at Fort Union, was instituted January 1, 1855, by Horace Brooks, Special Deputy Grand Sire, then an officer of the United States army stationed at Fort Union, and since a general officer of the army, but now retired. The warrant was confirmed at the September session of that year. The warrant of this encampment was issued in the name of Bugle Encampment, because of there being a lodge of that name at the Fort; but the proper name, and that by which it is known in the records, is Wah-a-toy-a. Owing to trouble between lodge members and those holding membership in the two encampments, the Grand Sire suspended the work of No. 2, until he could make an investigation of the difficulty. Speaking of the deputy, Grand Sire DeSaussure said: —

"Bugle Lodge, under the fostering care of Past Grand Horace Brooks, himself an Odd Fellow without guile and of great zeal, had attained a high position for the correctness of its work and for its faithful adherence to the principles of our Order."

The trouble ended in 1856, by the surrender of the lodge and encampment charters. The Grand Sire and Grand Secretary spoke in praise of Past Grand Brooks, recommending that he be made a past district deputy grand sire, but the committee on the state of the Order, not knowing of such an office, recommended that he be entitled to all the honors of that rank, and the Grand Lodge so ordered, — a distinction without a difference.

Santa Fé Encampment, No. 2, at Santa Fé, was granted a charter, by the Grand Lodge, September 22, 1859. We have no record that this body was ever created, and know nothing more of the patriarchal Order in New Mexico, until a petition in 1876 was sent to Grand Sire Milton J. Durham, from Santa Fé, signed by twenty Scarlet degree members, asking that the patriarchal degrees be conferred upon them, so as to qualify them to petition for an encampment. The request was granted, and a commission was sent to Past Chief Patriarch General G. A. Smith to confer the degrees, receive the petition, and institute the encampment, which was accordingly done. District Deputy Grand Sire Gustavus A. Smith, — to whom was intrusted this work, — had been Deputy Grand Master of the Grand Lodge of Illinois in 1857, and Grand Junior Warden of the Grand Encampment of that state the same year. He was colonel of the Thirty-fifth Regiment, Illinois Infantry Volunteers, and brigadier-general in the civil war; was United States collector of internal revenue for New Mexico at that time, and resided in Santa Fé, where he died December 12, 1885.

Centennial Encampment, No. 3, at Santa Fé, was instituted May 31, 1876, by Past Grand Junior Warden Gustavus A. Smith, Special Deputy Grand Sire, with twenty charter members, and the warrant was confirmed September 21, 1876. James L. Ridgely, No. 1, to fill the vacant number, was instituted at Silver City, March 11, 1882, and its charter approved September 22, 1882. Las Vegas, No. 2, at Las Vegas, also to fill a vacant number, — the charter of which was granted by the Sovereign Grand Lodge, September 19, 1884, on a petition from the requisite number of patriarchs, — was instituted October 24, 1884, by Patriarch A. C. Sloan, District Deputy Grand Sire. Albuquerque, No. 4, at Albuquerque, was instituted October 15, 1886, by Deputy Sloan, and the warrant was approved September 23, 1887. Raton, No. 5, at Raton, was instituted January 4, 1888, by the faithful Patriarch Sloan, and his work was approved September 20, 1888.

At the session of the Sovereign Grand Lodge in 1890, the incoming Grand Sire was instructed to arrest the charter and "take up" the property of Centennial Encampment, No. 3, for a failure to make report and pay its tax to the Grand Lodge. In 1891 Centennial Encampment was ordered to make a report, and pay five *per centum* of the receipts since its last report; elect and install officers and proceed to work; which we presume was done, as we find no further orders, and the name is still upon the roll.

Wilderness Encampment, No. 6, at Gallup, was instituted January 28, 1893, by Past Chief Patriarch George C. Bowman, Special Deputy Grand Sire, and the warrant was approved September 22, 1893.

These six encampments have a membership of 245.

New York. — The first reference we have to the patriarchal Order in the Empire State is to be found in the published proceedings of the Grand Lodge of New York, of date April 23, 1829, where it states that: —

"The formation of an encampment of Odd Fellows in this city [Albany] was discussed and decided in the negative."

The next reference is in session of the Grand Lodge of the United States, August 16, 1834, when a petition for an encampment, to be called Mount Hebron, No. 2, and located in New York City, was presented. That petition was headed by Patriarch John A. Kennedy. To that petition the Grand Lodge answered that it did not have the authority to grant their request; the reasons therefor being that the charter of the Grand Lodge of New York gave that body jurisdiction over the patriarchal degrees in New York, and that the Grand Lodge of New York had already chartered an encampment in the city of Albany, with the exclusive power to grant other charters in that state.[1] Through the labors of that inde-

[1] It seems from what followed that there was an encampment at Albany which, to-day, is called New York, No. 1, and, with its 251 members, is the *third* largest encampment in the state, Lake Erie Encampment, No. 123, at Buffalo, — membership 376, — being the *largest*.

fatigable worker in the patriarchal vineyard, Past Grand Representative John Medole, of New York, we are able to furnish a copy of that charter: —

ORDER OF INDEPENDENT ODD FELLOWS.

To all whom it may concern these presents come greeting: —

Know ye, that on application to the Grand Lodge of the state of New York by the following brothers: Russell Watts, William L. Osborn, Alexander Cameron, Richard Starr, Peter H. Snyder, William LeLasheur, Joseph Barton, M. McPherson, J. V. N. Yates, and their successors who shall be members of the Independent Order of Odd Fellows, and reside within the state of New York, to establish an encampment of patriarchs at any convenient place within the said state of New York, to be hailed by the title of the Encampment of Patriarchs; that the Grand Lodge of the state of New York, by authority of a charter granted them by the Grand Lodge of the United States of America, held in the city of Baltimore, in the state of Maryland, do hereby grant this charter, and empower the aforesaid encampment of patriarchs to grant dispensations for opening encampments to all faithful Odd Fellows within the said state of New York; and the Grand Lodge of the state of New York do furthermore cede to the said encampment of patriarchs their right, title, and claim, of every description whatever, to the Patriarchal, Golden Rule, and Royal Purple degrees; and that the said encampment of patriarchs have the exclusive power of conferring the Patriarchal, Golden Rule, and Royal Purple degrees; and to enact such laws as they may deem expedient for their good government, provided at all times such laws be not inconsistent with the constitution of the Grand Lodge of the United States, or that of the Grand Lodge of the state of New York: but should the said encampment infringe or violate the constitution of the Grand Lodge, either of the state of New York or of the United States, or act in any manner derogatory to the principles of Odd Fellowship, the Grand Lodge do claim the power of suspending this charter; but, in case of a faithful observance of the above stipulations, do further bind themselves to repair all accidental damage or destruction of this charter.

In witness whereof, we have subscribed our names and affixed the seal of the Grand Lodge of the state of New York, together with the colors herewith transmitted to this said encampment of patriarchs, this the 25th day of June, A.D. one thousand eight hundred and twenty-nine.[1]

{L. S.}

BLACK.
PURPLE.
GOLD.

Signed, RUSSELL WATTS, G.M.
W. L. OSBORN, D.G.M.
RICHARD STARR, G.W.
ALEXANDER CAMERON, G. Sec'y.
JOSEPH BARTON, G.G.
PETER H. SNYDER, G.C.

October 1, 1838, — in the Grand Lodge of the United States, —

"A petition was presented from the officers and members of Mount Hebron Encampment, No. 2, of New York, praying for a charter, *in lieu* of the dispensation now held from No. 1."[2]

[1] *Notes by Patriarch Medole.* — As Russell Watts was then Grand Master, and a resident of Albany, where the encampment was organized, undoubtedly he instituted it and installed the first officers.

At the top of this charter appear three emblems. The centre is a "tent, surmounted by an eagle with spread-wings"; left upper corner, the "altar of incense"; right upper corner, "crossed crooks."

[2] *Notes by Patriarch Medole.* — The original title assumed was: "New York State Encampment of Patriarchs, No. 1, I.O.O.F." The earliest recorded minutes obtainable bear date June 28, 1833. There were present at this meeting Grand Sire Wildey; D.P. Marshall, C.P.; Richard Starr, S.W.; Charles Dillon, J.W.; John F. Porter, Scribe; William LeLasheur, and Joseph Barton.

The minutes of March 5, 1835, note the adoption of the following: —

"*Resolved*, That a book to keep the minutes of the encampment, and an iron chest, be provided also for the encampment; and that the cost of said chest shall not exceed the sum of twenty dollars."

The minutes of August 7, 1835, represent that Grand Sire Wildey was present, and acted as Grand Patriarch, *pro tempore*.

So reads the record. October 3d, the prayer of the petitioners was granted and a charter was issued, without fee, to the patriarchs named in the petition of 1834. During this interval of four years there had been trouble in New York; the charter of the Grand Lodge had been recalled, and an irregular Grand Lodge formed, to which Encampment, No. 1, had given allegiance; and, therefore, forfeited all rights which it had received from the Grand Lodge of that state. The charter of the Grand Lodge was soon afterward restored, and the irregular body being suppressed, Encampment, No. 1, resumed its proper relations.

In 1840 Grand Sire Samuel H. Perkins reported that, on July 2, 1839, he had authorized Past Grand Master James Alcock to open and constitute Mount Sinai Encampment, No. 3, in the city of New York, and that Brother Alcock had performed that duty to his entire satisfaction. The warrant was confirmed April 22, 1840.

Grand Encampment of New York. — This Right Worthy Grand Encampment was formed with two subordinate encampments, and the following is the record of its institution as made to the "travelling agent," Thomas Wildey, by the instituting officer, Special Deputy Frederick Leise: —

"In accordance with my duty, and the power vested in me by you, I proceeded, on the 18th of August, 1839, to the Knickerbocker lodge-room, held in Shakspeare hotel, in the city of New York, for the purpose of opening and delivering the dispensation for a Grand Encampment in the state of New York.

"The following past chief patriarchs, applicants for the dispensation, were present to receive the same, viz.: John A. Kennedy, James Alcock, Charles McGowan, Harvey F. Aubery, and Joseph Patterson, of Mount Hebron Encampment, No. 2; Joseph D. Stewart and Wilson Small, of Mount Sinai Encampment, No. 3.

"After stating the object of my mission, and the power in me vested for opening the Grand Encampment, to be located in the city of New York, I directed the officers to be elected previous to my delivering the dispensation, which was complied with. . . . The Grand Encampment was then opened in due form, according to ancient usage, and the Grand Patriarch and officers were duly installed into their respective offices, and then declared, in the name of the Grand Lodge of the United States of America, a duly constituted Grand Encampment of the Independent Order of Odd Fellows for the state of New York."

The warrant was confirmed April 23, 1840. At this session Grand Representative Wilson Small submitted the resolutions of the Grand Encampment of New York, proffering to pay to the Grand Lodge of the United States the dues that were required of Grand Lodges, so as to entitle the Grand Encampments to representation, which was read but no action taken thereon. The following year, 1841, the constitution was so amended as to give these bodies representation.

Owing to dissensions following the adoption of the new constitution of the Grand Lodge of New York, two Grand Lodges and two Grand Encampments were formed, and were recognized by an amendment to the constitution of the Grand Lodge of the United States, adopted September 21, 1849.

The Grand Sire was authorized, at this session, to issue charters to the Grand Lodge and Grand Encampment of "Northern New York," when officially advised of the place of their location; the old bodies to take jurisdiction as "Southern New York." At the session of 1850 Grand Sire Robert H. Griffin reported the duty performed, and that all difficulties were amicably adjusted.

For fifteen years there were two Grand Encampments in this Grand jurisdiction, during which time there was no special action of either worthy of note; except that the Northern Grand Encampment put itself on record as opposed to "mergement." At the session of the Grand Lodge of the United States, in 1865, Grand Representative John H. White, since Grand Sire, of the Northern jurisdiction, presented proceedings favoring the consolidation of the two Grand Encampments of New York, which were sent to the committee on legislation. A report and bill consolidating the two Grand bodies was reported, and it was unanimously adopted September 22, 1865. On September 17, 1866, Grand Sire Isaac M. Veitch reported the consolidation as having been happily consummated, and due proclamation was made of that auspicious event.

From the consolidation of the two jurisdictions the patriarchal Order in the Empire State has had a steady growth, and its members have been among the foremost workers. Their name is legion. Four have been made Grand Sires: John A. Kennedy, James P. Sanders, John H. White, and John W. Stebbins; while many others, John J. Daviess, John Medole, and George W. Dilks, have few, if any, equals in their untiring energy and devotion to our Order. We especially commend the labors of Past Grand Sire James P. Sanders, Past Grand Representative John Medole, and Grand Representative George W. Dilks. When life's journey is ended, and they laid to rest, may the *turf* lie lightly upon their manly forms, be ever *fragrant* and *nourishing*, as would be their wish were they then still with us in life.

The encampments are 138, and the membership 9155; the yearly revenue is $39,266, of which there was expended for relief $20,668.

North Carolina. — Campbell Encampment, No. 1, at Wilmington, was instituted January 5, 1843, by District Deputy Grand Sire George M. Bain, Grand Representative of Virginia. In order to form this encampment Grand Sire John A. Kennedy issued a dispensation November 8, 1842, to confer the patriarchal degrees upon Brother John Mockar, Jr., and six other Scarlet degree members to qualify them to petition for an encampment, which was done, as above stated, and the warrant confirmed September 21, 1843.

Bain Encampment, No. 2, at Murfreesborough, was instituted June 23, 1843, and the warrant confirmed September 21st following. To enable the brethren to petition for this encampment, the degrees were

conferred, by dispensation, upon Ely Carter and six other brethren by Deputy Bain, and the encampment was duly instituted.

In the Grand Lodge of the United States September 18, 1844, on motion of Alexander MacRae, Grand Representative of North Carolina, the Grand Sire was authorized to commission

"A qualified brother at Wilmington, North Carolina, to confer the patriarchal degrees upon a sufficient number of Scarlet degree members at Fayetteville, in said state, to authorize them to apply for an encampment warrant."

The requisite fee was paid October 21, 1844, and the warrant of Pine Encampment, No. 3, at Fayetteville, was confirmed September 17, 1845. At what date the encampment was instituted, and by whom, we have been unable to learn. Calumet, No. 4, at Newbern, was probably instituted in July, 1845, as the fee for the warrant was paid June 30th of that year, and the instrument confirmed September 23, 1845. Raleigh, No. 5, at Raleigh, paid for its charter January 25, 1847; and the same was confirmed September 21, 1847. The only record we find of Eureka, No. 6, at Newbern, is the fact that a warrant was confirmed for it at the date of the confirmation of the warrant of No. 5. As Grand Representative Alexander MacRae was the District Deputy Grand Sire for several years, in North Carolina, it is probable that he instituted, or caused to be instituted, these several encampments.

Grand Encampment of North Carolina. — This Right Worthy Grand body was instituted in the city of Wilmington, July 16, 1847, by District Deputy Grand Sire Alexander MacRae. There were present the past officers of encampments Nos. 1, 3, 4, and 5.

It was decided that no officer of the Grand Encampment should receive compensation for his services, and that the revenue of the Grand body should be ten *per centum* of the receipts of the subordinate encampments. A new officer appears in the records, and that is an "alternate" for the Grand Representative.

The last session of this Grand Encampment, held before the civil war, was at Statesville, July 18, 1860; and the first, after that terrible conflict closed, assembled at Goldsboro, November 23, 1871.

During the long slumber of eleven years the subordinate encampments continuing to work made reports to the Grand Lodge of the United States. For a decade and a half Judge Charles M. Busbee was the Grand Representative from the Old Pine Tree State, until he became Deputy Grand Sire and Grand Sire; and among the older workers was Colonel William J. Hoke, a brave Confederate soldier.

There are now twenty-five encampments, with a membership of 569. The jurisdiction is progressive, notwithstanding, in 1853, this Grand body favored mergement.

North Dakota. — This Grand Encampment was formed with the follow-

ing eight subordinate bodies, of the old Grand Encampment of Dakota (now the Grand Encampment of South Dakota): Golden Rule, No. 4, at Bismarck; Sinai, No. 6, at Grand Forks; Ridgely, No. 7, at Fargo; Olive, No. 24, at St. Thomas; Cheyenne Valley, No. 25, at Valley City; Hope, No. 27, at Dickinson; and Red River, No. 28, at Wahpeton.

For a detailed account of the growth of the patriarchal Order in the Dakotas, the reader is referred to the history of Dakota, under the head of "South Dakota." To Special Deputy Grand Sire Harvey J. Rice was intrusted the duty of instituting this Grand body, and faithfully did he do his work; and there were two Grand Encampments, — North Dakota and South Dakota, — in session May 21, 1890, in the city of Deadwood; an incident unparalleled in the history of the Order.

North Dakota, in 1894, had fourteen encampments, and 481 patriarchs.

Ohio. — The patriarchal Order was introduced into this the *second* largest jurisdiction by Grand Sire Thomas Wildey. Wherever he planted Odd Fellowship in person the Order has been thrifty and strong. The first encampment tents that were pitched in Ohio were those of Wildey, No. 1, at Cincinnati, instituted December 7, 1832, by Grand Sire Wildey; and the Grand Lodge of the United States approved his action March 4, 1833. At the September session in 1832, of the Grand Lodge, a petition had been presented asking for this encampment, and on the 3d of that month the prayer of the petitioners was granted, so that everything had been prepared for the Grand Sire when he arrived on the ground in December. Grand Sire Wildey reported: —

"The lodge-room was crowded to an overflowing excess; the encampment was opened with some fourteen members: men whom I think with integrity I can say, would prove an acquisition and ornament to any Order."

Dayton Encampment, No. 2, at Dayton, was, also, instituted by Grand Sire Wildey, and its warrant was approved October 5, 1838. The warrant of Nimrod, No. 3, at Steubenville, was approved April 23, 1840; but its date of institution is not recorded in the records of the Grand Lodge of the United States.

Grand Encampment of Ohio. — This Right Worthy Grand Encampment was instituted in the city of Cincinnati, September 24, 1839, and the charter was confirmed April 23, 1840. R. R. Andrews was elected Grand Patriarch. Not a name of the charter members of Wildey Encampment, No. 1, appears on the roll of the first officers of this Grand body, — a singular circumstance.

In the absence of information as to the facts it is difficult to know why, in 1840, the Grand Encampment of Ohio should ask the Grand Lodge of the United States to

"Inform Nimrod Encampment, No. 3, at Steubenville, of the existence of the Grand Encampment, and direct it to make itself subordinate to that Grand body."

Such, however, was the case and it was so ordered. In 1841 Grand Secretary Ridgely reported that he had forwarded an official copy of the order to Nimrod Encampment, and adds: —

"No doubt was entertained by the Grand Encampment of Ohio, in view of the high character, respectability, and devotion of the patriarchs in Nimrod Encampment, that a cheerful and implicit obedience has been yielded to your authority."

Fifty-six years of dutiful obedience, and a membership of 115 in Nimrod Encampment, is evidence that the Grand Encampment's faith in those patriarchs was well founded.

The first three encampments: Wildey, No. 1; Dayton, No. 2; and Nimrod, No. 3, are active, living bodies on the Ohio roll to-day, — Wildey, No. 1, having the largest membership (381) in the jurisdiction.

In 1842 the Grand Encampment of Ohio was exempted from the payment of dues to the Grand Lodge of the United States because of being unrepresented, while in 1843 it was required to pay.

This Grand body, in 1849, asked to have the constitution of the Grand Lodge of the United States so amended as to permit Grand Encampments to confer the patriarchal degrees upon Scarlet degree members, and thus qualify them to petition for an encampment charter. To this request the Grand Lodge answered that it was "inexpedient to grant such power." The reader will note this in contrast with the practice in other jurisdictions.

The Grand Encampment of Ohio has been progressive and liberal in its legislation, having, in 1849, advocated a donation from the treasury of the Grand Lodge of the United States to aid the brethren in Honolulu (Sandwich Islands), in building an Odd Fellows' hall, and that full annual statistical reports be made of the condition of the patriarchal Order.

May 4, 1858, strong ground was taken against mergement in an able report from a special committee; it was unanimously adopted, and presented to the Grand Lodge of the United States. The only backward step this body has taken was in 1873, when it advocated the consolidation of the Grand Encampment and Grand Lodge of that State into one Grand body. Those proceedings when presented to the Grand Lodge of the United States met with a prompt decision to lay them on the table, from which they were never taken, and *there* they rest. The next legislation recommended to the Grand Lodge was progressive, and it would be well to make it the law of the Sovereign Grand Lodge. It was that the terms of the subordinate encampments be made annual, and those of the Grand Encampments biennial.

Two Grand Sires have been given to the Order from Ohio: Thomas Sherlock in 1847, and Samuel Craighead in 1860; while James Anderton, Grand Scribe Henry Frost, Past Grand Patriarch, and John E. Bell,

Past Grand Representative, each of whom has so lately been laid to rest, added much, by their earnest labors, to the glory of our Order in that faithful jurisdiction. Of the living, W. B. Kennedy, E. B. Comly, A. C. Cable, Louis Van Noorden, and others, are deserving of mention.

There were, January 1, 1895, two hundred and twenty encampments with a membership of 14,382, and assets $298,105. The total paid for relief, in the year preceding, was $39,055. This is a splendid exhibit of fraternal love and beneficence.

Oklahoma. — August 13, 1891, Deputy Grand Sire Cl. T. Campbell, Acting Grand Sire, issued a dispensation authorizing the formation of Oklahoma Encampment, No. 1, at Guthrie, in that territory; and the body was instituted August 27th, by A. C. Potter, District Deputy Grand Sire. The warrant and institution were confirmed September 25, 1891.

The warrant for Oklahoma City Encampment, No. 2, at Oklahoma City, was issued April 14, 1892,— it having been instituted the previous March 8th, by District Deputy Grand Sire Potter,— and it was confirmed September 23, 1892. Canadian, No. 3, at El Reno, was instituted July 15, 1892, its warrant having been issued July 4th. The warrant was confirmed September 23, 1892.

This encampment was, also, instituted by the energetic District Deputy Grand Sire Potter.

The next two encampments were formed and instituted by Patriarch Potter, who had the honor of officiating at the birth of each of the five subordinate bodies which founded the Grand Encampment of this new territory, and is now its Grand High Priest, a place he is in every way qualified to fill. The record reads as follows: Kingfisher, No. 4, at Kingfisher, was instituted February 21, 1893, and its warrant was confirmed September 22, 1893; Hennessey, No. 5, at Hennessey, was instituted April 7, 1893, and the warrant was confirmed September 22, 1893.

Grand Encampment of Oklahoma. — To the five subordinate bodies, above named, the charter was issued for the Grand Encampment of Oklahoma, and the duty of instituting it was intrusted to that sterling Odd Fellow Grand Representative and Past Grand Master A. L. Voorhis, of Kansas, who reported the work happily performed April 27, 1893.

There were, in 1895, seven encampments with 272 members.

Oregon. — Ellison Encampment, No. 1, at Portland, was the first patriarchal body instituted in this Western territory, and to Grand Sire William Ellison is due the honor of issuing the dispensation July 4, 1857. The encampment was instituted September 25, 1857, and the action of the Grand Sire was approved September 24, 1857,— one day before its institution.

At the September session in 1861, of the Grand Lodge, the Grand Sire was directed to issue a dispensation for an encampment to Past Grand

Master Samuel E. May, of Jacksonville; but, as no further reference to this body appears, it is probable that a proper petition was never filed. Brother May afterward removed to Illinois, where he died a few years ago.

September 24, 1863, the Grand Lodge directed that the Grand Encampment of California extend its jurisdiction over the (one) encampment in the state of Oregon. During the term of that protectorate,— from September, 1863, until September, 1873, when the Grand Lodge of the United States resumed its jurisdiction,— the Grand Encampment of California issued charters for four encampments the detailed history of which we have been unable to obtain. They were as follows: Willamette, No. 2, at Salem; Excelsior, No. 3, at Canyon City; Falls, No. 4, at Oregon City, instituted January 8, 1872, by District Deputy Grand Sire A. L. Stinson; Orgeana, No. 5, at Albany, instituted March 8, 1872, by Patriarch Stinson.

As early as 1869, the above named Patriarch Stinson, Grand Representative of Oregon, had asked that a Grand Encampment be instituted in that state, but the request was not granted.

In 1873 the Grand Lodge discovered, in placing encampments in new territories under the jurisdiction of Grand Encampments in older states, that it had been understood this action gave such Grand bodies jurisdiction over the entire territory and charters had been issued accordingly to new bodies. As this was not the intention of the Grand Lodge, the several encampments, above named, were furnished legal charters, free of charge, by the Grand Secretary of the Grand Lodge of the United States. The first charter issued under this *régime* was to Wimawhala Encampment, No. 6, at Eugene City, which was instituted February 9, 1874, and the warrant confirmed September 24, 1874. These encampments united in a petition for a Grand Encampment, and their prayer was granted September 25, 1874.

Grand Encampment of Oregon. — The following were among the petitioners for this charter: A. J. Marshall, of Ellison, No. 1; Frederick G. Schwatka, of Willamette, No. 2; J. M. Bacon, of Falls, No. 4; W. S. Newberry, of Orgeana, No. 5; and James Garden, of Wimawhala, No. 6.

In the name of Frederick G. Schwatka, we recognize a sturdy old patriarch, who was made an Odd Fellow in Cincinnati, Ohio, January 16, 1836, and became a member of Wildey Encampment, No. 1, Cincinnati, immediately thereafter. He was a charter member of Chosen Friends Encampment, No. 2, in 1839; and Leadmine Encampment, No. 5, in 1846, both of the City of Galena, Illinois. Removing to Oregon territory in 1850, he became a charter member of No. 2, and was the father of the great Arctic and Alaskan explorer Lieutenant Frederick Schwatka, U.S.A., as we have elsewhere stated.

The patriarchs named, and others duly qualified, met in Odd Fellows' temple, city of Portland, March 29, 1875, and the Grand Encampment

was duly instituted, Past Grand Representative A. Noltner, District Deputy Grand Sire, officiating.

The growth of the patriarchal Order in the Northwestern state has been steady and vigorous,— but one number is vacant on its roll of thirty-three good working encampments with a membership, in 1894, of 1196 patriarchs. The assets of these bodies are $21,088; and the relief paid for the year was $4268.

Province of Canada: Ontario I. — At the risk of intrenching upon what may be said in Division VI., of this work, on the subject of encampments in Canada, we will briefly refer to the organization of these bodies across the "Great Lakes." In our younger days that vast tract of land was called "Upper and Lower Canada," and it was in Lower Canada, or Canada East, where the first encampment was organized in the year 1844.

One year later, or in 1845, another was added; and, in 1846, two more were instituted, making four in all, and from these came the Grand Encampment of the Province of Canada. We are unable to give the date of the institution of these subordinate bodies, and therefore confine ourself to name, place, and year of organization.

Hockelaga Encampment, No. 1, was instituted in the year 1844, in the city of Montreal,— Lower, or Canada East,— by Special Deputy Grand Sire Thomas Hardie. The dispensation fee was paid March 21, 1844, and the warrant was confirmed September 17th, of that year. Stadacona, No. 2, at Quebec, was instituted in the year 1845. The fee for this encampment was paid September 9, 1845, and its warrant was confirmed September 17, 1845.

Royal Mount, No. 3, at Montreal, was instituted in 1846, the dispensation fee was paid March 9th, and the warrant was confirmed September 23, 1846.

St. Louis, No. 4, at Quebec, was, also, instituted in 1846, the dispensation fee was paid June 15th, and the warrant was confirmed September 23, 1846.

Grand Encampment of the Province of Canada. — The dispensation for this Right Worthy Grand Encampment was issued by Grand Sire Thomas Sherlock in 1846. It was instituted, and the warrant was confirmed, at the September session of the Grand Lodge. At this session the new body presented to the Grand Lodge of the United States a series of fourteen resolutions praying for its consolidation with the Grand Lodge in the province of Canada, and for exclusive sovereignty; promising that if conceded sovereignty and created into a "Sovereign Grand Chapter of British North America" it would

"Place on record its unreserved engagement to adhere to the principles and work of the Order, in concert with the Right Worthy Grand Lodge of the United States, and such other sovereign tribunals of the Order as from time to time may be hereafter regularly constituted."

The Grand Lodge in the province of Canada having presented a similar petition the two were referred to a special committee and that committee reported in favor of a consolidation of the two bodies into one Grand body with "distinct sovereignty by the name and title of 'The Grand Lodge of British North America,'" and the report was adopted September 24, 1846, by a vote of forty-seven yeas to nine nays.

At the session of the Grand Lodge of the United States in Baltimore, September, 1847, Brother S. B. Campbell, Deputy Grand Sire for the province of Toronto, appeared as special grand representative of the Right Worthy Grand Lodge of British North America, and was welcomed to a seat.

In 1853, "The Grand Lodge of British North America" having ceased to have any care of the lodges or encampments, being thus disbanded, the Grand Lodge of the United States, September 10, 1853, directed that the charter be reclaimed and the Grand Lodge resume jurisdiction over said territory, the same as though no charter had ever been issued.

October 14, 1853, Grand Sire Wilmot G. DeSaussure met with the last officers of the late Grand Lodge and received from them a surrender of all authority over British North America. Whereupon he issued a proclamation resuming jurisdiction and

> "Divided the territory into three districts: the district of Canada West, the district of Canada East, and the district of the Lower Provinces, with a District Deputy Grand Sire for each."

During the seven years' existence of the Grand Lodge of British North America we have no knowledge of its work, not having had access to papers or copies of its proceedings, and therefore refer the reader to Past Grand Sire Campbell's Division VI. We do find however that, in 1852, an encampment named Mamberton, No. 9, was instituted in Halifax, Nova Scotia, and that, upon the "break-up," it remained loyal to the Grand Lodge of the United States, and for many years thereafter regularly made its annual reports to that Grand body.

December 8, 1865, Grand Sire Isaac M. Veitch issued a dispensation for Frontier Encampment, No. 2, at Windsor, Canada West, and the warrant was confirmed September 20, 1866. We presume from this that Mamberton Encampment at Halifax was then accepted as No. 1, and Frontier became No. 2. Harmony Encampment, No. 3, in Canada West, was the next to be instituted, and the charter was confirmed on the same date as that of No. 2.

Lower Provinces of British North America. — The first mention we have of the patriarchal Order in this territory is the reference to Mamberton Encampment, Halifax, in 1852, and its subsequent reports until they cease in 1863. In 1868 a constitution, by-laws, etc., of Stuart Encampment, No. 10, at Pictou, were submitted, and approved, September 24th,

but how or when instituted, we know not, nor why "No. 10." The next to follow were: Milicete Encampment, No. 11, at St. John, New Brunswick, instituted July 8, 1874, with twenty-two members, by Grand Patriarch Warren G. Pressey, of the Grand Encampment of Maine, and the warrant was confirmed September 24, 1874. Halifax, No. 12, at Halifax, was instituted April 13, 1876, by Special Deputy Grand Sire Robert Hockin, on the petition of eight duly qualified patriarchs. The warrant was confirmed September 21, 1876.

Port La Joie Encampment, No. 13, at Charlottetown, Prince Edward Island, was instituted October 24, 1876, by Special Deputy Grand Sire R. Radford Barnes, Past Grand Representative, with seven patriarchs, and the warrant was confirmed September 20, 1877. Belvidere, No. 14, at Windsor, Nova Scotia, was instituted January 25, 1884, by Special Deputy Henry A. Taylor, Past Grand Representative, and the warrant was confirmed September 19, 1884. Mount Carmel, No. 15, at Moncton, New Brunswick, was instituted March 28, 1889, and the warrant was confirmed September 20, 1889. The duty of instituting this body was assigned to the District Deputy Grand Sire André Cushing, who reported twenty-two members elected, seventeen admitted to the Patriarchal degree, fourteen advanced to the Golden Rule degree, and exalted to the Royal Purple degree.

Yarmouth Encampment, No. 16, at Yarmouth, Nova Scotia, was instituted August 11, 1891, by Benjamin Bremner, District Deputy Grand Sire, and its warrant was confirmed September 25, 1891. Meductic, No. 17, at Woodstock, New Brunswick, was instituted February 3, 1892, by Deputy Bremner, and the warrant was confirmed September 23, 1892. The organization of the latter body led to a petition for a Grand Encampment, and the warrant was issued July 8, 1892, by Grand Sire Charles M. Busbee, the body taking the name of the Grand Encampment of the Maritime Provinces of Canada.

Ontario II. — Having traced the formation of the encampments in Canada, — under various names and Grand bodies: "Grand Encampment of the Province of Canada," the "Lower Provinces of British North America," and as "Grand Encampment of the Maritime Provinces"; "Province of Quebec," under the old *régime*, present Quebec, below, in its proper order, — we return again to "Ontario," and take up the record of the bodies formed in that growing province.

In 1868 the records of the Grand Lodge of the United States make mention of an encampment without name having been authorized, but when, or by whom instituted, we do not know. This body was Brant Encampment, No. 4; it was instituted at Brantford, in the year 1868, and its warrant was confirmed September 24, 1868. There is, also, a record the same year of the approval of the constitution of Union Encamp-

ment, No. 1, located at St. Catharines, the warrant of which was issued during the recess of the Grand Lodge 1860–61, and confirmed in September, 1861.

The following year Charity Encampment, No. 5, was instituted at Stratford; the dispensation was issued September 29, 1868, and confirmed September 24, 1869. A dispensation was issued September 29, 1868, for Beaver, No. 6, at St. Mary's, and it was confirmed September 20, 1869. The encampments then in this province, — Union, No. 1; Frontier, No. 2; Harmony, No. 3; Brant, No. 4; Charity, No. 5; and Beaver, No. 6, — united in a petition for a Grand body, and their prayer was granted.

Grand Encampment of Ontario. — May 31, 1869, Grand Sire E. D. Farnsworth issued a dispensation for the Right Worthy Grand Encampment of Ontario, and it was instituted August 6, 1869, in the city of Hamilton, by that earnest and faithful patriarch, James Woodyatt, District Deputy Grand Sire. The warrant was confirmed September 20, 1869.

This Grand Jurisdiction has given one able Grand Sire, — Doctor Cl. T. Campbell, — to the Order and many earnest workers. The first Grand Patriarch, James Woodyatt, was for many years its faithful Grand Representative, and John Gibson was an early and constant worker; while the indefatigable Grand Scribe, M. D. Dawson, has never been known to absent himself from the post of duty.

Since the reörganization of the Grand bodies now in Canada, the Order has advanced in membership steadily, until there were (January, 1895), seventy-one encampments, with a membership of 3472; an annual revenue of $10,378, and $20,338 invested funds.

Pennsylvania. — The history of the patriarchal Order in this state is the history of Odd Fellowship from its commencement. As Pennsylvania, with its great industries, forms the key-stone of the federal Union, so has it ever been the crowning glory of the Order. Odd Fellowship is the Order *par excellence* of the middle classes of society, the industrious mechanic, the thrifty tradesman, and all wage-workers, who have to depend upon their own efforts for the support of themselves and those dependent upon them. No social or benevolent organization has ever been half so popular, and no society has ever been of so much good to man.

With its self-constituted lodge of 1821, which, in 1823, connected itself with the Baltimore brethren; and, for the purpose of strengthening both, asked for, and received, a charter from Maryland, until the present day it has kept in the forefront of progress. In membership it early surpassed Maryland and all other jurisdictions, a position it has always held, and holds, to this day. The Order of the yeomanry of the country and the pride of the philanthropist, Odd Fellowship finds its best friends in the

industrial classes, and nowhere is this more apparent than in Pennsylvania. With a lodge membership of 107,708, and a yearly relief of $580,963, it far outstrips all others.

In membership it is 37,000 stronger than the next largest jurisdiction, and nearly one hundred *per centum* in excess of any other in its disbursements for the relief of the distressed. While still in advance of all others in its patriarchal membership, there are three jurisdictions following it closely, and if Pennsylvania is not careful, one, at least, will outstrip it in a year or two.

In 1825 the Royal Purple,— then known as the "Mazarine Blue," — and the Golden Rule degrees, were conferred in the Grand Lodge of Pennsylvania; and, in 1826, the Patriarchal degree was received. In a letter from Grand Sire Thomas Wildey, dated June 9, 1828, the brethren were informed of the action of the Grand Lodge of Maryland in having chartered "Encampment Lodge, No. 1," the previous year, and that they had the same authority.

September 27, 1828, the Grand Lodge of Pennsylvania granted a charter to ten past grands, to form an encampment of patriarchs, with power to confer the Patriarchal, Golden Rule, and Royal Purple degrees upon its members. October 2nd a committee was appointed to prepare a charter for this encampment; the committee reported on the 27th of October, and on December 15th, the charter having been prepared, the Grand Lodge agreed to meet on the 20th, to deliver it, which was accordingly done. It thus appears that Encampment, No. 1, of Pennsylvania, was duly instituted in the city of Philadelphia, December 20, 1828.

No further record can be found of this body, and we know of nothing done except to organize.

At the session of Grand Lodge June 16, 1829, the vote of September 27, 1828,— granting a charter to "Encampment, No. 1," — was reconsidered, and a committee was appointed to report the propriety of forming a Grand Encampment. That committee's action being favorable, a charter was voted to the petitioners named in the charter of Encampment, No. 1, of September 27, 1828, under the following conditions: —

"That the original jurisdiction and government of all Odd Fellows shall be vested in the Grand Lodge. That a recommendation from the Grand Encampment shall be necessary to all petitions to this Grand Lodge for warrants for subordinate encampments. That ten *per centum* of the receipts of Grand and subordinate encampments shall be paid quarterly to this Grand Lodge, and its laws, rules, and regulations obeyed. That all these conditions shall be specified in the warrants."

Grand Sire Wildey having been invited to be present and preside, the next day, June 17, 1829, the petitioners met and organized the Grand body.

Grand Encampment of Pennsylvania. — After the organization the officers

were elected, and the Right Worthy Grand Encampment adjourned until Friday, June 19th, when the officers were installed by Grand Sire Wildey. After transacting some routine business in the reception of petitions, reference to committees of investigation, etc., the Patriarchal, and "Mazarine Blue" or Royal Purple degrees were conferred on Joseph E. Manuel, he having received the Golden Rule degree in the Grand Lodge. After authorizing the treasurer to borrow $200, for which he was to allow lawful interest, the Grand Encampment adjourned.

July 28, 1829, the Grand Encampment met. The minutes of June 19th were read and adopted. The degrees were conferred upon five past grands, other business was transacted, and the Grand Encampment adjourned.

August 9, 1829, it was

"*Resolved*, That this encampment be called the 'Grand Encampment of Pennsylvania.'" . . . A committee was appointed "to petition the Grand Lodge of Pennsylvania for a warrant to hold a working encampment, to be called 'Encampment of Patriarchs, No. 1.'"

The Grand Encampment of Pennsylvania then adjourned, to meet again at their hall on the northwest corner of Seventh and Chestnut streets August 16, 1829, at 9 o'clock A.M. It seems from these records that all the bodies met in a hall at the northwest corner of Seventh and Chestnut streets, which was then, and is yet, a very central part of Philadelphia. August 16, 1829, the Grand Encampment met, pursuant to adjournment, and received the report of its committee, that they had been before the Grand Lodge and obtained a charter for the "Encampment of Patriarchs, No. 1," which they now presented.

The report was accepted and the patriarchs present proceeded to elect officers for one year. Samuel Pryor, to whom reference is made in the history of the governing body, in this work, was elected Chief Patriarch.

The next record of this Grand Encampment bears date June 19, 1830, in their hall on South Fifth street. At this meeting new officers were elected, and the Grand Encampment adjourned until June 24th, when it again met and installed the officers-elect.

August 30, 1830, the degrees were conferred, in Grand Encampment, upon Brother R. H. Gray, of Western Star Lodge, No. 24, on the payment of $10.

May 9, 1831, the petition of seven patriarchs residing in Pittsburg was received and a charter granted the new body to be known as Pittsburg Encampment, No. 2. On June 9th a committee was appointed to confer with Grand Sire Wildey as to the proper regalia for a patriarch, and the Grand Scribe, Thomas Small, was appointed to constitute Pittsburg Encampment, No. 2,—and he "did it well," as that encampment is now on the roll with a large membership.

November 22, 1833, a petition signed by eight brothers was presented praying for an encampment to be located at Frankford, to be called Morn-

ing Star (now Progressive), No. 3, and the petition was granted. At this session of the Grand Encampment appears the name of Howell Hopkins, afterward Grand Sire, who was elected Grand Junior Warden. John G. Potts, then Past Grand Master, was elected Grand Treasurer. A few years later this brother removed to Galena, Illinois, where he died February 10, 1874, after a faithful service of half-a-century, and crowned with the honors of the Order.

January 24, 1834, seven past grands petitioned to have the degrees conferred upon them, at their home in Pottsville, which was afterward done, and Franklin Encampment, No. 4, at that place was instituted. Forty dollars was voted to pay the expenses of a committee of five to do this work, and it seems unnecessary to say that the duty was well performed.

September 14, 1837, Patriarch D. Thompson appeared as the representative of Lafayette Encampment, No. 5, of Philadelphia, but no record is found of its institution, or date of application for a charter.

On January 22, 1839, the Grand Encampment was informed of the action of the Grand Lodge of Pennsylvania, releasing its right to a percentage of the receipts, and jurisdiction over all the subordinate encampments. The expediency of asking for a new charter from the Grand Lodge of the United States was, also, considered but not "agreed to."

The name of that faithful and generous Odd Fellow, John W. Stokes, afterward Grand Sire, appears at this session; and, also, that of another Grand Sire, Horn R. Kneass.

In November, 1839, a charter was granted for Schiller Encampment, No. 7, to work in the German language.

April 13, 1840, a committee of three was appointed to petition the Grand Lodge of the United States for a charter; and, on July 28th, the Grand Lodge of Pennsylvania was asked to surrender all jurisdiction over Grand and subordinate encampments the better to enable them to so petition. January 26, 1841, it was

"*Resolved*, That no paper money other than current money of the state of Pennsylvania be received in payment of percentage or other revenue."

Greenbacks and national currency came into being later. Notice was received at this session of the surrender by the Grand Lodge of Pennsylvania to the Grand Lodge of the United States of all jurisdiction over encampments in the state. It was decided April 17, 1841, that the Grand and subordinate encampments join in the funeral procession to take place in honor of the late President,— General William Henry Harrison; and, at the same session, the committee to petition the Grand Lodge of the United States for a charter was discharged and another appointed. October 26, 1841, Grand Representative N. B. Leidy presented the new charter from the Grand Lodge of the United States; the former one from

the Grand Lodge of Pennsylvania was surrendered, and delivered to the Grand Representative as directed.

It was in this manner that this body was born, and became the supreme ruling head of the patriarchal Order in the great state of Pennsylvania.

To write more of the history of the Right Worthy Grand Encampment of Pennsylvania would require a volume, and our space will not permit. To mention all the names of its distinguished workers would fill more pages than we have at our disposal, and it is only in a local history that simple justice can be meted to those brethren.

We cannot, however, omit the distinguished Past Grand Sire James B. Nicholson, the "noblest Roman of them all," so long the Grand Secretary and Grand Scribe ; Colonel Mark Richards Mucklé, now the Grand Treasurer of the Sovereign Grand Lodge; John Curtis, Past Grand Patriarch; nor the quiet, earnest worker who made the writer an Odd Fellow in 1853, Doctor George W. Holstein, of Montgomery Lodge, No. 57, and Norristown Encampment, No. 37. Neither would we forget the honored dead: William Curtis, the predecessor of the present Grand Secretary and Grand Scribe, Past Grand Sire Samuel H. Perkins, Colonel Peter Fritz, Robert A. Lamberton, and J. Alexander Simpson, all Past Grand Representatives and faithful workers.

The action of this jurisdiction in the troublesome times of the mergement issue is so fully set forth in the Introduction to this Division, that we need not repeat it here.

There are now two hundred and fifty-four encampments, with a membership of 14,434. The receipts for 1894 were $106,990, of which $78,738 were appropriated for relief. The assets of the encampments were $365,067. It is on record that the encampments of this state have expended for relief during the past twenty-four years the splendid sum of $1,541,128.

Peru. — The patriarchal Order was introduced into this South American country by that distinguished Past Grand Sire Doctor Cornelius A. Logan, then Grand Sire and the United States minister resident to Chile.

Atahuala Encampment, No. 1, at Lima, the capital of this republic, was instituted September 22, 1876, by Patriarch Logan, with twenty charter members. District Deputy Grand Sire N. Hurwitz was present and assisted. The Grand Lodge approved the same September 20, 1877.

Quebec. — Montreal Encampment, No. 1, at Montreal, was authorized by the Grand Lodge of the United States, September 25, 1874, and it was instituted November 6, 1874. Moshassuck, No. 2, also at Montreal, was instituted April 26, 1890, by District Deputy Grand Sire H. A. Jackson. The warrant was confirmed September 19, 1890. Union, No. 3, at Sherbrooke, was instituted July 1, 1890, by the same Deputy Grand Sire, and

the warrant was confirmed September 19, 1890. At this session the Sovereign Grand Lodge approved the action of the Grand Sire in transferring, at the request of the Grand Encampment of Ontario, the allegiance of Moshassuck Encampment, No. 2, to that Grand body; and, in 1891, Union, No. 3, was, also, transferred to the Grand Encampment of Ontario.

Farnham Encampment, No. 4, at Farnham, was instituted January 18, 1893, by District Deputy Grand Sire Lyon Silverman. The warrant for this body was issued November 28, 1892, and confirmed September 22, 1893. St. Johns, No. 5, at St. Johns, was instituted April 22, 1893, by the same deputy. This warrant was issued March 20, 1893, and confirmed September 22, 1893. These five encampments report to the Grand Encampment of Ontario.

Rhode Island. — The honor of introducing the patriarchal Order into this thrifty little state belongs to a Grand Representative of Massachusetts, Patriarch Albert Guild, who was assisted in the work by the officers and members of Massasoit Encampment, No. 1, of Boston. The degrees were conferred upon eleven brethren, members of Union Lodge, No. 1, of Rhode Island, in the city of Providence, April 3, 1844, to qualify them to petition for an encampment. To Brother Samuel H. Thomas, — a pioneer in Odd Fellowship, and a devoted lover of the patriarchal Order, as his services afterward fully proved, — was accorded the honor of being the first to receive these sublime degrees. Narragansett Encampment, No. 1, was instituted April 9, 1844, by District Deputy Grand Sire Albert Guild.

The prosperity of this encampment soon led to the formation of another, Moshassuck, No. 2, also at Providence. It was instituted under a warrant issued by the Grand Sire, May 13, 1845, by District Deputy Grand Sire Guild. The petitioners were members of Narragansett, No. 1. Twenty-seven propositions were received for the degrees, and these were conferred on seventeen of the petitioners the same evening. The two bodies are still at work, and although there are now four others in the city, and in East Providence, the utmost harmony has always existed; and these encampments are the two largest in the state, — Narragansett leading with 215 members.

Palestine Encampment, No. 3, at Newport, was instituted October 16, 1845, by the same efficient District Deputy Grand Sire. The charter members received the degrees in Narragansett Encampment, to enable them to petition for this body. For two years it prospered, and then came a season of dulness, which brought about the removal of this encampment September 18, 1848, to Woonsocket, where it now remains doing good work (with its 156 members), being the *third* largest in the state, — Moshassuck, No. 2, having 211, January 1, 1895.

Manchester Encampment, No. 4, at Pawtucket, was instituted April 6, 1848, by District Deputy Grand Sire Henry L. Webster, who was, at the organization of the Grand Encampment, elected its first Grand Representative. The officers and patriarchs of the two encampments at Providence assisted in the institution and work of the evening.

From the past officers of these four encampments the Grand Encampment was formed for which the dispensation was issued May 26, 1849, by Grand Sire Horn R. Kneass.

Grand Encampment of Rhode Island. — This Right Worthy Grand body was instituted June 11, 1849, in the hall of Friendly Union Lodge, No. 1, at Providence, Patriarch Henry L. Webster, District Deputy Grand Sire, officiating. The patriarchs builded well, and their works praise them. James Wood, first Grand Patriarch; William B. Hubbard, first Grand High Priest; and John F. Driscol, the old Grand Scribe, are names remembered in that Grand jurisdiction; while William H. T. Mosley, Allen Jenckes, and others, are worthy successors of those pioneers in the patriarchal Order.

There are now nineteen encampments in this jurisdiction, with a membership of 1711 patriarchs; who expended for relief, in 1894, the sum of $4873, from a yearly revenue of $9099.

Sandwich Islands (Hawaii). — Polynesia Encampment, No. 1, at Honolulu, was chartered by Grand Sire Wilmot G. DeSaussure during the recess of the Grand Lodge in 1853–54, and it was duly instituted February 10, 1854, and the warrant was confirmed September 11, 1854.

South Carolina. — The patriarchal Order was introduced into the Palmetto State as early as 1842, on a warrant issued by that sturdy Odd Fellow Grand Sire John A. Kennedy, a petition for the same having been filed in December, 1841.

Palmetto Encampment, No. 1, at Charleston, was instituted February 21, 1842, by Patriarch Thomas Greer Clayton, of Norfolk, Virginia, and the same was approved September 22, 1842.

Eutaw, No. 2, at Columbia, was instituted December 8, 1842, by Grand Representative Albert Case, of that state, and the warrant was confirmed September 21, 1843. Before instituting this subordinate encampment the degrees were conferred upon Brother John McKenzie and sixteen other brethren. Patriarch E. W. Marshall, of Palmetto Encampment, was present and assisted the deputy.

Ashley Encampment, No. 3, at Charleston, was instituted July 19, 1843, by the same worthy patriarch, and the warrant was approved September 21, 1843.

Before this encampment had been instituted, Palmetto Encampment, No. 1, and Eutaw, No. 2, had petitioned for a Grand Encampment, and a dispensation to constitute the same had been issued July 21, 1843. With

that dispensation and a commission to do so, Grand Representative Case proceeded to organize the Right Worthy Grand body.

Grand Encampment of South Carolina. — This Grand body was constituted August 11, 1843, in the city of Charleston, and the grand officers were installed. Of the first officers James H. Adams, Grand Senior Warden, and Stephen A. Hurlbut, Grand Scribe, became Grand Representatives. The latter removed to Illinois in 1847, and settled at Belvidere. In the civil war he became a major-general in the Union army, and commanded the fourth division, Army of the Tennessee, at Pittsburg Landing, was a member of the state legislature, representative in Congress, United States minister resident to the United States of Colombia, 1869–72, and United States Minister to Peru, where he died, at his post of duty, in Lima, March 27, 1882. His remains were brought to Illinois, where they are buried.

We do not know of the condition of this Grand jurisdiction during the civil war, but can realize that it was very sad, and that the "tents were all struck," and folded away. Without any large city the patriarchal Order always has had to struggle for an existence. For several years no reports were received and no representatives appeared in the Sovereign Grand Lodge. In 1881 a report was made for five years, and the representative tax was remitted for four years. It thus continued seven years longer, — no report, no representative, and a remission of its tax. After an ineffectual effort in 1888 to revive the Grand Encampment, the Grand Sire, May 18th of that year, recalled the charter and properties. The remaining subordinate encampments were ordered to report to the Sovereign Grand Lodge, and this action was approved September 21, 1888.

On returning the charter, rituals, etc., the late Grand Patriarch, J. E. Meyer, and Grand Scribe, Robert C. Starr, reported four encampments and 52 members.

South Dakota. — North and South Dakota were embraced in the limits of one Grand jurisdiction until by act of Congress February 20th, approved February 22, 1889, that large territory was subdivided and became two states. On the consummation of that political division, it became necessary to form another Grand Encampment, which was in due time accomplished. The Grand Encampment of Dakota became the Grand Encampment of South Dakota, and the new body took jurisdiction as the Grand Encampment of North Dakota. It is, therefore, of the subordinate encampments forming the first of those Grand Encampments that we now write, as from them came the present Grand bodies of the two Dakotas.

Royal Purple Encampment, No. 1, at Vermilion, was instituted May 22, 1874, by Special Deputy T. J. Kinkaid, and its warrant was confirmed September 24, 1874. This encampment was afterward removed to Sioux Falls. Yankton, No. 2, at Yankton, was instituted May 4, 1875, and

the warrant was confirmed September 24, 1875. Hesperian, No. 3, was instituted at Elk Point, July 6, 1875, and the warrant was confirmed September 24th of the same year. Golden Rule, No. 4, at Bismarck, was instituted August 24, 1880, and its warrant was confirmed September 24, 1880. The degrees were conferred upon eight Scarlet degree members, to enable them to petition for Black Hills Encampment, No. 5, at Deadwood. It was instituted September 18, 1880, and the charter was confirmed on the date of No. 4. Sinai, No. 6, at Grand Forks, was instituted April 25, 1881, by David S. Dodds, Special Deputy Grand Sire, and its charter was confirmed at the September session of the Sovereign Grand Lodge.

Grand Encampment of Dakota. — The warrant for this Grand body was issued by Grand Sire Luther J. Glenn, June 11, 1881, on a petition signed by the six subordinate encampments, and it was instituted, — by that earnest patriarch who had been the District Deputy Grand Sire for many years, Brother William Blatt, — in the city of Yankton, South Dakota, August 10, 1881.

As early as the session of 1876, this distinguished patriarch, then the Grand Representative of the Grand Lodge of Dakota, had introduced a resolution authorizing the Grand Sire to issue a warrant for a Grand Encampment when he should have received a petition signed by the encampments of that jurisdiction. The committee on petitions reported the resolution unnecessary, as the Grand Sire already had that authority when there were the necessary number of encampments (five), and the report was adopted.

At the institution there was one visitor, Past Chief Patriarch Frank G. Dodge, of North Star Encampment, No. 11, of New Hampshire.

Of the patriarchs forming this Grand Encampment, four became Grand Patriarchs: Frank S. Emerson, David S. Dodds, William Blatt, and George W. Snow. Ralph R. Briggs became Grand Scribe, and efficiently performed the duties of that office, — except one year when he was reëlected Grand Representative, — until the formation of the two Grand Encampments, May 21, 1890, when, owing to his removal from Sioux Falls, he had to decline.

During the nine years of this Grand body the patriarchal Order prospered. At the date of separation there were twenty-eight encampments with a membership of 722; of which twenty encampments remained in South Dakota and eight joined in the petition for the charter for North Dakota.

When the separation took place a division of the property was made, and the following resolution spread upon the records, embodying the feelings of the patriarchs who had withdrawn to form the new Grand body: —

"*Resolved*, That in withdrawing from our brother patriarchs of South Dakota, to start upon a new era of our existence as a Grand body, we do so with feelings of regret at parting, which none but members of our beloved Order know or can appreciate. We shall always remember them with more than a brother's love, and do now express, with thanks, our appreciation of the courtesies we have received at their hands, which could only have been prompted by Friendship and Love."

There are now twenty-three encampments, with a membership of 621.

Sweden. — The charter for Suecia Encampment, No. 1, at Malmo, was issued February 25, 1891, and approved September 24, 1891. The report of its institution was not received until the next year, when it was found to have been instituted October 12, 1891, by Patriarch Andreas Holck, Special Deputy Grand Sire, and the action was approved September 23, 1892. Wasa, No. 2, at Stockholm, was instituted June 25, 1894, by District Deputy Grand Sire Lycell, and his act was approved September 21, 1894.

Switzerland. — Eidgenossen Encampment, No. 1, at Zurich, was instituted May 6, 1888, by Patriarch C. Imfeld, Special Deputy Grand Sire, and its warrant was confirmed September 20, 1888. In 1891 a petition was presented to the Sovereign Grand Lodge asking for a *quasi*-independent Grand Lodge in the republic of Switzerland, which was granted. On the 13th day of February, 1892, the present Grand Lodge of Switzerland was instituted at Zurich, by Special Deputy Grand Sire Herman Block, Grand Representative of Iowa; and his work was approved September 23, 1892.

Tennessee. — The patriarchal Order was introduced into this state in 1842, and under difficulties that men of less determination would have thought insuperable. Not being familiar with the law as to the requirements of petition and qualification of petitioners, the brethren desiring these degrees moved in the Grand Lodge of Tennessee August 2, 1842, that the Grand Master and Grand Secretary memorialize the Grand Lodge of the United States to establish an encampment in the city of Nashville, and that all the members of the Grand Lodge be invited to sign the petition. The vote was a tie, with the Grand Master voting no! At the quarterly session, October 15th, of the same year, the subject was again before the Grand Lodge, with this addition, that the petitioners be composed of three elected by the Grand Lodge, and one each from Tennessee Lodge, Nashville Lodge, Columbia Lodge, and Spring Hill Lodge, making seven in all. On this proposal the vote was again a tie, and the Grand Master voted no!! Brother W. H. Calhoun having been defeated on the first resolution in August, and Past Grand Master Timothy Kezer defeated in the vote just taken, Brother R. A. Barnes moved that the Grand Master and Grand Secretary be requested to write Grand Secretary Ridgely and inform him that no disturbance existed in the lodges in relation to the establishment of an encampment in Nashville. It was moved to lay that resolution upon the table, which was again a tie, and

the Grand Master voted no!!! A vote on the original motion was then taken, with the same result, the Grand Master voting in the negative. (Our *notes* of exclamation here "ran out.")

While this was transpiring in the Grand Lodge of Tennessee, seven members of the Nashville lodges had petitioned Grand Sire John A. Kennedy for an encampment, accompanying the petition with certificates from their lodges, under seal, of their regular compliance with the law. The dispensation was in preparation when a communication reached the Grand Sire from the Grand Lodge of Tennessee saying that the lodges' attestations had been illegally obtained. The Grand Sire referred the whole matter to the Grand Lodge of the United States, and at the September session, in 1842, the following report of the committee on petitions was adopted: —

"That the petition of Past Grands Anthony Blonville, of Tennessee Lodge, No. 1; George R. Forsyth, of Nashville Lodge, No. 2, and five others, for a charter to open an encampment in Tennessee; and the protest of Grand Master Harris and the Past Grand Master Kezer, of Tennessee, because the brothers had not received the approval of the Grand Lodge, or the members of the Order, had been considered; and they were informed that the petition did not require the approval of any Grand or subordinate lodge. The petition was returned without approval for the reason that the petitioners were not of the Royal Purple degree."

October 22, 1842, in the Grand Lodge of Tennessee, Past Grand Master Timothy Kezer laid before the brethren this decision, whereupon Grand Master J. George Harris, respecting the authority of the sovereign body, took the floor in favor of an encampment, and, in a resolution, asked the Grand Sire to authorize a visiting patriarch, C. F. Haberlie, of Louisville, Kentucky, to confer the patriarchal degrees upon seven Odd Fellows in Nashville, so as to enable them to petition for an encampment. The resolution, seconded by a Brother Ireland, was adopted with but *one* dissenting vote. Brother W. H. Calhoun then moved that Lodges Nos. 1 and 2 elect three members each, and those six elect *one* other to receive the degrees, and petition for an encampment; and the motion was adopted.

The Grand Lodge continued determined to secure a grip on the patriarchal Order, and thus dictated the petitioners for the first encampment. The action of the Grand Lodge was duly certified to the Grand Sire, and in due time the petitioners received the degrees, and an encampment was instituted which has survived to this day: Ridgely Encampment, No. 1, instituted December 20, 1842, by Patriarch C. F. Haberlie, Special Deputy. Its warrant was confirmed September 22, 1843. Of the affairs of this encampment Grand Sire Kennedy said: —

"He issued a commission October 25, 1842, to Patriarch Haberlie to confer the patriarchal degrees upon Brother James M. Scantlan and eight others residing in Nashville; that there was strong opposition to the dispensation, because the Grand Lodge of Tennessee or its subordinates had not selected these candidates, and that they were yet discussing the matter, notwithstanding the fact that the constitution of the Grand Lodge of the United

States settled that question." He further reported that, "Patriarch Haberlie had faithfully performed the duty asked of him; having conferred the degrees upon the petitioners November 8, 1842, and instituted Ridgely Encampment, No. 1, December 20, 1842."

Pending the motion to adopt the report of the committee on petitions, Past Grand Master Timothy Kezer, Grand Representative of Tennessee, asked that a special commission be appointed to examine into, and report, the condition of the patriarchal Order in Tennessee; which motion was laid on the table.

In 1872, Ridgely Encampment consolidated with Olive Branch, No. 4, and two others, taking the name by which it is now known, "Nashville," and retaining its "No. 1."

The dispensation of Washington Encampment, No. 2, at Columbia, was issued August 1, 1843, to Patriarch Henry Wade and six others on the recommendation of Ridgely Encampment; and Patriarch J. M. Scantlan, of that encampment, was commissioned to institute it, which was done September 11, 1843. The warrant was confirmed September 22, 1843.

An effort was made to secure an encampment in Nashville, in 1844, through Deputy Grand Sire William S. Stewart, of Missouri, who was recommended to Grand Sire Howell Hopkins with the request that he be authorized to confer the degrees upon a number of brethren, so as to qualify them to become petitioners. The Grand Sire decided that, there being encampments in the state, he did not have the authority to grant their request; but the Grand Lodge thought otherwise, the next year the dispensation was granted, and Gayoso Encampment, No. 3, was instituted in January, 1845. The warrant was confirmed September 17, 1845. Patriarch W. K. Poston, one of the charter members, became Grand Master in 1848, and was known as a public-spirited citizen and a noble Odd Fellow.

September 23, 1846, warrants were confirmed for two encampments, the dispensations for which had been issued during the recess of the Grand Lodge. They were: Olive Branch, No. 4, at Nashville, which lived until 1872, when it was consolidated with Nashville, No. 1; and Jackson, No. 5, at Franklin. The latter was an active body for a time, but became defunct during the civil war. They had an excellent room at Franklin, as we well know, having seen the same. From these five encampments the Grand Encampment was constituted, Grand Sire Thomas Sherlock having issued a dispensation therefor during the recess of the Grand Lodge.

Grand Encampment of Tennessee. — This Right Worthy Grand body was instituted July 21, 1847, in the city of Nashville, with Tal. P. Shaffner, Grand Representative of Kentucky, as the officer officiating. It is unnecessary to tell any reading patriarch who Tal. P. Shaffner was. Suf-

fice it to say that his name is a household word in all the Odd Fellow bodies in Kentucky and Tennessee, and it is known wherever Odd Fellowship is practised.

The patriarchal Order was never very strong in this state, yet it has had a larger membership than at present. It has, however, been wonderfully strong in the individuality of its members. To-day the Order leans largely upon its Grand Scribe, Doctor J. R. Harwell; Patriarchs J. L. Weakley, Colonel Halbert B. Case, and a few others: while, in the dark days of the early sixties, we recall E. B. Farnsworth, late Grand Sire; General Thomas T. Smiley, Thomas C. Coleman, John F. Hyde, R. H. Barry, and William A. Barry; Thompson, and others, whom we often met in the perilous years of our country's history, and we know of the work those faithful patriarchs did. We well remember securing for them free passes at all hours to the army hospitals, and witnessed their untiring devotion and attention to the sick and wounded Odd Fellows, — Federal and Confederate soldiers alike.

This Grand Encampment meets biennially, the only one we recall which does, but it has not done so a sufficient length of time to prove the value of the new departure, except that it saves expense.

Tennessee has twenty-seven working encampments, with a membership of 573; paid for relief, $1159; revenue, $3383; total assets, in 1894, $15,124.

Texas. — Lone Star Encampment, No. 1, at Galveston, was instituted November 23, 1847, the warrant having been issued, during the recess of the Grand Lodge, by Grand Sire Horn R. Kneass; and that action was approved September 21, 1848. To whom we should give credit for this work we have yet to learn, which we regret, as it was good work, the encampment never having failed to make its reports, and is working at this date.

During the recess of the Grand Lodge of the United States in 1850–51, Grand Sire Robert H. Griffin issued dispensations for two encampments, one of which was constituted and the other, although the fee was paid, seems to have been still-born and never had an existence: Rio Grande, No. 2, at Brownsville, instituted in 1850 or 1851, and its warrant confirmed September, 1851. This encampment is not now on the roll. Augustine, No. 3, referred to above, — 1850–51. The committee on petitions in the Grand Lodge of the United States reported of this body: —

"That the warrant was not forwarded in consequence of there being no patriarch, within the district, known to be qualified for opening the same."

We presume that it never was "opened," as we find no further mention of "No. 3."

During the recess of 1852–53, warrants were issued for three encampments, one of which was named after Past Grand Master Anson Jones, the District Deputy Grand Sire. They were as follows: Application

had been made to the Grand Lodge in 1852 for a warrant for Anson Jones Encampment, No. 4, at Washington; but, as no withdrawal cards accompanied the petition, the subject was referred to the Grand Sire with power to grant the warrant when the proper requirements had been fulfilled. This being done the warrant was issued, the encampment was instituted during the recess, and the charter was confirmed September 10, 1853. This encampment has, also, ceased to work and is no longer on the roll. Johnson, No. 5, at Austin, was instituted in 1852–53, and its warrant was confirmed September 10, 1853. This encampment, though it is still on the roll, is weak in membership. Huntsville, No. 6, at Huntsville, was, also, instituted in 1852–53, and its warrant confirmed in 1853, but it is not now on the roll.

September 6, 1853, Representative Anson Jones presented the petition of three encampments: Lone Star, No. 1; Rio Grande, No. 2; and Anson Jones, No. 4, praying for a Grand Encampment, which was granted. The record states that "a charter was duly prepared and signed on the 10th of September, 1853." This was the day it was granted.

At the session of 1853, a petition was presented for an encampment to be located at La Grange; but, owing to the granting of the charter for a Grand Encampment, the petitioners were requested to withdraw their papers and present them to their own Grand body "when it shall have been organized."

Grand Encampment of Texas. — December 5, 1853, the Right Worthy Grand Encampment was instituted, in form, in the Grand Lodge hall, in Galveston, by that efficient patriarch Anson Jones, District Deputy Grand Sire. Among the first acts of the Grand Encampment was the issuance of charters for Hopkins Encampment, No. 7, at La Grange, and for De-Saussure, No. 8, at Paris.

This Grand body held annual sessions until February 6, 1860, when it ceased to meet. We find the following record: —

"From the session of February, 1860, to that of February, 1866, a period of five years, including the war, no session of the Grand Encampment was held, but the sessions were resumed February 7, 1866, during the session of the Grand Lodge, the officers and members meeting together for that purpose, — at the call of Past Grand Patriarch C. H. Leonard, — in the Grand Lodge hall, during a recess of the Grand Lodge."

In that brief session several members were admitted, the Grand Encampment degree was conferred, and the officers were elected and installed.

The records of this Grand Encampment until 1870 are very brief, and we can learn very little of its doings.

The Grand Lodge of this state held annual sessions during the civil war, and passed an act of secession in February, 1862, — repealed in August, 1865. Some of the legislation during that period is amusing,

but as the Grand Encampment held no session for five years we have no history of the doings of the patriarchs.

Among the foremost workers in Texas we place Grand Sire Fred Carleton, for many years Grand Representative, and cannot fail to remember L. F. Delesdernier, M. D. Herring, and others of the past. It is also pleasing to note the active interest taken in the patriarchal Order by Columbus A. Keller, a Past Grand Master of Illinois, now a resident of San Antonio.

There were, in 1894, forty-six working encampments, with a membership of 1104, and the Order enjoys a healthy growth.

Utah. — Oquirrh Encampment, No. 1, at Salt Lake City, was instituted July 15, 1873, during the recess of the Grand Lodge, — the warrant having been issued June 4th, and its charter was confirmed September 20th of that year.

At this session a petition was received from E. M. Barnum, Chief Patriarch of No. 1, asking that the encampment be placed under the jurisdiction of the Grand Encampment of California, and it was so ordered.

The charter of Unity Encampment, No. 2, at the same place, was approved September 19, 1884, on the recommendation of Oquirrh, No. 1, and it was also placed under the jurisdiction of California, — by mutual agreement. This body was duly instituted November 10, 1884, by Frederick H. Auerbach, District Deputy Grand Sire. Wasatch Encampment, No. 3, at Park City, was instituted June 11, 1887, by Special Deputy Grand Sire Alexander Rogers, and the warrant was confirmed September 23, 1887. An effort was made at this session to secure a Grand Encampment for this territory, but as there was not the necessary number of subordinates (five), the Sovereign Grand Lodge declined to grant the request.

During the recess, 1887–88, Grand Sire John H. White issued a dispensation for two additional bodies, and for the Grand body, as follows: Excelsior Encampment, No. 4, at Bingham, instituted September 17, 1887, by Patriarch Alexander Rogers; Winta, No. 5, at Ogden, instituted September 30, 1887, by the same deputy; and both charters were confirmed September 20, 1888.

Grand Encampment of Utah. — Utah having five organized subordinate bodies, the energetic special deputy secured a dispensation for a Grand Encampment; and, on February 22, 1888, in Salt Lake City, the Grand Encampment was organized, the officers were elected and installed by Alexander Rogers, Special Deputy Grand Sire, and that action was approved September 17, 1888. The encampments which had been under the care of the Grand Encampment of California became a part of the new Grand body, and are still on the roll, — Oquirrh, No. 1, with its 77 members, being the largest encampment in the jurisdiction, with Wasatch, No. 3, second.

Vermont. — To Deputy Grand Sire Rev. Albert Case, of South Carolina, is awarded the honor of introducing the patriarchal degrees into the Green Mountain State, the first encampment having been instituted by him in the beautiful city of Montpelier. Winooski, No. 1, was instituted July 14, 1846, and the warrant was confirmed September 23, 1846. Ascutney, No. 2, at Windsor, was instituted November 11, 1847, and its warrant was confirmed September 20, 1848. This encampment, like No. 1, worked only a few years, and then disappeared, their places and numbers being taken by Columbia Encampment, No. 1, at St. Albans, and Minnehaha Encampment, No. 2, at Barre, each of which was formed less than ten years ago.

Green Mountain Encampment, No. 3, at Middlebury, was instituted June 15, 1848, by Eli Ballou, District Deputy Grand Sire; and, it not thriving, by the authority of the Grand Lodge of the United States was removed in 1858 to Burlington, where it remains and is doing well, with a membership of 64.

Excelsior, No. 4, at Bennington, was instituted April 14, 1857, by Past Grand Representative James Mitchell, District Deputy Grand Sire, assisted by several patriarchs from New York and Massachusetts. The warrant was confirmed September 24, 1857. This encampment in a few years became dormant; was revived and moved to Factory Point (now Manchester Centre), thence to East Dorset, and at last to Bondville, where it ceased finally to exist. During a checkered career of thirty years it was revived, — existing at varying periods, — and its condition of life or death became a subject of annual inquiry at the sessions of the Grand Encampment. Its effects were eventually received by Past Grand Representative Egerton, then Grand Scribe, in a casket-box, the package being reported as "a corpse for you at the depot." Excelsior's organization was unique. The seven patriarchs from abroad, — of the eight who signed the petition, — did not take cards from their encampments, and but *one* of the petitioners (the Benningtonian) had a withdrawal card. This fact was not discovered until the election of officers, when the candidate for Chief Patriarch received *one* vote. The High Priest received *one* vote. An inquiry showed the facts; and, as the newly admitted patriarchs could not vote on the night of their initiation, according to the by-laws then in vogue, there was but *one* present qualified to vote. The dilemma was solved in about the same way the independent state government of Vermont was first formed, — on the Ethan Allen plan, — and the election continued, *one* vote being cast for each officer. The patriarchs who had *loaned* their names required no further action than to *return*, so far as we have ever learned, — they went home and *held their peace*, their standing never being questioned because of their brief absence. Ross Encampment, No. 4, at Island Pond, took Excelsior's number in 1890.

Oasis Encampment, No. 5, at Brattleboro, was instituted April 9, 1868, and its warrant was confirmed September 24, 1868. Oasis, No. 5, is still actively at work; and, with its 137 members, is the second in numbers on the roll of the Grand Encampment. This encampment had the honor of being instituted by Grand Sire James P. Sanders, in person, who called to his aid the officers and members of Alethian Encampment, No. 35, of Shelburne Falls, Massachusetts.

Moose River Encampment, No. 6, at St. Johnsbury, was instituted December 24, 1869, and its warrant was confirmed September 23, 1870. It is in evidence that this encampment was well located, and legally instituted; as, with its 160 tried and true patriarchs, like Abou Ben Adhem, its name, — and membership, — leads all the rest.

Otter Creek Encampment, No. 7, at Rutland, was instituted March 16, 1871, and the warrant was confirmed September 22, 1871. This encampment has 115 members and ranks *third* in number of patriarchs in the state. From the past officers of these encampments the Right Worthy Grand body was organized.

Grand Encampment of Vermont. — Grand Sire Frederick D. Stuart instituted this Grand body June 21, 1871, and that act was confirmed September 22nd of the same year. The constitution and by-laws of the Grand Encampment of New Hampshire were adopted temporarily, or until a new code could be submitted. Thanks were returned to Otter Creek Encampment, No. 7, for the use of its hall, and to Grand Sire Frederick D. Stuart, for kindness and courtesy extended to members in instituting the Grand Encampment, and installing its officers. Of the institution of this Grand body the Grand Sire wrote: —

"I am delighted to say that the prospect of success in this branch of the Order in the Green Mountain State is very cheering"; and, referring to having visited Otter Creek Encampment, Patriarch Stuart says: "Representatives from all the encampments in the state (five), were present, including the Grand Patriarch and all the other grand officers."

During the recess, and before the year ended, John H. Simmons, M.E. Grand High Priest, was called into the "Patriarchal Tent on High," and the vacancy was filled by the appointment of Patriarch H. M. Currier.

Among the faithful workers in this Grand jurisdiction we recall the first Grand Junior Warden, Timothy Vinton, — the first historian of Vermont Odd Fellowship, — who, full of honors, died at the age of eighty-seven; Sewell Morse, the first Grand Patriarch; and Frank H. Bascom, whose sad death cast a pall of gloom about all who knew the genial patriarch. Then there were, and are, Henry Clark, David L. Sanders, J. W. Goodell, N. M. Puffer, Harry E. Parker, Henry L. Stillson, Charles W. Farr, and others as devoted and faithful to the interests of the patriarchal Order as any we have named.

There are twenty-two working encampments with a membership of 1167, the yearly revenue of which is $2918, and assets $3055.

Virginia.—The introduction of the patriarchal Order into this jurisdiction was entirely different from that of any other, even of the older states. It was a clear case of asking for one thing and getting another; or, as is sometimes the case, a man asks for more than he expects so as to get what he wants. October 6, 1835, Deputy Grand Sire Robert Neilson presented to the Grand Lodge of the United States the petition for a Grand Encampment of patriarchs to be located at Wheeling, signed by seven brethren of that city. It was referred to the committee on petitions and reported adversely, October 9th, for the reason that there was no encampment within the state, and the constitution forbade the issue of such a charter unless there were two or more subordinate encampments within the state or territory. The committee, however, reported the following resolution, and it was adopted: —

"*Resolved*, That the petitioners be granted a charter for a subordinate encampment to be opened at Wheeling, to be called Encampment, No. 1, of Virginia."

Thus it will be seen that the brethren who petitioned for a *Grand* Encampment received a charter for a *subordinate*. It was instituted as Abrams Encampment, No. 1, January 11, 1836, with a charter, issued direct from the Grand Lodge of the United States, and remained under the Grand Encampment of Virginia, — when formed, — until the institution of the Grand Encampment of West Virginia December 5, 1865, and is No. 1, on that roll, with membership the *fifth* in the jurisdiction.

Neilson Encampment, No. 2, at Richmond, was instituted August 16, 1837, by Past Grand Sire Wildey, and its charter was confirmed October 3, 1837. In his report of this encampment the Past Grand Sire says: —

"On the 16th of August this interesting ceremony was performed, and the officers duly installed; ten members were, also, initiated into the encampment."

Wildey Encampment, No. 3, at Portsmouth, was instituted December 14, 1837, by Special Deputy George M. Bain, Grand Representative of Virginia. This encampment and, also, Neilson, No. 2, are in existence, and both are on the roll of this Grand Encampment. No. 3 has been "burned out" and all its property destroyed, but it is vigorous, and, with its ninety-one members, is the *second* largest encampment in Virginia.

Jerusalem Encampment, No. 4, at Norfolk, was instituted December 13, 1837. This body is on the Virginia roll, and is the largest encampment in the Old Dominion, with 127 members. The charter was granted for Widows' Friend Encampment, No. 5, at Winchester, October 3, 1838. This encampment lived nearly twenty years. Its number is now filled by Mount Horeb Encampment, No. 5, at Covington, which is not strong in membership.

The charter for Washington Encampment, No. 6, at Fredericksburg, was voted April 22, 1840. This body lived less than two years and was not in existence when the Grand Encampment was organized. Its vacant number was filled by the acquisition of Marley Encampment, No. 2, of the District of Columbia, — given No. 6. As will be seen in the history of that Grand jurisdiction, the federal government, in 1846, had returned that part of the District of Columbia, in which Alexandria was situated, to Virginia which brought Marley Encampment under the Grand Encampment of Virginia as before related.

Glazier Encampment, No. 7, at Petersburg, — the charter of which was voted on the same date as that of Washington, No. 6, — is still on the roll, though near the bottom of the list, and cannot live long unless it adds largely to its members; which we are glad to note it is doing, having increased fifty *per centum* during the past term. The dispensation for Virginia Encampment, No. 8, at Lynchburg, was issued May 16, 1841, to the Deputy Grand Master of the Grand Lodge of Virginia, and several other brethren; and a commission was issued to Patriarch George J. Roach, — a past grand of Richmond, — who immediately proceeded to institute this body, the warrant of which was duly confirmed September 21, 1841.

September 24, 1841, an effort was made by a *minority* of the existing encampments to secure a charter for a Grand body, — to which there was a strong opposition, — and they were informed by the Grand Lodge of the United States that they could have a charter "when petitioned by a *majority* of the encampments."

Damascus Encampment, No. 9, at Smithfield, was instituted February 16, 1842, by Past Grand Representative Bain, and its charter was confirmed September 22, 1842. This body survived three years, and then surrendered its charter. Ridgely Encampment, No. 9, at Newport News, fills the vacated number. Salem, No. 10, at Hampton, received its dispensation and had its warrant confirmed at the same date as Damascus, No. 9, and lived a year longer than that subordinate, when it passed from the roll, and its number is now vacant.

At the session of the Grand Lodge of the United States, in 1842, Grand Sire Kennedy reported the receipt of a petition from six encampments in Virginia, asking for a dispensation to constitute a Grand Encampment; and, that, owing to the annual session being so near at hand, it had been held for reference to the Grand Lodge. On the 22nd day of September, the committee on petitions made a report, and the following resolution was adopted: —

"*Resolved*, That a charter be granted to Neilson Encampment, No. 2; Wildey Encampment, No. 3; Jerusalem Encampment, No. 4; Glazier Encampment, No. 7; Damascus Encampment, No. 9; and Salem Encampment, No. 10, for opening a Grand Encampment of

patriarchs, under the style and title of Grand Encampment of Virginia, to be located where a majority of the encampments in the state may determine."

It will be seen by this resolution that, after seven years' labor and the organization of ten subordinate bodies, the patriarchs were now to receive that for which they had petitioned in 1835.

Grand Encampment of Virginia. — This Grand Right Worthy body was instituted in the town, — now city, — of Portsmouth, November 15, 1842, District Deputy Grand Sire George M. Bain officiating. A constitution was adopted, some other preliminary business transacted, and the Grand Encampment adjourned. There had been a preliminary meeting held in Odd Fellows' hall, in Richmond, October 10, 1842, at which the representatives of seven encampments were present, and the officers were selected, but owing to the absence of several of them at the time of constituting the Grand Encampment, changes had to be made.

Widows' Friend Encampment, No. 5, at Winchester, having declined to join in the petition for a Grand Encampment, and, after the formation of that body, refusing to submit to its government, in September, 1843, it "was expelled for rebellion."

We had supposed that the first rebellion in Old Virginia was John Brown's, at Harper's Ferry, but it seems from this record that it was the *patriarchs' at Winchester!* The membership, however, soon became penitent, and a new charter was issued to them August 5, 1845. The present body is known as Golden Rule, No. 28.

April 13, 1860, was the annual session of this Grand Encampment preceding the war, the jurisdiction extending over what is now Virginia and West Virginia, and there were thirty-two subordinate encampments, with 1078 members, — political feeling ran high, yet peace was found in all its tents; and that the ties of our fraternity held *all* in its strong hands is evidenced in the following remarks by Grand Representative Israel Robinson, of Mount Horeb Encampment, No. 13, now of West Virginia, at the Richmond session of that date: —

"It is, indeed, a matter of pride and congratulation that, while our country has been, from time to time, distracted by the agitation of sectional questions, sometimes threatening the disruption of the republic, and the destruction of all that was held good and sacred by its founders, there is a grand national conservative institution which knows no East, no West, no North, no South, that can meet once a year in its legislative assembly, its harmony undisturbed by sectional warfare, its prosperity, its greatness, its glory unaffected by sectional discord and strife. Even the religious world has not escaped the curse of sectionalism. It, too, has been shaken several times to its centre, by the fell spirit of sectional discord; but amid all the storms and tempests which have, from time to time, surrounded this great institution, it has never found its way into its sacred temples, — and we believe our beloved Order is destined thus quietly to pursue the peaceful tenor of its way, until the 'coming of that period yet hidden in the womb of time, to which hope looks forward with ardent joy, when one law shall bind all nations, tongues, and kindreds of the earth, and that law shall be the law of universal brotherhood.'"

At the next annual session, April 12, 1861, this distinguished brother, still holding fast to the faith that was in him, although state after state had seceded, in speaking of the 1860 session of the Grand Lodge of the United States, at Nashville, Tennessee, among other things, said: —

"The great Senate of Odd Fellowship held its session at Nashville, at a time of high political excitement, — a short time previous to the Presidential contest, — representing a brotherhood united, prosperous, and contented. Its next session, however, will witness a different state of things, — our country divided into two Confederacies, — and it remains to be seen whether our glorious institution is to be disturbed by the political revolution which has taken place. It has been the boast of Odd Fellowship that it was so constituted that it could withstand both political and religious convulsions. We see no good reason why it should not, and therefore anticipate for our Order a future as prosperous and glorious as the past."

Surrounded as Patriarch Robinson was by the fiery element which had carried state after state into rebellion, it is to be wondered that he stood firm to so late a day in his belief that Odd Fellowship would be able to stand the crucial test of the civil war. The time came, however, when he, too, had to bow before the blast and give way to the passion of the hour and whirlwind of secession, as we find at the session of April 17, 1862, — in the city of Richmond, where the Grand Encampment held its sessions, as it had done for years, — Grand Representative Robinson offered the following resolutions, which were unanimously adopted: —

"WHEREAS, By reason of the unnatural war now existing, forced upon the country by the aggressions of the Northern states, a separation from the North has become a fixed fact so far as the government is concerned, and all intercourse has been broken between the sections; therefore, be it

"*Resolved* (1), That we can hold no intercourse with the Grand Lodge of the United States, and that we sympathize with the movement that is being made for the organization of a Grand Lodge of the Southern Confederacy, and will now proceed to elect two delegates to attend any convention that may be held looking to the attainment of that object.

"*Resolved* (2), That the Grand Scribe be requested to forward a copy of the above preamble and resolution to each and every Grand Encampment in the Confederate states."

This was immediately followed by another resolution submitted by Patriarch Folkes: —

"*Resolved*, That wherever the words 'Grand Lodge of the United States' appear in the work or in the obligations of officers in the books of subordinate camps, they shall be stricken out, and the membership is hereby relieved from all laws of the Grand Lodge of the United States."

The war being ended, and the union of these states having been preserved, the *law of love* again asserted its power, and no jurisdiction so promptly returned to its allegiance as Virginia. The roar of artillery and the crash of musketry were scarcely silenced at Appomattox, April 9, 1865, when the Grand Encampment met in the city of Richmond, — the capital of the late Confederacy, — April 17th, and with the tramp of armed men still resounding through its streets, the following resolutions were *as*

unanimously adopted, as had been those of 1862, and with a much better feeling: —

"WHEREAS, By the decision of the sword, this state is restored to its former national connection, and no cause now exists why this Grand Encampment should not resume its former connection with the Grand Lodge of the United States,

"*Resolved* (1), That all resolutions passed by this Grand Encampment during the late war, tending to separate us from the Grand Lodge of the United States, be now and are hereby repealed.

"*Resolved* (2), That this Grand Encampment will, at this meeting, elect a representative to the Grand Lodge of the United States."

The resolutions were submitted by Past Chief Patriarch George W. Dame, of Wildey Encampment, No. 5, at Portsmouth.

Notwithstanding the sad effects of the war in this jurisdiction, — Virginia having been the great battle-field for the preservation of the Union, — and the division of the state (and the creation of the state of West Virginia from the western half), the Order is doing well, numbering as many patriarchs as it did in 1860, with twenty-six encampments, — an increase in the average strength of those bodies.

That our Virginia patriarchs love the old ways and *permanency* is evidenced in the fact that the constitution of 1847 was only modified and changed to meet new conditions in 1895.

The total receipts, for 1894, were $3691, and there was voted for relief $2774. Judge Edward H. Fitzhugh and Hugh Latham were of the number of the faithful patriarchs of this Grand jurisdiction, and Thomas V. Turney is its efficient Grand Scribe.

Washington. — To Grand Representative A. Noltner, of Oregon, was assigned the duty of instituting the first encampment of patriarchs in this, — Northwestern territory, then, — state now, — of the United States, thus helping to place the patriarchal Order in that distant jurisdiction upon its present firm basis. Alpha Encampment, No. 1, at Olympia, was instituted April 14, 1875, by Grand Representative Noltner, Special Deputy Grand Sire, assisted by a delegation of patriarchs from Oregon, and the warrant was confirmed September 24, 1875.

Unity, No. 2, at Seattle, was instituted August 24, 1877, by Special Deputy Grand Sire H. G. Struve, Grand Representative, of Oregon. To this patriarch Grand Sire John W. Stokes issued a commission to confer the patriarchal degrees upon ten brothers of the Scarlet degree so as to qualify them to petition for an encampment. The degrees were accordingly conferred, and the encampment was instituted on the date above named, — two patriarchs with cards uniting in the petition, — the officers installed, and the warrant was confirmed September 20, 1877. Walla Walla Encampment, No. 3, at Walla Walla, was instituted March 28, 1881, by Special Deputy Grand Sire W. D. Plants. The petitioners were: *One* by card, and seven upon whom the degrees had been conferred to enable

them to petition. At the institution of this body there were nine brethren elected to receive the degrees, — a good start which this encampment seems to maintain, as it is now the *largest* in membership in the state. The warrant was confirmed September 23, 1881.

Washington Encampment, No. 4, at Port Gamble, was instituted August 26, 1881, by Special Deputy Grand Sire H. G. Struve, of Oregon, and the warrant was confirmed September 23, 1881. The petitioners were: *One* by card, and ten upon whom the degrees had been conferred for that purpose. Alki Encampment, No. 5, at Puyallup, was instituted March 14, 1883, by W. W. Evans, Past Grand Representative, of Washington, at the request of District Deputy Grand Sire Struve, — who was duly commissioned to confer the degrees upon ten Scarlet degree members, receive their petition for, and institute this encampment.

North Star Encampment, No. 6, at Spokane Falls, was instituted October 23, 1883, by Grand Representative H. E. Holmes, Special Deputy Grand Sire, and its warrant was confirmed September 19, 1884. Three of the petitioners united by card, and seven were Third degree members who had the encampment degrees conferred upon them. Yakima, No. 7, at Yakima, was instituted March 7, 1884, by Patriarch William James, Special Deputy Grand Sire, and the warrant was confirmed September 19, 1884. This encampment started with eight members, three of whom joined by card, and five had the degrees conferred upon them by special dispensation from the Grand Sire.

Except the last two encampments, — instituted during 1883–84, — the previous ones were placed under the jurisdiction of the Grand Encampment of California, until the organization of the Grand Encampment of Washington, when they became a part of the latter body.

These seven encampments were well located and have been thrifty, each of them being still on the roll of the Grand Encampment, and are as prosperous as those more recently formed. It was on their petition that a warrant was issued for the Grand body of which they are now such worthy constituents.

Grand Encampment of Washington. — The warrant for this Grand body was issued by Grand Sire Erie J. Leech April 19, 1884, and it was organized May 14, 1884. Its charter was approved September 19, 1884. The instituting officer was Patriarch John V. Weeks, Special Deputy Grand Sire, who was assisted by Patriarchs J. M. Swan, of Alpha Encampment, No. 1; W. D. Plants, of Unity, No. 2; H. E. Holmes, Ed. Baumeister, and LeF. A. Shaw, of Walla Walla, No. 3. The constitution of the Grand Encampment of Oregon was adopted, until a new one could be submitted. A petition was presented for Tacoma Encampment, No. 8, at Tacoma, which was granted, and the encampment was instituted by Grand Patriarch Nathan S. Porter May 24, 1884, with eleven members.

This jurisdiction began with seven encampments and 191 patriarchs. Four encampments instituted, in British Columbia, were temporarily attached from 1886-87 to 1891, when they passed under the jurisdiction of their own Grand body, which was formed that year. This took 160 members from Washington, and yet the membership increased over one hundred. The year 1891 was the most prosperous in this jurisdiction, the increase being eight in encampments and 267 in members.

There are now on the roll of the Grand Encampment thirty-six encampments, with 1272 members; the annual gross income of which is $5571; expended for relief, $981 ; and the assets, in 1893, were $15,766.

It is to the credit of this jurisdiction that every encampment, borne upon its roll, is a living active body with no evidences of early decay.

West Virginia. — The act of the Congress of the United States creating the state of West Virginia, passed December 31, 1862, a measure growing out of the civil war, of necessity led to the formation of another Grand Lodge and Grand Encampment in the territory previously forming a part of the state of Virginia. A petition was filed in the Grand Lodge of the United States, at the session of 1863, asking for such Grand bodies. To that request of eleven lodges and five encampments the Grand Lodge returned answer, that it would be inexpedient and that

"No action should be had that will in any manner prejudice our brethren of the Grand Lodge of Virginia against the action of this Grand Lodge," — assigning other reasons, among which were the following: "That the question of the constitutionality of the admission by Congress into the Union of the state of West Virginia has already been submitted, or is about to be, to the Supreme Court of the United States, and should their decision be adverse to the action of Congress, we might find ourselves with two Grand Lodges in the same state, the jurisdiction of one including that of the other."

The lodges and encampments were then put under the immediate care of the Grand Sire, and he was directed to appoint a district deputy grand sire to look after the interests of the same.

The Supreme Court of the United States having sustained the validity of the act of Congress, in admitting the state of West Virginia into the Union of states, and the civil war being ended, Grand Sire Isaac M. Veitch, in September, 1865, called attention to the situation and asked the Grand Lodge to consider

"Whether the supervision of the lodges and encampments therein should not now be relinquished to their respective jurisdictions, or whether the Grand Lodge of the United States will erect a Grand Lodge and Grand Encampment in West Virginia, petitioned at the session of 1863."

Grand Representative Edward H. Fitzhugh, of Virginia, asked and obtained leave to withdraw the petitions presented in 1863, and immediately refiled the same when they were referred. September 23, 1865, the charters were granted.[1]

[1] See page 205 of this volume.

It will thus be seen that through the fortunes of war Wheeling received a reply to its petition of October, 1835, and was granted a *Grand Encampment.*

Grand Encampment of West Virginia. — In granting the charter for this Right Worthy Grand Encampment eight subordinates were transferred from the jurisdiction of Virginia to that of West Virginia, the first of which was the patriarchal body organized January 11, 1836. The following are the seven encampments: Abrams, No. 1, at Wheeling; Jefferson, No. 15, at Harper's Ferry; Paran, No. 19, at Parkersburg; Eumenia, No. 20, at Clarksburg; Mountain City, No. 26, at Fairmont; Valley, No. 30, at Sheppardstown; William Tell, No. 34, at Wheeling; Wolford, No. 36, at Wellsburg.

The convention preliminary to the institution was held in Odd Fellows' hall, Wheeling, December 5, 1865. Patriarch Thomas G. Steele, Special Deputy, officiated, and the Grand Encampment was duly constituted. The encampments were renumbered from one upward, in the order named above, and are so borne on the roll to this day.

As evidence of the rapidity with which changes take place, and the younger men take up the work where the elders lay it down, we note the absence of all familiar names in the records of this Grand body. One *alone* remains in the records of thirty years, the faithful Grand Scribe Henry A. Uthman, who was present at the institution of the Grand Encampment. He was appointed Grand Scribe, to fill the vacancy caused by the resignation of Grand Scribe William W. Blanchard, in 1866, and has been reëlected annually. To his faithful service is due, largely, the steady and permanent growth of the patriarchal Order in West Virginia.

June 30, 1895, there were forty-one encampments, with 1273 members; annual receipts $2320, of which $994 were expended for relief.

Wisconsin. — This jurisdiction was highly honored in having the patriarchal Order introduced into it by the father of Odd Fellowship in America, Past Grand Sire Thomas Wildey, then the "travelling agent" of the Grand Lodge of the United States.

The first reference to the patriarchal degrees having been conferred is found in the report of Patriarch Wildey to the Grand Lodge October 1, 1838, in which he said: —

"From Galena I embarked for Mineral Point, in Iowa. [It had become the territory of Wisconsin, April 20, 1836, — formed from a part of the territory of Michigan.] In this territory I found Odd Fellowship progressing in equal pace with all the institutions of a new and flourishing country. The brethren appeared generally well-informed in the work, and although somewhat neglectful of their fiscal affairs, were in a much better condition than I expected to find them. Your agent here opened an encampment, and an additional subordinate lodge, upon proper application, and I have no doubt that the Order will steadily advance in Iowa." [Should be Wisconsin.]

The encampment here instituted was Wildey, No. 1. It was instituted August 4, 1838, by Past Grand Sire Thomas Wildey. This encampment was borne on the rolls of the Grand Lodge of the United States for *five* years, when it disappeared; but it left an unique record behind, such as none other has done with which we are acquainted.

Accompanying Father Wildey, from Galena to Mineral Point, were those two (already) veteran workers, John G. Potts, formerly of Philadelphia, and Past Grand Master of Pennsylvania, Frederick G. Schwatka, formerly of Baltimore, Maryland, then a member of Wildey Encampment, No. 1, of Cincinnati, Ohio, and other patriarchs of Galena, to assist in the work. The petitioners for the patriarchal degrees and an encampment met in Odd Fellows' hall, at Mineral Point, on the evening of August 4, 1838, where, after an address on the beauty of these degrees, by the Past Grand Sire, the patriarchal degrees were conferred upon nine brothers. The work of the evening being concluded it was

"*Resolved*, That the encampment adjourn to Sunday morning next, at 10 A.M."

This is not the way they do now in the Leadmine country, but it was common in societies at that time; as there were few if any churches, and the miners always went to the villages and postal towns to trade on that day. They were honest men, lovers of social order and religion, practising the golden rule rather than professing it, and doing unto others as they would be done by,— but to the record, and we quote from it although we have had the story from one or more who were there: —

"SUNDAY MORNING, 10 o'clock A.M.

"The encampment met according to previous arrangement at the hall, the following applicants being in waiting for an election, which resulted in their election: Robert W. Gray, Andrew Leonard, and Joseph Bailey.

"The encampment then moved to Brother Sterling's grove, and regularly initiated the applicants for the degrees of the encampment. The dues collected were as follows: Brothers Sterling, Burris, Rich, Harris, Polkinhorn, Code, and Vivian, each $5.00, making $35.00.

"Nothing more appearing before the encampment, it was closed in the usual form.

"(Attest) M. V. BURRIS, *Scribe.*"

There! you have the idea of *the father* as to the proper place in which to confer the patriarchal degrees. What a glorious outfit for the Royal Purple, and, in fact, the Patriarchal and Golden Rule,— nature's Aborigines in nature's groves!

Wisconsin Encampment, No. 1, at Milwaukee, was instituted August 26, 1846, during the recess of the Grand Lodge of the United States, by District Deputy Grand Sire William Duane Wilson, whose active work is to be found in Michigan and Illinois, and the warrant was confirmed September 23, 1846. Wilson, No. 2, at Southport, now the city of Kenosha, was instituted June 12, 1847, by District Deputy Wilson, and the warrant was confirmed September 21, 1847.

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Rock River, No. 3, at Janesville, was instituted in December, 1847, by the same indefatigable Patriarch Wilson, and the warrant was confirmed September 20, 1848.

This encampment was followed by two others, all of which were gathered by District Deputy Grand Sire Wilson, of whom Grand Secretary Ridgely says, in one of his reports: —

"*Wisconsin, Iowa, and Northern Illinois:* This district is divided between District Deputy Grand Sires John G. Potts, of Galena, and William Duane Wilson, of Milwaukee. The reports of these two officers deserve the marked notice of the Grand Lodge of the United States. In no part of the jurisdiction have there been more active, zealous, and laborious duties performed by any of the officers of the Grand Lodge of the United States."

The encampments were as follows: Star, No. 4, at Racine, instituted January 17, 1848, and the warrant confirmed September 20, 1848; Walworth, No. 5, at Whitewater, instituted in the spring of 1848, and its warrant confirmed in September of that year.

On the petition of these five encampments, — Wildey, No. 1, at Mineral Point, having long before ceased to exist, and Wisconsin, No. 1, of Milwaukee, having been assigned that number, — a warrant for the Grand Encampment was issued by Grand Sire Horn R. Kneass.

Grand Encampment of Wisconsin. — This Right Worthy Grand body was instituted in Southport, now Kenosha, March 8, 1849, and the warrant was confirmed September 18th of that year. Past Grand Representative William Duane Wilson, as District Deputy Grand Sire, officiated.

The first Grand Patriarch, Herman L. Page, afterward became Grand Representative and Deputy Grand Sire; while William Duane Wilson, — who had been Grand Master of the Grand Lodge of Wisconsin, and of the Grand Lodge of Michigan, and who was highly honored in Illinois, — was elected first Grand Representative. At times the patriarchal Order has grown rapidly in this jurisdiction, and again it has had its gloomy days. There is no state in which the patriarchal circle legislation did so much injury as in Wisconsin. Illinois, and, particularly, Michigan, suffered from the same, but the Badger State was the most seriously hurt, by reason of so many of its earnest workers being active members of the patriarchal circle. Who does not remember the aggressive and yet earnest, affable Peter Van Vechten, Jr., and other names which will return to memory at the mention of the patriarchal circle?

Those times are past, however, and the encampments are recovering from their losses, as they speedily did from the large drain made upon them, and upon the entire country, by the losses in our civil war. May no such visitations ever again befall us.

There have been many grand workers in this jurisdiction. Some have been "called above," while others remain. The whole-souled L. B. Hills, so long Grand Scribe; the courtly M. P. Lindsley, Doctor John H. Vivian,

Samuel Ryan, Jr., John W. Hudson, Richard Hoe, Werden Reynolds, George E. Weatherby, the present Grand Scribe L. O. Holmes, with L. Silber, and a score of others whose names occur to the writer, are worthy of especial mention did our space permit.

There were, January 1, 1895, seventy-five encampments, with 2465 members; assets, $19,149; and annual receipts, $5314.

Wyoming. — The information relative to the introduction and growth of the patriarchal Order in this young jurisdiction is very meagre and unsatisfactory. We only know that the warrant for the first encampment was issued by Grand Sire E. D. Farnsworth during the recess of the Grand Lodge in 1869–70, and that, at the session of 1870 a petition was presented asking that a Grand Encampment be instituted for the territory of Colorado and Wyoming, whenever there was a sufficient number of encampments in those territories. To this the Grand Lodge decided that it would be "inexpedient" to unite *two* different jurisdictions under *one* Grand body.

Wyoming Encampment, No. 1, was instituted at Laramie, in the month of September, 1870 ; Hope, No. 2, at Cheyenne, with a warrant that was confirmed September 22, 1871; Harmony, No. 3, at Fort Laramie, July 9, 1881, by Special Deputy Grand Sire L. Kabis. The warrant was confirmed September 23, 1881.

At the session of the Grand Lodge, in 1881, Grand Representative Henry Altman, of Wyoming, presented a petition, signed by the three encampments, asking that a Grand Encampment be established, which was granted with the proviso: —

> "That no expense for representation be incurred by this Sovereign Grand Lodge until there shall be five subordinate encampments in that territory."

Grand Encampment of Wyoming. — The conditions above stated were accepted by the patriarchs, and a dispensation was issued by Grand Sire Luther J. Glenn November 22, 1881. Grand Representative Henry Altman, being commissioned as special deputy grand sire, this Grand body was instituted November 29, 1881, at Cheyenne, and the warrant was confirmed September 22, 1882. W. L. Kuykendall was elected Grand Patriarch. Two encampments were organized the first year.

There are now six encampments with a membership of 183.

Patriarch Lewis Miller, who was the first Grand Scribe, became Grand Patriarch in 1886, has been Grand Representative, and is again the efficient Grand Scribe.

Conclusion. — With Wyoming concludes our history of "The Encampment Branch," in which we have endeavored to trace its origin and growth, from the adoption of its first degree until the present day. In our researches we have been compelled to write hundreds of letters and

examine every book, journal, and paper we could find bearing upon the patriarchal Order.

That the story is far from being complete we are well aware, and are content if we have but laid the foundation for other and more thorough work. The great lack of local or jurisdictional histories makes the writing of a general history of the Order very difficult as well as unsatisfactory to the writer. Experience has taught us that many letters go unanswered though the information sought be of more interest to the jurisdiction about which inquiry is made than to the inquirer or the general reader.

Acknowledgment. — Many, however, have been the kind answers received and the assurances given of a desire to aid in the effort to secure historical facts relative to the Order, and to all such correspondents we return our fraternal thanks. Among so many with whom we have had occasion to correspond, we would do an injustice to our own feelings did we not mention Patriarchs Theodore A. Ross, the efficient late (and for many years) Grand Secretary of the Sovereign Grand Lodge; Colonel William H. Barnes, Grand Scribe, of California; Edwin Hirst, Grand Scribe, of Delaware; John Medole, of New York; Doctor J. R. Harwell, Grand Scribe, of Tennessee ; T. V. Turney, Grand Scribe, of Virginia; John H. Seiffert, Grand Treasurer, of the District of Columbia; Frederick Botsford, Grand Scribe, of Connecticut; R. G. Elliott, Grand Scribe, of Kentucky, and Edwin H. Whitney, Grand Scribe, of Michigan. There are others who equally merit our thanks; and, if unspoken, they are none the less sincere.

Statement of Motives. — It has been our aim to write facts and to rescue from oblivion, — as far as space would admit, — the names of the early workers; not only in the Order, but in each jurisdiction and wherever the patriarchal tents have been pitched. That other and more exhaustive works will hereafter be written, we do not doubt; but for these we have *blazed the way,* and if we should have been found, — with the aid of the Editor-in-Chief, Patriarch H. L. Stillson, — to have *marked the road* over which others may travel, and laid secure the foundation upon which they may build, we are content.

In Conclusion. — We would affectionately join in forming the fraternal chain according to the *ancient form of the patriarchs,* and bid one and all a God-speed in all their laudable undertakings.

John Larson Smith.

APOSTROPHE TO TRUTH.

FRIENDSHIP, LOVE, TRUTH, FAITH, HOPE, CHARITY.

TRUTH:

To know thy God, the word implies;
To be like Him, the great command;
Seek this, in earth, and in the skies,
And on this rock forever stand.

TRUTH:

The key to heaven's unbending arch,
The crowning attribute of God;
Be this our guide, through life's long march,
We never need to fear the rod.

TRUTH:

Living spirit of eternal years;
Who bears thee ever in his breast,
Walks through this life unmoved by fears,
And finds, at last, unending rest.

Fraternally.
Chas. H. Cox.

DIVISION XI.

THE MILITARY ARM.

RISE OF THE DISPLAY ELEMENT IN ODD FELLOWSHIP; FUNERAL REGALIA AND PUBLIC PROCESSIONS; UNIFORMED ENCAMPMENTS AND STREET UNIFORMS; MILITARY ORGANIZATION DEMANDED, AND EFFORTS MADE TO SECURE IT; UNIFORMED DEGREE CAMPS ESTABLISHED; THE PATRIARCHS MILITANT; HISTORY OF THE DEGREE AND LEGISLATION; DECORATIONS OF CHIVALRY; GRAND PROCESSION IN BOSTON; CODES OF 1893–96; PERSONAL COMMENTS.

By John H. Albin, *Past Grand Master; late Judge Advocate-General of the Patriarchs Militant.*

CHAPTER I.

LEGISLATION OF THE SOVEREIGN GRAND LODGE.

Introductory. — The military display feature of our Order is of very recent growth, and yet the tendency toward street parade and display was for a long time developing before it finally culminated in the organization of the Patriarchs Militant.

The Manchester Unity, from which American Odd Fellowship sprang, was in no sense given to display. While it was organized to aid and help those who were in need of its protection and assistance, its social qualities and features were equally prominent traits. It was organized to do its work and fulfil its mission in a quiet and orderly way, without parade or unnecessary publicity. Its meetings, which were secret, were not only for the purpose of discharging its legitimate duties and obligations, but also for the purpose of cementing the ties and relationship of its members, the one with the other, through the instrumentality of its social qualities.

Before referring to the legislation of the Order, which preceded and led to the adoption of the Patriarchs Militant degree, it is well to consider the condition of the times, which, undoubtedly, had a great

influence in developing a desire for display, and ultimately made the degree a necessity. The tendency and inclination of the American people toward parade and display, especially since the close of the late civil war, had been growing and developing to a marked degree. Our fraternal bodies have differed from those of the Manchester Unity in this respect: there has been no tendency to conviviality; and while we believe in fulfilling our duties and obligations to one another to the very letter, a strong tendency toward street parade and brilliant display has been gradually developed in our Order. It is a significant fact that, with the exception of the Knights Templar, all of the other semi-military organizations in this country have come into existence since the close of the war. It is also a fact that there are but very few existing military organizations in the United States that antedate the commencement of that war.

It is apparent why this condition of things should exist. Before our late civil war, the nation had been at peace for many years. There had been no general conflict upon American soil since the birth of any person then living. The attention of our young and middle-aged had never been attracted in the direction of military life.

At the close of the war there was a vast number of men, all over the country, north, south, east, and west, who had returned from the army to their homes and families; and their chief delight, ever after, centred in recounting the glories and excitements of their military experience; their long marches, brave charges, brilliant parades, with drums beating and colors flying; their dazzling receptions, amid the plaudits of admiring multitudes of spectators. To perpetuate these glories in the North the Grand Army of the Republic was founded; and in the South the Confederate Veterans' Association was organized. Both of these associations have since been maintained, all of the time gaining in influence and popularity. Military organizations began to be organized throughout the whole country; and legislation was had in nearly every state, establishing a national guard, and providing for annual encampments of the same. In an atmosphere of this kind the boys of these veteran soldiers grew to manhood, and "went out" into the world, proud of the laurels their fathers had won, and thoroughly imbued with the love of military display.

When the American branch of Odd Fellowship was established at Baltimore, as is well known, it was the work of Englishmen who had become connected with the Order in the old country, and attached to the institution there by reason of its fidelity to its principles and teachings. They had removed to this country permanently, but they missed their lodge. They knew of Odd Fellowship, and understood it exactly as it was known and understood in the mother country. They knew it

as an institution working quietly, without any tendency toward display, for the bettering of the condition of its members, and for the cementing of fraternal ties through the instrumentality of its social attractions.

The Tendency toward Display. — As the Order began to grow in this country the same principles were inculcated. After a time, however, an element worked its way into the Order which became somewhat inclined toward public display. The elder and more conservative membership strenuously opposed any tendency in that direction, but little by little the new element increased in influence, and step by step the change gradually came about until, finally, in 1884, aided as it was by the influence which had grown up in this country, resulting from the civil war, as before stated, and from the formation of other semi-military and fraternal societies, this tendency became an established fact, and the degree of the Patriarchs Militant was the result.

It is interesting to follow the growth of the tendency in the direction of *outside* display, which, apparently, first made itself manifest in 1841, down to the time of the adoption of the Patriarchs Militant degree in 1885, and the opposition which impeded its progress.

First Legislation. — At the session of the Grand Lodge of the United States, in 1841, the question arose as to whether Grand Lodges and Grand Encampments should be required to strictly prohibit, in their several jurisdictions, all processions, balls, or funerals at which the regalia and emblems of the Order should be used, unless granted after due consideration, in open Grand Lodge; or, during its recess, by a special dispensation of the Grand Master of the state. The question appears to have been thoroughly and seriously discussed. The resolution was amended so as not to apply to funerals, and, thus amended, the resolution was adopted. Here seems to have been the first recognition of the right to appear even at a funeral in regalia, or with the emblems of the Order.

Funeral Regalia. — At the session of 1845 the question in relation to the wearing of regalia at funerals was again considered, and the right, granted at the session of 1841, was modified by leaving the whole matter to the discretion of the Grand Lodge of each state.

At the session of 1846 a funeral regalia was adopted. It took from the session of 1841 to that of 1846 to establish a funeral regalia, and the right to wear the same; but this result seems not to have been upon any permanent basis, for, at the next session of the Grand Lodge of the United States (1847), an attempt was made to repeal the legislation of the previous session defining funeral regalia. This attempt failed.

At the session of 1848 it was resolved that the regalia prescribed as the Odd Fellows' regalia might be worn instead of, or in connection with, the funeral regalia prescribed by the laws of the Grand Lodge of

the United States, as the respective state Grand Lodges and Grand Encampments might determine.

Thus the matter stood until the session of 1855, when an attempt was made to change the funeral regalia so as to make it consist of a black *crêpe* rosette, with a centre of the color of the degree the wearer had attained, and below which might be suspended the jewel that past or present officers might be entitled to wear.

A funeral regalia had previously been established; but the advocates of this change, evidently, wanted something that was more attractive to the eye. The effort to bring about this change failed, and the resolution was defeated.

It will be seen by this, that so strong was the opposition in the Grand Lodge of the United States against any public display whatsoever, that it took from 1841 until 1855 to permanently establish a policy in favor of allowing encampments and lodges to appear publicly in an appropriate regalia, even at the funeral of a deceased member.

Enlarged Powers demanded. — The next attempt made in the Grand Lodge of the United States, looking toward public display, occurred at its session of 1864. This was practically at the close of the war. At that time an effort was made to permit subordinate lodge and encampment members to attend anniversaries or other celebrations, balls and parties in the regalia of the Order, but the Grand Lodge determined that the regalia could not be used on such occasions, or the name of the Order assumed without first having obtained the written consent of the Grand Master or the Grand Patriarch of the jurisdiction.

During the recess, following the session of 1864, the Grand Sire, having been requested to interpret the legislation of the previous session, held, in effect, that this legislation was

> "Not intended to prevent lodges, or encampments, from joining in public processions in regalia when invited to do so by the civil authorities, in connection with other organizations, and that permission for that purpose might be obtained from the respective jurisdictions under such regulations as they might prescribe."

This construction, given by the Grand Sire, was approved by the Grand Lodge at the session of 1865. This action of the Grand body was the first recognition of the right of subordinate lodges and encampments to appear in public parade in regalia, when permitted so to do by their respective jurisdictions, and shows how tenaciously the conservative element clung to the idea that nothing should be known of the Order outside of the lodge-room.

Growth of the Display Element. — During the next five years succeeding the session of 1865, the desire for street parade and display seems to have strongly increased its hold upon the younger members of the Order; and, while no special uniform had been adopted for street display, outside of

the ordinary working regalia of the subordinate lodges and encampments, yet, in many jurisdictions, chapeaux, crooks, swords, and belts were frequently worn.

It was under circumstances like these that Grand Sire Farnsworth, in his report at the session of 1870, announced as his fourth decision: "That no regalia is legitimate except that prescribed by law; chapeaux, crooks, swords, and belts, and all military paraphernalia not so prescribed are accordingly inadmissible." The Grand Sire's ruling was referred to the committee on the state of the Order, who reported approving the same, after amending the Grand Sire's ruling by adding at the end thereof the words, "as regalia," and the decision as thus amended was approved by the Grand body.

The Uniform in its Incipiency. — At the next session, that of 1871, Grand Sire Stuart called attention to the foregoing decision of Grand Sire Farnsworth at length, and then announced that he had "been asked by the Grand Master of Maine, and several others, for an opinion and advice on this subject" (*i.e.* that in violation of Grand Sire Farnsworth's ruling, the members of the Order persisted in wearing chapeaux, swords, crooks, belts, and military paraphernalia). "I replied that such a claim was wholly unwarranted, and that such articles of costume or dress in an Odd Fellows' procession were illegitimate."

The Grand Sire then proceeded to say that, in the face of his decision, it was the persistent purpose of certain patriarchs to wear such costume under color of a uniform head-dress. For this reason he had issued his proclamation, peremptorily forbidding the wearing of chapeaux, crooks, swords, and belts, and other military paraphernalia, in any procession of Odd Fellows. The Grand Sire then, in strong language, informed the Grand Lodge, that "neither respect for your Grand Sire, nor for the Grand body of which he is the representative head, nor the various obligations, could restrain some of our brethren from appearing in processions wearing chapeaux, swords, belts, and gauntlets." He closed his report upon this subject, by saying that he was in favor of an improved regalia for the patriarchal branch, especially in the matter of head-dress, and recommended that the subject be referred to a special committee.

The committee, to whom was referred the foregoing portion of the Grand Sire's address, in their report to the Grand Lodge, sustained the action of the Grand Sire, and added that the

"Wearing of chapeaux, swords, belts, and gauntlets by Odd Fellows in public processions, especially after the proclamation of the Grand Sire on that subject had been issued and brought to the knowledge of the membership of the Order, was a flagrant violation of the law, and a grave departure from the respect due to the chief executive of the Order, and through him to this Grand Lodge itself."

The committee, however, recommended that no further action be taken at present than to adopt their report, for the reason that they believed that this decided expression of the views and opinions of the Grand Lodge would be sufficient, when made to a membership so law-abiding as that belonging to the Order, to put down anything like insubordination and disobedience to law. When this report of the committee came before the Grand Lodge for consideration, there seems to have been quite a discussion, and as a result the word "chapeaux" was stricken out, and with this amendment the report was adopted. By this action the censure related only to the "wearing of swords, belts, and gauntlets"; and the wearing of chapeaux, though not legalized, was not censured.

These facts, coming from the sessions of 1870 and 1871, are exceedingly interesting, for we shall have occasion to note, hereafter, how history repeated itself in 1881 to 1885, inclusive.

The First Uniform. — Matters stood in this way until the session of 1872, when Representative Rand, of Massachusetts, introduced the following preamble and resolution: —

"WHEREAS, The wearing of a uniform style of dress on occasions of street parades by the encampments of several jurisdictions has proved a great success in securing membership, inspiring interest, and adding largely to the financial operations of this branch of the Order; therefore,

"*Resolved*, That encampments be permitted to wear such a style of street uniforms, on parade, as may be sanctioned by the Grand Encampments of their respective jurisdictions."

This was referred to a special committee, which, later, during the same session, favorably reported on the subject with the provision, that "under no circumstances shall the funds of any encampment be appropriated to meet expenses incurred thereby," and, as thus amended by the committee, the resolution was adopted.

Upon the adoption of this legislation, for the first time the higher branch of the Order was permitted to appear on public parade in a uniform of its own, the sanction of the Grand Encampment of the jurisdiction, in which the parade was to take place, having been first obtained; but no style of regulation uniform was prescribed, and hence parades in different jurisdictions under such circumstances might be wanting in uniformity, to say the least.

At the session of 1873 a memorial was presented from the Grand Encampment of Missouri, which, after referring to the legislation of 1872, among other things, made use of the following language: —

"In presenting this memorial, we respectfully and earnestly call the attention of your Right Worthy body to the importance of a prescribed style of parade dress for the entire body of patriarchs. The law at present leaves the question entirely to the state jurisdictions and will undoubtedly result in endless confusion. It is the conviction of your memorialists that any badge to be worn by an Odd Fellow, as such, should be as universal as the mystical language of our Order."

This memorial was referred to the legislative committee, and it seems that the committee were so radically opposed to the extension of the authority already given, and so fully determined to restrain the further progress of the Order in this direction, that they reported, as the result of their deliberations, it was "inexpedient to legislate," and the Grand Lodge adopted their report.

While, during the session of 1873, matters were progressing in this way with the encampment branch of the Order, the tendency toward display had, also, been at work in the subordinate lodges; and, as a result of which, Representative Medole, of New York, presented the following resolution, which was referred to the legislative committee: —

"*Resolved*, That subordinate lodges, when they appear in public, may wear such uniform or regalia, suitable for public parade, as may be approved by the Grand Lodge of the jurisdiction."

From the journal of the Grand Lodge of the United States, it appears that the committee reported "that this request," — in brother Medole's resolution, —

"Coming alone from a single jurisdiction, is of too general a character to justify the legislation asked at present, and for this reason they requested to be discharged from the further consideration of the subject."

The report of this committee, although finally adopted by the Grand body, did not "sail along" without objection, for Representative Porter, of California, moved to recommit the report to the committee, with instruction to report in conformity with the spirit of the resolution, which motion was, likewise, refused. The friends of the uniform and of the right to appear in public parade in a befitting and becoming manner determined not to let the matter rest here, for later, during the session, Representative Turner, of Ohio, moved the following resolution, which was adopted: —

"*Resolved*, That a special committee of five be appointed, by the Grand Sire, whose duty it shall be to report to this Grand body, at its next session, a suitable street uniform which may be used by subordinate lodges and encampments on parade, in order that street uniforms for lodges and encampments be the same in all jurisdictions."

The special committee of five created by this resolution was, accordingly, appointed, of which Brother Turner was made chairman.

At the session of 1874 the special committee of 1873 reported that so much of their time had been devoted to the consideration of the portion of their work which related to the encampment branch of the Order, that they had not been able to agree upon a suitable uniform for the use of members of subordinate lodges, and asked leave to be continued, which was granted.

The Encampment Uniform adopted.—This committee at the same session reported a uniform for the patriarchal branch to be worn on public

occasions, consisting of chapeau, fatigue cap, baldric, gauntlets, belt, sword, coat, and pants. The same uniform was provided for officers, with certain distinguishing features added.

The uniform thus reported, with some minor modifications, was adopted by the Grand Lodge, which further provided that it should be worn by none but Royal Purple degree members. This legislation of the Grand Lodge operated to repeal the legislation of 1872, and abrogated any law of a state jurisdiction in conflict therewith.

Uniform for Subordinate Lodges. — At the session of 1875 the special committee, appointed at the session of 1873, reported a uniform for the use of subordinate lodges when on street parade, consisting of a cap, sash, gloves, coat, and pants, and that officers and past officers should wear the jewels of office attached to, or suspended from, the left lapel of the coat; but the Grand Lodge *indefinitely postponed* the whole subject.

It will be noticed that thus far the general policy of the Order had been to thoroughly oppose anything like public display, or parade, on the part of the members of subordinate lodges or encampments, and yet, little by little, there had been a growing sentiment in favor of it.

At the session of 1876 there seemed to be a somewhat middle class, coming forward in the encampment branch for the first time, who desired to appear in public, and yet who were not disposed to go to the full extent of wearing what was then the established street-parade uniform. The friends of this movement, in the Grand Lodge of the United States, succeeded in securing the appointment of a committee of three, who were instructed to report, at the next session, a regalia or costume to be worn on public occasions by patriarchs who might not wish to appear in the uniform as then authorized.

At the session of 1877 this committee reported that they had given the matter considerable thought, solicited suggestions and specifications from a number of brethren, and were "unable to submit anything definite"; and, therefore, asked further time to complete their work. Their request was granted; but the committee was so changed as to consist of five members instead of three, of which the eminent Taliaferro P. Shaffner, of Kentucky, was made the chairman.

Regulation of Processions. — While, prior to the session of 1876, step by step the Grand Lodge had been reluctantly led to permit public processions, and had established a patriarchal uniform, no action whatsoever had been taken to regulate, officially, the formation of processions,[1] whether made up of lodges or encampments, or both.

[1] *Note by the Editor-in-Chief.* — In 1852 (see p. 119), it had been provided that while the encampment usually took precedence, yet the matter was to be controlled by circumstances. Again, in 1860, a form was incorporated in a ceremony for "Laying Corner-stones," but the manner of forming processions was, generally, relegated to the directions given in the various "Manuals," etc., published by private enterprise, so that this statement is not susceptible of challenge.

At the session of 1876, for the first time steps were taken in that direction, and a special committee of five was appointed, with instructions to report at the next session an amended form to regulate processions.

At the session of 1877, in accordance with the report of the said committee, forms for all authorized processions of the Order were adopted. In so doing, however, the patriarch in uniform was ignored, for no place was assigned patriarchs wearing the uniform of the encampment authorized and adopted at the session of 1874, distinct from the patriarch in the working regalia.

The unsatisfactory character and the instability of this legislation is apparent when we contemplate a procession of patriarchs, some wearing the encampment working regalia, and others the uniform, consisting of chapeau, baldric, gauntlets, belt, and sword, and yet all of them members of the same subordinate encampment, and having the identical position assigned them in the procession.

It will be remembered that, at the session of 1875, the Grand Lodge had refused to adopt the uniform, reported by the special committee, for subordinate lodges when on street parade.

Subordinate Lodge Uniform Adopted. — The friends of that measure, not being content to let the matter rest there, brought the subject before the session of 1876, at which time a special committee of three was appointed to report, at the next annual communication, a suitable street dress for members of subordinate lodges. This committee reported in 1877, providing that the style of hat or cap and dress worn upon such occasions be left to the jurisdiction of the individual subordinate lodge, but that, in each case, strict uniformity should be enjoined and observed. Plain white gloves were to be worn. The form of a "jewel collar" was, also, prescribed; and a medal, to be suspended from the collar, of white metal. The report permitted brothers belonging to the patriarchal branch to wear a medal of the same device, but of yellow metal; and for officers and past officers in place of medals, or in addition thereto, such jewels as they might be entitled to wear elsewhere in conformity with existing regulations. At this juncture, the special committee, appointed at the session of 1876, of which Brother Shaffner was chairman, insisted that the portion of this report, of the special committee, which related to the encampment decorations to be worn by brothers belonging to the patriarchal branch, should be referred to their committee. Brother Shaffner's request was granted, and, with that modification, the report, — of the special committee on street dress for members of subordinate lodges, — was adopted. Thus matters stood at the close of the session.

At the session of 1879 Representative Stebbins, of New York, presented the following resolution, which was referred to the legislative committee: —

"*Resolved*, That Grand Encampments be and they are hereby empowered, when they shall deem it expedient, to issue charters to subordinate encampments when instituted as uniformed encampments."

Upon this resolution the committee reported that further legislation in this direction, in their opinion, was unwise and inexpedient, etc.; and the report of the committee being adopted, the legislation was defeated.

At the session of 1880 the judiciary committee,— in approving by its report of that portion of the Grand Sire's annual address wherein he said that at the "last session we refused to permit Grand Encampments to charter subordinate encampments as uniformed encampments,"— said that "the wearing of uniforms is purely a voluntary matter, and anything which would directly or indirectly compel members to procure them would be highly objectionable." This decision of the committee was adopted by the Sovereign Grand Lodge.

Military Organization demanded. — In the meantime, — more especially throughout the Middle and Western states, — the tendency, among the members of the Order, toward display had been rapidly growing and developing. This was noticeably true of the younger men in the Order. They had witnessed the formation and growth of many semi-military organizations, where the brilliant uniform, the band of music, and an attractive street parade had made a splendid appearance in public. They had attended balls given by similar organizations in full dress and glittering uniforms. The military spirit which had come down to them, as a result of the civil war, had tended to develop and strengthen a desire for military display.

As semi-military bodies such organizations had been formed with a military head, and, to some extent, were subject to a military form of government. They had not yet come to that condition in life, either physically or financially, where the financial relief furnished by our Order to its members had become necessary, and the idea of the display feature appeared to them the more attractive.

Such an element in Odd Fellowship, gradually growing and developing, had been struggling during all these years against the determined opposition toward display which had descended as a legacy from the Manchester Unity; and yet, after all of this effort and perseverance, they had simply succeeded in securing the right to appear in public in a uniform which, when brought into contrast with the uniforms of rival semi-military organizations, appeared to them tame and unattractive. They had been given neither standing nor individuality, and the provisions made for them were, therefore, not satisfactory.

It was "Young America" struggling in this way for a recognition and privileges which they believed would become of manifest advantage in the direction of promoting the growth and prosperity of the Order.

They had witnessed their own associates, many of them sons of Odd Fellows, going into rival organizations, thereby aiding in building them up, when Odd Fellowship should have had the advantage of their membership. They realized that this resulted from an omission on the part of the Grand Lodge to furnish what the boys wanted.

The Patriarchal Circle. — Some of the leading and progressive spirits in and about Milwaukee conferred together as to how this difficulty should be overcome. They were loyal at heart, true Odd Fellows to the core.

The attention of these brothers had been called to the fact that in Freemasonry the display element of the Order had an organization of its own, independent of the other Masonic bodies, whether grand or subordinate, and the suggestion naturally arose: Why may we not organize in a similar way as Odd Fellows? They saw no good reason why they could not be organized as a semi-military body in a similar way, and proceeded to execute this idea, making good standing as a Royal Purple degree member in the encampment branch of the Order the requisite qualification for admission and retention of membership; and, because they were Odd Fellows of the patriarchal branch, banded together for the advancement of these ideas, they called themselves, as a body, the "Patriarchal Circle," and their local bodies were called "Temples." They established organizations in various localities in the West, gradually extending thence eastward.

It was under these circumstances that, at the session of 1881, Grand Sire Glenn, in his annual report, called the attention of the Grand body to the fact that a circular had been sent to him from a Western jurisdiction, under the caption: "Supreme Temple, Patriarchal Circle, Milwaukee, Wisconsin." "This 'circular,'" — the Grand Sire proceeded to say, —

> "Seeks to enlist members in the establishment and propagation of new degrees for uniformed patriarchs. Believing that the brothers engaged in this work, however laudable the motives which prompt them, are treading upon fatal if not forbidden ground, I deem it my duty to bring the matter to the attention of the Sovereign Grand Lodge, in order that you may, if in your judgment deemed necessary, take proper action on the subject."

This matter having been introduced, and brought to the attention of the Grand Lodge, developed no little discussion, and hence it is interesting to note what followed. That portion of the Grand Sire's report was referred to the special committee on the patriarchal branch of the Order of which Representative Shaffner, of Kentucky, was chairman. The committee reported that the subject had been considered by them and made the substance of another report, which would be presented at that session, and asked to be discharged from further action on the subject.

As a matter of fact, the "other report" referred to was never presented. When the report of the committee was considered, the question

being upon its adoption, Representative Foster, of Connecticut, moved to "recommit the report." Representative J. H. White, afterward Grand Sire, moved to lay the motion to recommit upon the table, which was "agreed to." The question recurring on the report, Past Grand Sire Sanders moved to postpone the further consideration thereof until the next annual session, which was "not agreed to." The question again recurring on the report, it was adopted.

By this time it had become apparent to the leading members of the Sovereign Grand Lodge that there was a respectable element in the patriarchal branch of the Order who were determined to obtain something more than the Grand Lodge had theretofore given them. Under these circumstances Representative Shaffner moved the appointment of a committee of five: —

"To consider and report upon such matters as shall be referred to them by the Grand Lodge, respecting the patriarchal branch of the Order, with power also to report upon such measures as they shall deem promotive of that department of the Order."

Brother Shaffner's motion was adopted, and a committee was appointed, of which he was made chairman.

Efforts made toward a Uniformed Degree. — At the same session (1881), Representatives Crocker, of Illinois, and Elliott, of Wisconsin, moved the following, which was referred to the special committee on the patriarchal branch of the Order: —

"WHEREAS, There is a great desire among the members of the patriarchal branch of the Order, that some legislation be had by this body, providing an additional degree in which the uniform heretofore adopted may be appropriately used, therefore be it

"*Resolved*, That a special committee of seven members be appointed by the Grand Sire, to consider and report at our next session suitable work for such degree."

On the same day Representative Crocker moved the following, which was, also, referred to that committee: —

"WHEREAS, The Grand Encampment of Illinois has instructed its Grand Representatives in the Sovereign Grand Lodge to introduce such legislation as will authorize Grand Encampments to charter uniformed encampments whenever application is made for the same, therefore be it

"*Resolved*, That the above request be referred to the committee on the patriarchal branch of the Order."

The resolution was adopted. On the same day Representative Apperson, of Oregon, submitted an abstract from the proceedings of the Grand Encampment of Oregon, which, in strong language, called upon the representatives of that jurisdiction in the Sovereign Grand Lodge to use every honorable means to have all of the existing legislation on the subject repealed, and to urge the necessity of establishing a higher degree in the patriarchal Order.

Subsequently, later in the day, Representative Elliott, of Wisconsin,

submitted a copy of a resolution passed by the Grand Encampment of Wisconsin, which read as follows: —

"*Resolved*, That our Grand Representatives are hereby instructed to use their best efforts, at the next session of the Sovereign Grand Lodge, to have the matter of a Fourth or Uniformed degree referred to the special committee of Grand Encampment representatives, with instructions to submit a ritual for such degree at the next meeting of the Sovereign Grand Lodge, and that this Right Worthy Grand Encampment earnestly appeals to the Sovereign Grand Lodge to constitute a Fourth or Uniformed degree for the encampment."

These memorials coming from the Grand Encampments of Oregon and Wisconsin were, likewise, referred to the special committee on the patriarchal branch of the Order. Later, during the session, the special committee made its report; and, inasmuch as it and the action taken thereon specially show the attitude of the Sovereign Grand Lodge on this subject at that time, and the opposition to the measure which existed, as well as the strong tendency that had developed in the Sovereign Grand Lodge in favor of this movement, it is inserted: —

The Crucial Report. — "The special committee on patriarchal affairs, to whom were referred the several communications of the Grand Encampments of Wisconsin, Illinois, and other jurisdictions, requesting the enactment of legislation authorizing the chartering of uniformed encampments whenever application for the same shall be made, and for the creation of a degree for the special use of uniformed patriarchs, respectfully report: —

"1. The authority for the chartering of uniformed encampments was enacted by the session of 1880 (p. 8345). The committee recognize that action as granting the desired object.

"2. Yielding to the general wish manifested for a special degree to be used by bodies of uniformed patriarchs, the committee recommend the appointment of a special committee, to be composed of five members, to prepare and report to this Grand Lodge at its next session a degree suitable and appropriate for the purpose desired, conditional, however, that the following principles be observed: —

"1st. That the qualification for taking the said degree shall be the possession of the Royal Purple degree.

"2nd. It shall not be compulsory on Royal Purple members to take the degree.

"3d. It shall not be a qualification for membership in Grand Encampments and in the Sovereign Grand body."

When this report was considered Representative White, of New York, moved that the subject be postponed until the next annual session, which was "agreed to," fifty-three voting in the affirmative, and fifty-one voting in the negative. Subsequently Representative Johnson, of California, moved to reconsider the vote. The question being on the motion to reconsider, Representative Carleton, of Texas, moved to lay the motion to reconsider upon the table, which was "not agreed to." The question recurring on the motion to reconsider, Representative Fleming, of West Virginia, moved the previous question, which was put and carried, and the Grand Lodge next voted to reconsider. The question then recurring on the motion to postpone the further consideration of the subject until the next session, the motion to postpone was withdrawn.

The question then being on the adoption of the report, Representative Garey, of Maryland, moved to add the following: —

"*Resolved*, That the adoption of these resolutions shall in no way commit this Grand Lodge to the adoption of a degree for uniformed patriarchs, nor shall any expense be incurred for the production of the said degree by this Grand Lodge."

This amendment was accepted by the committee. Representative Price, of Missouri, moved to strike out the "second paragraph" of the report, which was accepted by the committee. The question then recurring on the adoption of the report, it was resolved in the affirmative. The chair appointed the following-named persons as the special committee provided by the adoption of said report, viz.: Representatives Crocker, of Illinois; Elliott, of Wisconsin; Albin, of New Hampshire; Colledge, of the District of Columbia; Heeseman, of South Carolina.

In passing by this last report of the special committee on the patriarchal branch of the Order, I fail to agree with the committee, that the Sovereign Grand Lodge, in 1880, authorized the chartering of uniformed encampments. I do not think that the report of the judiciary committee, to which reference is made, page 8345, Journal of 1880, is susceptible of any such construction.

During the year following the session of 1881 the patriarchal circle grew rapidly, and succeeded in establishing its branches or "temples" in nearly every state from Maine to the Missouri River. Its members appear to have been thoroughly in earnest in building it up and increasing its membership. At the same time, — at this distance in time, and after thorough investigation, — I believe they intended to be thoroughly loyal to the best interests of Odd Fellowship. They believed that they were contending for a principle.

They continued to make membership in full standing as a Royal Purple degree member of our Order the qualification for obtaining and retaining membership in the patriarchal circle. They were appearing on parade and in public in the uniform which had been established in 1874. They had little faith that the Sovereign Grand Lodge, at its next session, would adopt any degree for uniformed patriarchs. It did not occur to them that there was anything especially questionable in the course they were pursuing, for it seemed to them that it was just as consistent in Odd Fellowship to build up a semi-military organization outside of the Sovereign Grand Lodge, as it was for the Knights Templar organization in Freemasonry to maintain its independent constitution. In some of the jurisdictions, Grand Representatives to the Sovereign Grand Lodge, prior to the session of 1882, had become members of the patriarchal circle, and in interest were identified with it. It was under circumstances like these that the Sovereign Grand Lodge convened that year.

Uniformed Degree Camps established. — The Grand Sire in his report, under the head of "supreme temple," said: —

"In my report last year (JOURNAL, p. 3587), this subject was presented, and referred to the special committee on the patriarchal branch of the Order. The committee reported (vol. xi., p. 8722), 'the subject has been considered by this committee and made the substance of another report,' but I have been unable to find further reference to the matter. In the absence of adverse legislation, it was probably concluded that the project was sanctioned by this Grand Lodge, as I am informed that since your last session, 'temples' have been established in many of the states from New York to California. I know nothing more of the matter than was contained in the circular submitted to you a year ago, hence have no opinion to express on the subject."

The committee to whom this part of the Grand Sire's address was referred, in their report to the Grand Lodge, which was adopted, said: —

"It must be admitted that the organization of 'temples,' referred to, are not authorized by the Sovereign Grand Lodge, which is the supreme authority in Odd Fellowship. In adopting a uniform for members of the encampment, the Sovereign Grand Lodge has attempted to meet the entire requirements of the brotherhood in that particular, and in the appointment of a committee to prepare a degree for uniformed patriarchs has given encouragement to the Order in that direction. Under these circumstances it seems at least of questionable propriety for brothers of this Order to encourage the organization to which reference is made. The Sovereign Grand Lodge at this session having established a degree for uniformed patriarchs, it is but reasonable to expect that all loyal members of the Order will take pleasure in making their actions conform to the ritual and laws ordained by the supreme authority in Odd Fellowship.

"Your committee report the following resolution: —

"*Resolved*, That the Grand Sire be requested to issue a circular-letter to the encampment branch of the Order, calling attention to the adoption of the degree for uniformed patriarchs, advising of the impropriety of members forming organizations outside of the Order, and the illegality of wearing the regalia of the Order under any direction or regulation not recognized by the Sovereign Grand Lodge."

In the meantime the special committee, — appointed at the previous session to prepare and present a degree for uniformed patriarchs, — had made their report to the Sovereign Grand Lodge, reporting a degree which was adopted on Friday, September 22, 1882. Because of the strong opposition manifested prior to the session of 1881, and so little encouragement having been given at that session, the friends of the movement were in doubt whether any degree which the committee might report, however meritorious, would be adopted.

The Sovereign Grand Lodge, at the session of 1881, had given the committee no authority to prepare any legislation whatsoever to carry the degree into effect, even if it should be adopted; and, hence, the legislation passed at the session of 1882, for that purpose, was very meagre and insignificant. It was, however, enacted that a battalion of uniformed patriarchs might visit any encampment, accompanied by either of its first two officers, and the members should be deemed to be in *proper regalia* when clothed in full uniform.

Grand Encampments were authorized to institute uniformed degree camps for uniformed patriarchs; and, when so instituted, possessed the right to confer the Uniformed degree upon such Royal Purple degree mem-

bers of encampments as might be elected members of uniformed degree camps; and they were, also, empowered to elect and appoint their own officers, to provide by-laws, to establish dues, to prescribe when those in arrears "might be dropped," all to be subject to the approval of the Grand Encampment to which they were subordinate.

Grand Encampments were, likewise, authorized to issue charters for uniformed degree camps; and good standing as a Royal Purple degree member in the subordinate encampment was made necessary, in order to obtain or retain membership.

The special committee, who had prepared the degree, were continued in office with instructions to report at the next annual session such changes, if any, as they might deem necessary to perfect the work of the degree.

Uniformed Degree Camps: Patriarchal Circle. — After the session of 1882 closed, the patriarchal circle grew very rapidly, so that before the session of the Sovereign Grand Lodge in September, 1883, the number of its temples had been very largely increased, and its membership had grown correspondingly.

The degree for uniformed patriarchs was not acceptable to the patriarchal circle members. In very many localities where uniformed degree camps had been instituted, patriarchal circle members united for the purpose of obtaining control of them, and then went *deliberately* at work to wreck and bring them into disrepute. Notwithstanding these circumstances, the new degree had been introduced into twenty-seven of the forty-one jurisdictions.

As a rule, wherever the uniformed degree camp had been introduced, outside of territory already occupied by the patriarchal circle, it had worked fairly well and served to check the further progress of the patriarchal circle, thereby demonstrating the fact that a degree with a ritual properly written, backed by suitable and necessary legislation, was demanded, and would prove a valuable adjunct to Odd Fellowship; so much so, that the special committee on the Uniformed degree at the session of 1883, in commenting upon this fact, and noting the favor with which the degree had been received by the uniformed patriarchs, closed their report by saying, they were "more confident than ever that the Order did demand such a degree to emanate from the only legitimate source of true Odd Fellowship, to wit, the Sovereign Grand Lodge."

When the session of 1883 convened the Grand Sire, in his annual report, had much to say relative to the "patriarchal circle," and recommended that the whole matter, with all papers and documents bearing thereon, be referred to a special committee, —

"With instructions to fully examine into and report at this session the original object and present statutes of the patriarchal circle, so far as may be necessary to show its relation to, or infringement of, the laws and regulations of our Order."

The suggestions of the Grand Sire were adopted, and the special committee recommended by him was appointed. The special committee made an extensive report of the facts found, and accompanied with it certain resolutions, the adoption of which they recommended. Their report is too lengthy to permit of insertion here, but will bear a careful perusal, and may be found in vol. xi, pp. 9361, 9362, 9363, Journal of the Sovereign Grand Lodge. The resolutions reported were adopted after some slight amendments.

During the session it was enacted that the uniform for the uniformed camp should be the costume, etc., previously established for the patriarchal branch of the Order; that the officers should be designated by emblems, to be worn as shoulder-straps; and a banner was provided. The committee on the patriarchal branch were instructed to report a more appropriate name for the degree at the next session.

The Beginning of the End of Controversy. — The session of 1884 was held in Minneapolis, and so far as the progress of events which led to the final adoption of the Patriarchs Militant degree, a year later, and the struggle of those who desired recognition in behalf of the display element in the Order was concerned, was the most important of any that had ever been held, for the reason that it was the beginning of the end. It was apparent from the opening of the session that a satisfactory degree must be prepared and adopted, accompanied by such legislation as was calculated to give it an honorable standing among the degrees of the Order, or a large schism must result in Odd Fellowship.

The Grand Sire, in his annual report, informed the Sovereign Grand Lodge that the condition of affairs remained about the same; that the patriarchal circle continued to take in members; that the chief officer of that organization had boldly declared that for a new circle all of the charter members must be of the Royal Purple degree; that the advance of the "circle" into new territory had been somewhat checked, as was evidenced by the fact that only eight new temples had been instituted, — of which four were in Wisconsin, three in Minnesota, and one in Illinois, — while two had surrendered their charters, one of which was in Ohio and the other in Maine.

In his report, speaking of the uniformed degree camps, the Grand Sire assured the Sovereign Grand Lodge that in some jurisdictions they were exceedingly flourishing, and a large number had been instituted during the year, — and expressed the assurance "that, with proper legislation in the premises, the Uniformed degree will become one of the permanent degrees in the great Order of Odd Fellowship."

During the session the Grand Sire presented a communication from the Supreme Temple, patriarchal circle, transmitting a copy of a resolution passed by that body, providing for the appointment of a committee

of seven to meet a like committee from the Sovereign Grand Lodge for conference upon the subject of bringing about a union of the patriarchal circle and uniformed degree camps. This communication was referred to the committee on the patriarchal branch of the Order, which committee, in making its report, said: —

"The patriarchal circle, as appears by the report of a special committee of this Grand body at its last session and from testimony presented to your committee, was never organized subordinate to this Grand Lodge, but with the express intention and determination to be independent thereof, and in no sense amenable to its reasonable rules and regulations. It has always attempted to build itself up and increase its membership and influence at the expense of our Order. Its members have invariably totally disregarded and treated with contempt the various proclamations of the Grand Sire, and the enactments of this Grand body in relation to the propriety of members of our Order holding membership therein. For these reasons, it is not becoming the dignity of the Sovereign Grand Lodge to receive the communication, or to treat with the patriarchal circle or any of its representatives in relation to the subject-matter therein contained."

This report was adopted. The legislation of the session finally culminated in the adoption of a report, — made by the committee on the patriarchal branch of the Order, — in which the committee set forth the fact that a large number of memorials, petitions and resolutions had been referred to them, relating in various ways to legislation for the Uniformed degree and its government, thereby showing a great interest in the matter, and an imperative demand for a degree such as should meet the needs and necessities of the Order; and that such an undertaking could not receive the careful attention which its importance demanded, by reason of the shortness of the session and the large amount of work entrusted to the committee, either at that or any other session. They recommended, therefore, that the whole subject-matter be referred to a committee of three, to be appointed by the Grand Sire, with instructions to give the Uniformed degree and all of the legislation heretofore adopted in relation thereto, careful consideration, ascertain what changes, revisions, alterations, amendments, and legislation were necessary in order to make the degree as satisfactory and effective as possible, and report their conclusions at the next session of the Grand Lodge.

The report of the committee was adopted, and the chair appointed a special committee as follows, viz.: Representatives Albin, of New Hampshire; Underwood, of Kentucky; Stevens, of Minnesota. Subsequently all matters of street regalia and military tactics were referred to this committee.

Patriarchs Militant. — This action of the Sovereign Grand Lodge practically committed it to the adoption of a proper degree for the display purposes of the Order, and suitable legislation, regalia, etc., to make the degree effective, and to give it an honorable rank and standing, not only in the Order itself, but also among all of the semi-military organizations

in the land. I believe it was the want of action of this kind that had prompted the friends of the patriarchal circle to bring their organization into existence, and to persist in maintaining it at all hazards, notwithstanding that it had been put under ban by the Sovereign Grand Lodge, and its members had been censured and proscribed for adhering to it. So great had been the ardor and zeal of its members as to induce many of them to come from a distance for the purpose of attending the session which had just closed. They had openly avowed their love for, and interest in, Odd Fellowship, but declared their determination to "stand by" the patriarchal circle, even at the expense of their standing in Odd Fellowship, unless they could get what they had so long asked, and had been hitherto unable to obtain.

It now remained to be seen whether the Sovereign Grand Lodge would take the desired action; and, whether, if such action was taken, the patriarchal circle members would renew their allegiance to Odd Fellowship by accepting such a degree as the Grand Lodge might adopt, and sever their connection with the independent body. This portion of our sketch being devoted to the *legislation* which resulted in the establishment of the Patriarchs Militant, we will pass to the session of 1885. This was held in Baltimore. Members of the patriarchal circle were there in large numbers, coming (principally) from Ohio, Indiana, Illinois, Wisconsin, and Minnesota, manifesting great interest in the question as to what was to be the special committee's report, and what disposition of it was to be made finally by the Sovereign Grand Lodge. In some of the Northwestern jurisdictions, notwithstanding the legislation adopted at Providence, in 1883, and reënacted and reënforced at Minneapolis, in 1884, thereby branding the patriarchal circle as an institution hostile to the best interests of Odd Fellowship, the relations between encampments and temples were intimate and friendly. While by this legislation the taking of membership in that body by an Odd Fellow, or continued allegiance thereto, worked a forfeiture of his standing as a brother in Odd Fellowship, yet the members affiliated together, and were in perfect sympathy and harmony with one another,—a condition of things which in effect set at defiance all of the legislation of the Sovereign Grand Lodge upon that subject.

So marked had been this disregard of the legislation enacted by the Sovereign Grand Lodge, that the Grand Sire in his annual report, at the session of 1885, in commenting upon this condition of affairs, said that the law, as laid down by the Sovereign Grand Lodge, "provided for a complete and final separation of its members" from the patriarchal circle; and "required the prompt action of subordinate and Grand Lodges and Grand Encampments to execute its provisions; nevertheless, the law had been utterly inopportune and of no effect." The Grand Sire

incorporated in this report certain correspondence between himself and the Grand Master of Iowa, in relation to a celebration at the preceding anniversary of the Order at Des Moines, at which eight subordinate lodges took part; and the mayor, in his address welcoming the visiting lodges, prefaced his remarks by saying: —

"BROTHERS OF OUR CITY: — Allow me to congratulate you upon your brotherly love and good judgment in extending an invitation to the patriarchal circle to participate in the pleasures of this occasion."

In referring to the legislation at Providence and Minneapolis, the Grand Sire proceeded to say that it "required a complete separation of every member of our Order from said organization, and no public assertion to the contrary should be tolerated." So strong was the feeling against the patriarchal circle that the committee on credentials reported that one of the Grand Representatives accredited to Wisconsin and three from the jurisdiction of Minnesota were members of the patriarchal circle; and, referring to the Grand Sire's report, the committee said that it appeared that these jurisdictions had failed to enforce the law in regard to membership in the patriarchal circle, and they submitted the question, by their report, as to the right of these four members to a seat in the Sovereign Grand Lodge.

After a lengthy discussion the Sovereign Grand Lodge voted to admit these brothers to seats, "until the final action of the Grand Lodge, or a determination to the contrary, is made known," and the question as to their *right* to seats was referred to the judiciary committee. These references to the Grand Sire's report and to the action of the committee on credentials plainly indicate how impassable the gulf between the Sovereign Grand Lodge and the patriarchal circle had become.

On the first day of the session the chairman of the special committee on revision extended an invitation to the Sovereign Grand Lodge to be present at the New Assembly-rooms, on the corner of Lombard and Hanover streets, in the city of Baltimore, that evening at 7.30 o'clock, for the purpose of witnessing an exemplification of the revision of the Uniformed degree which the committee had decided to report. The invitation was accepted, and the exemplification was made, — of which we will speak later.

That part of the committee's report relating to the ritual and the secret work was considered in secret session, as we are informed by the journal of proceedings of that session, and was adopted.

That portion of the committee's report relating to the legislation for the new degree was "taken up" in open session and adopted with very little change. This legislation was very extensive, providing everything the committee at that time thought to be necessary for the successful working of the degree, and covered all questions of organization, government, parade, regalia, etc.

In adopting this degree and legislation, the Sovereign Grand Lodge was determined that the work promulgated should *not* be that of the patriarchal circle, and that all connection between Odd Fellowship and the patriarchal circle should be forever separate and distinct.

In this connection it is interesting to note the action of the committee on the judiciary, adopted by the Sovereign Grand Lodge, in relation to the question as to whether the representatives of Minnesota and Wisconsin, accredited to the session of 1885, to which reference has been made, were entitled to seats. The committee reported that one of the representatives from Wisconsin had been "from its inception an active member of the patriarchal circle, and had held the highest office in the circle"; that another of the representatives from that jurisdiction had never been a member of the patriarchal circle, and that the third was then, and had been for several years, an active member in that organization; that the member from Minnesota was at one time connected with the patriarchal circle, but had not attended any of its meetings or paid dues since the session of the Sovereign Grand Lodge held at Providence, and claimed that he did not know whether he was a member or not! The committee found as a fact that he was not a member; "that the patriarchal circle as now instituted and operated in the jurisdictions of Wisconsin and Minnesota violates the laws of Odd Fellowship and is antagonistic to this Order." By resolutions the committee approved of the action taken by the Grand Sire, as set forth in his report; recommended that any Odd Fellow who, after January 1, 1886, retained membership in the patriarchal circle, or in any order not authorized by the Sovereign Grand Lodge,—which previously, or subsequently, required as a qualification for membership a *past*, *present*, or *future* standing in Odd Fellowship,—should be guilty of conduct unbecoming an Odd Fellow; and, on conviction thereof, he should be expelled from his subordinate lodge.

The resolutions clothed the Grand Sire with all the powers, authority, and rights possessed by the Sovereign Grand Lodge, when it was not in session to restrain members from remaining, or becoming members of the patriarchal circle; and, for the purpose of enforcing all laws in relation to that institution, he was given power to deal directly with any Grand jurisdiction, and upon failure of such jurisdiction or its officers to obey, he was required to suspend its charter. The resolutions further provided that any Grand Representative, before entering upon the discharge of his duties in the Sovereign Grand Lodge, should subscribe and file with the Grand Secretary an affirmation that, upon his honor as an Odd Fellow, he was not then, and was not at the time of his election, a member of the patriarchal circle, "by whatever name known; or of any semi-military organization" not authorized by this Order that has ever had as a basis of qualification membership in this Order of Odd Fellows.

To avoid any errors that might have been made, and to make such further modifications as might be found necessary when the degree and its legislation should be in active operation, the special committee on revision were continued another year, clothed with power to correct and supervise the printing of all books, documents, etc., relating to the degree, and to have a supervisory control of the degree.

In this historical sketch we have followed the *legislation* of the Sovereign Grand Lodge, step by step, from the time when legislation was first asked permitting its membership to appear in public in regalia, and we have followed the tendency, step by step, as it had gradually developed and manifested itself, until it finally culminated in a complete and perfected degree, equipped with all of the legislation and authority necessary to give that degree a position and standing, second to none other semi-military organization in the land.

In the next chapter we shall consider, among other things, the question as to whether those who had been *contending* for action of this kind on the part of the Sovereign Grand Lodge were sincere in their professions and were loyal to Odd Fellowship.

CHAPTER II.

MILITARY DEGREE OF PATRIARCHS MILITANT.

Special Committee on Uniformed Degree. — The special committee of five appointed, at the session of the Sovereign Grand Lodge in 1881, with instructions to prepare and report to that Grand body at its next session a degree suitable and appropriate for uniformed patriarchs were widely scattered. The jurisdictions of Illinois, Wisconsin, New Hampshire, District of Columbia, and South Carolina furnished the five members of that committee. The session of 1881 closed and its members separated for their respective homes without that committee having been called together, and without any consultation or interchange of ideas relative to the work committed to their charge.

In the spring of 1882 there being much said in the fraternal journals of the Order, and otherwise, with reference to the progress made by the patriarchal circle, its increase in membership, and the effect of such growth upon the Order, the writer of this article, from a sense of duty, was led to address a letter to the chairman of the special committee, making inquiry with reference to the duties of the committee, and if he had any work outlined which he proposed to present to them for

their consideration. The chairman replied by issuing a call for a committee meeting, to be held in the city of Chicago, on a certain date then not far distant. Having given the subject very little consideration, and having no fixed impression as to what the patriarchs in New England wanted, and being desirous of obtaining information with reference to the matter, the writer next addressed a letter to the Grand Patriarch of each one of the New England Grand Encampments, calling attention to the action taken by the Sovereign Grand Lodge at its last session, and inquiring what was desired in his state; whether the patriarchs wished the adoption of a degree for uniformed patriarchs, and if so, requesting an opinion as to what the degree should be, and what was required in order to make it acceptable to the patriarchs, generally, in his jurisdiction.

A courteous reply came from each Grand Patriarch, bringing substantially the same report, viz.: That there was no demand for any degree for uniformed patriarchs, and that the legislation and provision which the Sovereign Grand Lodge had previously made was ample and satisfied all the wants of the fraternity in that direction.

It was a serious question with the writer as to whether, at his own expense, as required by Representative Garey's amendment, he ought to be compelled to journey to Chicago and spend such time as might be necessary to attend the committee meeting, called as it was far distant from the homes of a majority of the committee.

Upon reflection and from a sense of duty, inasmuch as he had allowed himself to be appointed as a member of that committee, the question was decided in the affirmative; and, consequently, on the morning of the day appointed for the meeting of the committee, the writer called at the office of Grand Representative Crocker, in Chicago. No other member of the committee was present, and the writer was impressed with the idea that none other was expected. The chairman immediately telephoned to Brother Elliott, of Milwaukee, and that evening, which was Thursday, Brothers Crocker, Elliott, and Albin met as the committee. Brothers Colledge and Heeseman were not present, and never met with the committee, or took any part in its deliberations, until the session of the Sovereign Grand Lodge of 1882 convened.

Preparation of the Degree. — It was discovered, very early in the deliberations of the committee, that no member of it was in any sense a military man or claimed to have any knowledge of military matters; and that in this respect the committee, in the discharge of its duties, would be much hampered and embarrassed in its action. Interviews were held with many who were desirous that some proper degree should be adopted, and they made suggestions as to what was needed in order to make the work of the committee acceptable to the Order. In this way Friday and

Saturday were spent, and the week closed without anything having been accomplished in the direction of definitely solving the problem as to what the degree should be, or how or by whom it should be prepared. The committee, however, closed the week with the understanding that they should meet on the first of the following week, at which time each member should present a skeleton of a degree. When the committee convened, in accordance with its adjournment, each member presented his outline of a degree, the merits of which were freely and fully discussed; until, finally, the outline prepared by the writer was adopted by the other two members of the committee, and Brother Albin was requested to draft a degree in accordance therewith. It was then arranged that Brother Elliott should prepare that portion of the ritual which related to the "opening ceremony," and Brother Crocker should prepare that relating to the "closing ceremony" of the degree; that the work of each, in the furtherance of the common plan, should be forwarded to the other two members of the committee for suggestion and criticism; and that the committee would next meet, for conference, at the session of the Sovereign Grand Lodge to be held in September, 1882. The three members of the committee at once turned their attention to the work in hand, performing the parts assigned to them; and each took the manuscript covering his portion of the work, under that arrangement, with him to the committee meeting as agreed.

Two serious obstacles lay in the way of the success of this undertaking: While the ritual in all of its parts provided for the forms and outlines of the floor-work, yet no military commands could be inserted for the correct, proper military formations; and, second, no authority or instruction had been given to the committee to prepare the legislation with which to set the degree in operation and secure its successful working. In case of its adoption, the military orders could not be inserted in the ritual, for the reason, as before stated, that no member of the committee felt that he possessed adequate knowledge of military evolutions to enable him to properly insert the commands, and no authority had been conferred upon the committee to call upon any one for such assistance.

The legislation had not been prepared, for the reason that the committee were not authorized or instructed to prepare it. So strong and determined had been the stand of the Sovereign Grand Lodge against adopting such a degree, that the friends of the measure had little faith that any degree would be favorably received, and the committee had no hope or expectation that either the degree reported by them, or any other degree for uniformed patriarchs, would be adopted. The session of 1882 was held in Baltimore. At its opening there seemed to be a strong opposition, among the members of the Sovereign Grand Lodge, to the adop-

tion of any degree; but the increased growth of the patriarchal circle, as manifested by the information derived from the report of the Grand Sire, and from the attendance of several of the friends of the patriarchal circle at that session, as well as from the information that came to the Grand Lodge from various sources, had great weight in convincing members that the time had come when it was necessary that something should be done; or a large number of the younger element in the Order would become connected with the patriarchal circle.

Uniformed Degree adopted. — All of these circumstances, together with the persistency with which the friends of the movement advocated their cause, had a wonderful effect upon the members of the Sovereign Grand Lodge, so that finally, on Friday, September 22, 1882, upon the question as to whether the Grand Lodge would adopt the degree and ritual which the committee had reported, 119 voted in the affirmative, and 22 in the negative, and the degree was, therefore, adopted. This degree made membership in the Royal Purple degree in good standing essential to the obtaining and retaining of membership in the new degree. Organizations formed in accordance with this degree were named "camps," and the members thereof were designated "comrades."

A moment's reflection will show how absolutely this degree, without legislation to give it position, was deficient and liable to occasion friction rather than unite and satisfy the Order generally. For instance, the Royal Purple degree members of an encampment not in possession of the degree for uniformed patriarchs had the right to wear substantially the same uniform as, and to appear on parade in the same procession with, the members of a uniformed degree camp, who might, also, be members of the Royal Purple degree in the same encampment; and in that procession there was nothing whatsoever to distinguish the members of the uniformed degree camp from those who were only Royal Purple degree members in the encampment.

The Grand Patriarch was authorized to confer the degree upon petitioners applying to have a uniformed degree camp instituted, and yet it was not necessary that the Grand Patriarch or any of the other Grand Encampment officers should be a member of a uniformed degree camp, or should have, properly speaking, become possessed of the degree. The new degree was not satisfactory to the members of the patriarchal circle. It had no individuality. They claimed that they already had a degree which was independent of the Grand Lodge or Grand Encampment; that it had a recognized head and a military government, controlled only by those who were interested in its growth and prosperity. No Grand Patriarch or associate grand officer not a member of the patriarchal circle could enter its temples, or undertake to dictate or control its progress or its destiny. For these reasons they believed it to be

superior to the new degree adopted by the Sovereign Grand Lodge. They seemed to be impressed with the idea that it had been established by the Sovereign Grand Lodge as a club with which to beat out the existence of the patriarchal circle, and that there was nothing about it at all indicative of stability. It is not, therefore, to be wondered that in many localities the Royal Purple degree members, who were also members of the patriarchal circle, made application for charters for uniformed degree camps for the purpose of controlling them.

They had witnessed the Sovereign Grand Lodge, at each of its previous sessions, becoming more and more severe towards the patriarchal circle and exhibiting a determination to either force them to abandon their organization, or to separate themselves absolutely from Odd Fellowship. Under these circumstances a hostile spirit manifested itself in many localities between the loyal element in Odd Fellowship and the friends of the circle. It is to the credit, however, of the circle members that, until the end finally came in 1885, they still clung to Odd Fellowship to the extent of making membership in it a necessary qualification for membership in the patriarchal circle, when they might have separated themselves by renouncing Odd Fellowship. The adoption of the new degree, however, in localities where the circle had not obtained a foothold, had a tendency to check the onward progress of the patriarchal circle. It was met with a strong argument in the fact that the uniformed degree camps had the advantage of a "degree" legally adopted; authorized under, and recognized by, the laws of the Order; the degree was a component part of legitimate Odd Fellowship, and its members could legally visit a subordinate encampment in a body in full uniform. These arguments were so potent that many who would otherwise have become members of the patriarchal circle desisted from that purpose and adopted the new degree, crude as it was.

Personal Tribute. — I cannot pass the adoption of the Uniformed degree ritual without a word in commemoration of my associate upon that committee, the late Theodore B. Elliott. From our intimate relations with each other he became very dear to me. He was thoroughly devoted to Odd Fellowship; a gentleman of culture and refinement, progressive in his opinions, and beloved by every brother who knew him. He early became interested in attempting to secure a substantial recognition of the wants of the display element in the encampment branch of the Order. Living as he did in Milwaukee, the birthplace of the patriarchal circle, he realized and appreciated the importance to the Sovereign Grand Lodge of taking immediate steps in that direction. Brother Elliott's death was occasioned by the burning of the hotel in which he resided, on the morning of January 10, 1883. "The last official act of his life," says his biographer, "was to aid in the institution of a uniformed degree camp

in a neighboring city, during the evening of January 9th, returning to his room in the doomed hotel just in time to face the direful calamity which resulted in his death." By this sad catastrophe the Sovereign Grand Lodge lost one of its most talented members, and the Order at large a true and loyal brother.

Manifest Destiny. — In a few instances, the charters for temples were surrendered, the members in a body taking the new degree and instituting a uniformed degree camp in place thereof. Possessed of all the foregoing advantages, however, the patriarchal circle had been steadily gaining ground and strength, and the new degree, for the reasons already stated, had not accomplished for the Order what its friends had hoped. It became evident, during the next two years, that the degree must be made what it ought to be, and be possessed not only of the advantages which the uniformed degree camps already had over the patriarchal circle, but it must also be independent of the Grand Encampments, and must be based upon right principles, or it would never be accepted by the men who had united their destinies with the patriarchal circle. The Sovereign Grand Lodge had refused to recognize the patriarchal circle as an institution based upon Odd Fellowship; it was not amenable to the Sovereign Grand Lodge, or subject to its control and supervision. It was, therefore, evident that, failing to make the Uniformed degree what it ought to be, a schism in Odd Fellowship must follow. Such a result would carry away a large body of young and influential men, thereby greatly crippling and injuring the general prosperity and welfare of the Order at large. It was under these circumstances that Grand Sire Leach in his annual report, in 1884, said: —

"There has been a movement made looking to a revision of the camp ritual, quite a demand being made to have it done, in which the Grand Sire coincides. What action will be taken in this direction, representatives, it will be for you to say. Of one thing I feel assured, that, with proper legislation in the premises, the Uniformed degree will become one of the permanent degrees in the great Order of Odd Fellowship."

Early in the session of 1884 it was apparent that quite a respectable membership of the Sovereign Grand Lodge also held membership in the patriarchal circle. There was a large attendance of its members, who had come to Minneapolis from various sections of the country, and while they were not members of the Sovereign Grand Lodge, they were there to urge action favorable to the adoption of an acceptable degree. A strong and determined effort was made on their part to secure the substitution of the patriarchal circle ritual for that of the uniformed degree camps. The members of the Sovereign Grand Lodge were invited, very generally, to witness an exemplification of the circle work, and these invitations in some instances were accepted, while in others they were declined. The advice given by Grand Sire Leach in his report, recom-

mending a revision of the camp ritual, was well received, and while the Sovereign Grand Lodge was not willing, under any circumstances, to adopt the patriarchal circle ritual, it did, however, adopt a report of the committee on the patriarchal branch of the Order, which recommended that a committee of three be appointed with the most *ample* authority to revise, alter, and reconstruct the Uniformed degree ritual, so as to make it acceptable, and accompany the same with all of the legislation necessary to put it into successful operation, including full power, so far as all matters of regalia, military tactics, and everything relating thereto were concerned.

The Illustrious Committee. — As a result of this legislation, on Saturday the last day of the session, a committee of three, provided by said legislation, was appointed by the Grand Sire, consisting of Representatives Albin, of New Hampshire; Underwood, of Kentucky; and Stevens of Minnesota.

The Labor apportioned. — On the afternoon of their appointment, the committee met for conference; and, finally, adjourned to meet at the Palmer House in Chicago on the following Monday, fully determined to take immediate steps in the direction of performing, to the best of their ability, the duties entrusted to them by the Sovereign Grand Lodge. The prominent members of the patriarchal circle, in attendance upon the session at Minneapolis, seemed to realize that the time had now come when a crisis was at hand so far as the various interests of the display element in the Order were concerned. So earnest were they in this direction that several of them journeyed to Chicago, and there met the committee, who gave them the fullest and freest opportunity to express their opinions as to what they desired in order to make any legislation, which the Sovereign Grand Lodge might adopt, satisfactory to themselves. When they found that the committee would not be disposed to adopt the patriarchal circle ritual, it became their urgent desire that some portion of it might be taken and incorporated into the new work, as a concession to the circle; but the committee did not feel that this request could be granted, — for the reason that the Sovereign Grand Lodge in all of its legislation, since 1881, had so firmly set its face against the patriarchal circle that the adoption of any portion of its work, by the committee, might be so thoroughly unacceptable to the Sovereign Grand Lodge as to defeat the adoption of any degree which it might report at the next session, whether that degree possessed merit or otherwise. Because of these considerations the committee declined to accede to the wish of the patriarchal circle members, and no portion of that work was ever adopted or recognized by the committee. The duties assigned to the committee were divided between the members as follows: (*a*) The chairman was to make the entire revision

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THE OAK OF ABRAHAM.

of the degree, including all of the formations and floor-work features thereof; (*b*) Representative Underwood was to furnish the military commands to be inserted in the ritual, to carry those floor-movements into effect, and the diagrams required by the ritual, illustrative of the military formations. He was, also, to prepare all of the legislation appertaining to the degree.

This legislation was not only such as was necessary to control and govern the degree, but it was the opinion of the committee that it should be a complete code, broad enough to embrace the organization of the members accepting the degree, upon a military basis, and to provide for necessary revenue, uniforms, colors, banners, tactics, etc.

The committee were very fortunate in having Representative Underwood as one of its members; a man of military experience and learning, well qualified in every respect for the arduous and important task which he had taken upon himself to discharge as his part of the work of the committee. In this respect the committee possessed great advantage over the committee who had, in Chicago, the preparation of the Uniformed degree ritual.

With the work of the committee thus planned, an adjournment was made, and no other meeting of the committee was held until the next session of the Sovereign Grand Lodge at Baltimore, except that from time to time, as occasion required, Brothers Albin and Underwood met for the purpose of criticising each other's work and settling the questions of doubt and uncertainty that had arisen.

The Scriptural Lesson. — It is well known that all of the degrees in Odd Fellowship, whether in the subordinate lodge, the Rebekah degree, or the subordinate encampment, are founded upon scriptural narratives, and are calculated, thereby, to impart some important principle or teaching. That there might be uniformity in this respect, Genesis xiv. was selected as the chapter furnishing the historical incident upon which the new degree should be founded. After the ritual had been completed, its author was by no means certain that the "working of the degree" would prove satisfactory. Upon conference with Brother Underwood it was determined that an organization of Royal Purple degree members should be formed, who would obligate themselves to become organized under the degree (should the degree be adopted), procure such uniforms as might be prescribed, and put themselves in training so as to properly exemplify the degree and military tactics, and thereby enable the authors to make such corrections in the ritual and military commands as might be found necessary and expedient.

The Volunteer Canton. — For such an "exemplification of the work" a band of Royal Purple degree Odd Fellows, of Louisville, Kentucky, tendered their services. They were a splendid body of military men; not

only able, but capable of discovering any defects that might exist in the floor-work or other features of the degree; and to them the writer of this article accords great credit for the assistance which they rendered. These brothers put themselves in thorough training; and, from time to time, made such suggestions as they thought expedient with reference to the military features of the work.

The Organization. — In the meantime Brother Underwood was diligently turning his attention toward the preparation of the constructive legislation. By it he provided that the name of the organization should be the "Patriarchs Militant," the interpretation of which was "a peaceful ruler serving as a soldier." The title of the rank and file members of the degree was "chevalier"; properly interpreted it was intended to convey "an idea of the honorable and military teachings of the degree." The motto of principle was "justitia universalis," which interpreted meant "universal justice"; and the battle cry of action was to be "pax aut bellum," which interpreted meant "peace or war." The name of the individual or subordinate organization was "canton," which was assumed to be a military term for a division, "and in Switzerland is the common name for a district and small community or clan."

The term "cantonment" was defined as being "a village or portion of the town assigned as quarters for troops," and "cantoned" as the military term for expressing the "housing of soldiers." A canton consisting of not less than fifteen members, who were designated as "chevaliers," was made the unit of the organization. The great body of cantons was "organized into an army, with various gradations of corps, having appropriate staffs and suitable officers commanding."

This army of cantons was organized into battalions, regiments, brigades, divisions, and an army. Four cantons constituted a battalion; twelve cantons, or three battalions, constituted a regiment; three regiments a brigade; three brigades a division; and the army at large embraced "the entire rank and file of the Patriarchs Militant."

The Command by Gradations. — The Grand Sire of the Sovereign Grand Lodge was, *ex officio*, commander-in-chief. The commissioned officers were a lieutenant-general, who, as representative of the Grand Sire, was the active commander of the army; a captain-general, the second in command and chief-of-staff. It was, also, provided that a major-general should command a division; a brigadier should command a brigade; a colonel should command a regiment; a lieutenant-colonel should be second in command of a regiment; a major should command a battalion; a captain should command a canton; a lieutenant should be second in command of a canton; and an ensign should be third in command of a canton. Non-commissioned officers were, also, created.

A staff for the lieutenant-general and for all of the other generals and

officers in command of divisions, brigades, and battalions was established. Provision was made for the election and appointment of officers. Departments were organized. A military council was created, which was authorized to originate such legislation — to promote the welfare of the Patriarchs Militant — as it might deem for the best interests of that branch of the Order, and report its proposed legislation to the Sovereign Grand Lodge for its approval.

Provision was, also, made for warrants or charters for cantons, for officers' commissions, etc., and a scale of fees established as a means of raising revenue for the government of the army.

A Patriarchs Militant banner for each canton, when on parade; also, Patriarchs Militant colors, markers, jewels, etc., were prescribed by the regulations.

The Uniform. — Early in the preparation of this legislation Brother Underwood called to his assistance Brother James Pettibone, of Ohio, a gentleman admirably fitted for the position, to aid him in the preparation of the uniform. Great expense and labor were expended in designing it, and the fraternity at large are under great obligations to these two brothers, they having produced the finest and most attractive street uniform that ever has been adopted by any organization. It is a uniform that has become a matter of pride to every Odd Fellow who, as a member of the Patriarchs Militant, is entitled to wear the same. The legislation establishing this uniform, — including all the insignia of rank, the various gradations of officers, from the lowest to the highest, with the fullest possible details as to banner, colors, markers, jewels, sword-knots, sashes, gloves, buttons, and saddle-housings, — is laid down in this code with the greatest care and minuteness, and is in force to-day.

The Exemplification of the Ritual of the Patriarchs Militant. — The session of 1885 began on Monday, September 21st, in the city of Baltimore. On that day the chairman, in behalf of the committee, extended an invitation to the members of the Sovereign Grand Lodge to be present at the New Assembly-rooms that evening at 7.30 o'clock, for the purpose of witnessing the "exemplification of the degree," which had been thus prepared. This invitation was accepted.

The brethren from Louisville were "on hand" prepared to exemplify the proposed degree, arrayed in the uniform now adopted as that of the Patriarchs Militant. They were equipped with the complete paraphernalia, which the work of the proposed degree required; all of which had been designed as above stated, at a very large expense. True to their promise, they were, also, ready to be mustered into the ranks as Canton Excelsior, No. 1, of Louisville, Kentucky, upon the event of the adoption of the degree and legislation. The members of the Sovereign Grand Lodge came early in full numbers, and occupied the galleries

of the Assembly-rooms, while Canton Excelsior exemplified the degree and work upon the spacious floor. The degree was worked better than it, probably, ever has been since, for the brothers who exemplified it were of thorough military training, and specially drilled for this occasion. The floor-movements were perfect. It was apparent that the degree and its exemplification were satisfactory to the members of the Sovereign Grand Lodge. This was on Monday night, and the ritual of the degree was not considered for final action and disposition until the Thursday following, when it was *adopted* without a *dissenting* vote. It stood for eleven years without alteration or modification, either in the ritual, floor-work, uniforms, banners, colors, or general outline, as prepared by the committee; and, in 1896, a new ritual was adopted, in conjunction with the other branches of the Order ; which very materially changed the work in the old rituals.

The special committee was continued another year, and in addition to its ordinary supervisory duties was authorized to prepare a code of tactics for the use of cantons. Having thus adopted a degree for the benefit of the display element in our Order, it remained to be seen whether the degree would be accepted by the patriarchal circle members, thereby verifying the truth of their repeated declarations of loyalty and fidelity to the Order. During the contention, as is abundantly shown by the proceedings of the Sovereign Grand Lodge, it was the belief of many that it was the real purpose and intention of the leaders of the patriarchal circle movement to induce a large number of Odd Fellows to unite with the circle, and when the proper time came to separate from the Sovereign Grand Lodge and thereby create and establish an independent institution as the result of such a schism in the Order. However this may have been, I do not believe that the rank and file shared in any like design.

The Command of the Army. — Having created the degree of Patriarchs Militant and established proper legislation necessary therefor the question that then presented itself was: Who shall become the acting commander of the Patriarchs Militant army? It was admitted by all that he must be a brother of pleasing address, of military knowledge and experience, of good executive ability, and, above all, one eminently qualified to smooth the way for the return of the patriarchal circle members to their loyalty to the Sovereign Grand Lodge.

Grand Representative Underwood of the special committee, who had prepared the legislation for the degree, received the unanimous vote of the Sovereign Grand Lodge for lieutenant-general. He immediately tendered his resignation as a member of the special committee on revision, which was accepted, and Representative John U. Perkins, of Massachusetts, was appointed to fill the vacancy.

Having been elected as commander, General Underwood proceeded to organize his staff by the appointment and commissioning of the following: Major-General William Ryan, of Kentucky, chief-of-staff; Brigadier Oliver J. Semmes, of Alabama, adjutant-general; Brigadier Francis E. Merriman, of Massachusetts, inspector-general; Brigadier I. A. Shepard, of Pennsylvania, quarter-master-general, *ex officio;* Brigadier S. H. Kelsey, of Kansas, commissary-general; Brigadier James Pettibone, of Ohio, chief-of-equipment; Brigadier William H. Iszard, of New Jersey, surgeon-general; Brigadier John H. Albin, of New Hampshire, judge-advocate-general. He divided the army into four divisions, as follows: the "Division of the Lakes"; the "Division of the Atlantic"; the "Division of the East"; the "Division of the Ohio"; he also created the "Grand Department of the Pacific."

The First Year's Results. — The Patriarchs Militant met with great favor from the moment of its acceptance. Its brilliant uniforms, its attractive banners, and its perfect military code of tactics made its members the most beautiful, attractive, and imposing procession possible. Its jewels and decorations were magnificent. Its military features were the most perfect and modern of any semi-military association in the country. It was established upon a strictly military basis, with a military head of its own, and that military head was the Grand Sire of the Sovereign Grand Lodge. At the end of the first year the Patriarchs Militant army embraced three hundred and fifty-seven cantons, with an active membership of some fourteen thousand. From the little band of thirty members who had met in the city of Baltimore, on the 21st of September, 1885,— Canton Excelsior, No. 1, of Kentucky,— to exemplify the revised degree and display the new uniforms to the Sovereign Grand Lodge, had sprung this army within the limits of a single year.

There was another fact resulting from this new work that was equally remarkable. At the close of that year the lieutenant-general was able to report to the Sovereign Grand Lodge that "three-fourths" if not "four-fifths" of the circle patriarchs had renounced their allegiance to that institution, had enrolled themselves with cantons, and were at that time acting in full harmony as members in good standing of the Patriarchs Militant, thereby fully establishing their repeated assertions, that the patriarchal circle was composed of men loyal to Odd Fellowship; that they had gone into the circle movement with honest intentions, and had created for themselves what the Sovereign Grand Lodge had never before given them, without an intention of retarding the onward march of Odd Fellowship. In his report the lieutenant-general says: —

"In consequence of the enthusiastic and united movement, among the display element of the Order, to embrace the degree of Patriarchs Militant, made manifest by the promptness and readiness of the uniformed degree camps, temples of the patriarchal circle, and uniformed

patriarchs of encampments, to obtain warrants and organize cantons, it is believed that the semi-military problem, which has for so long agitated Odd Fellows' circles, has at last been satisfactorily solved."

At the session of 1886, the Sovereign Grand Lodge adopted the tactics prepared under the supervision of the lieutenant-general, and ordered that the same be sold as supplies. In the legislation of the session the Patriarchs Militant uniform was denominated as regalia, and as such was authorized to be worn by chevaliers when visiting lodges and encampments; all the applicants for warrants to establish cantons after January 1, 1887, were required to possess regulation uniforms and to appear dressed in the same upon the mustering of the cantons; the lieutenant-general was clothed with additional powers and an appropriate ceremony was provided to be used at the dedication of public edifices by the Patriarchs Militant.

The Army in Boston. — During the session of the Grand Lodge, which was held in the city of Boston, on Wednesday, September 22, 1886, a parade took place consisting of the Order in Massachusetts, the New England states, and visiting brothers from a distance, escorted by the Patriarchs Militant. The day was fine and all that could be desired for such an occasion. The procession was one of the longest, and more attractive than anything of its kind, surpassing all parades that had taken place in that city, and was witnessed by more people than any other that had before occurred in Boston. From the newspapers printed in that city, commenting upon the Patriarchs Militant, and the procession, we quote: —

"The bearing of every chevalier, patriarch, and brother in line was in keeping with their loyalty to the principles of the Order, and in this respect the organization won the lasting regard of Boston citizens, and all who had the honor of witnessing the display.

"The grand pageant proceeded on its way, and thousands, — who thronged every available foot of space to witness the spectacle, — gave vent to their enthusiasm in cheers and other manifestations of delight. The rays of the sun shed a mellow radiance and added a polished lustre to the long, golden column as it arose and fell in attractive harmony with the martial music. The gleaming swords, at a carry, added to the beauty of the spectacle, and shone like magic wands of silver upon golden shields of glittering and dazzling waists and cross belts, shoulder-knots, and chevrons.

"A sea of plumes of rich and varied colors, — of royal purple, red, yellow, and white, emblematic of the degrees of the Order, — danced in the sunlight as they waved in cadence to the step of chevalier and patriarch. The royal and richly wrought silken banners and flags, emblazoned with golden symbols and emblems of the Order, added to the effect.

"In advance of all came the grand standard, — of purple silk, — of the lieutenant-general, the commander of the chevaliers, and following it the beautiful colors of the great army, a tri-color of purple, white, and red, heavily fringed in gold, and inscribed with the renowned crook and sword under a silver and gold embroidered crown of glory in a white centre-field. The magnificent banners of the Patriarchs Militant are, unquestionably, the handsomest ever seen in the streets of Boston. The front consists of white silk, with purple silk velvet lambrequin, trimmed with gold lace, fringe, and tassels. The top of the escutcheon shields is of black velvet as background, and bearing a gold-embroidered eye and rays of light, and the historic three-links. The 'peace'-quarter is of blue silk velvet ground,

bearing a silver-embroidered lamb; with the 'war'-quarter of scarlet silk velvet ground, bearing a rampant lion in gold. The chevron of a gold ground bears the embroidered motto, *pax aut bellum*, and the 'degree'-quarter, purple silk velvet ground, bears eight gold-embroidered crossed crooks and swords. The initials of the Order, in large letters of gold, also appear. On the back, consisting of cloth of gold, and richly worked, appears the title of the army, — Patriarchs Militant, — woven in embroidered scarlet silk and silver bullion; a Norman shield, emblazoned with golden rays, and bearing the motto, *justitia universalis*, over a silver crossed crook and sword.

"The banners were a feature that was hardly appreciated, from the nature of the case, by the average observer. There was a sameness of design and similarity of material used, but the colors of the various cantons outvied one another in richness and elegance. On some the designs were painted by hand; on others they were worked with marvellous skill and beauty of finish. The standards were of different species of hard woods, highly polished. They were generally surmounted by a gilded globe and crown. These banners were varied with regimental flags, made of thin pieces of silk of different colors, sewed together so that the stripes extended up and down. These usually contained the letters, worked in gold, 'P.' 'M.,' for Patriarchs Militant, with the emblem of the Order between them.

"The rich and heavily decorated bannerets of the various cantons, brigades, and regiments were exceedingly attractive.

"The chevaliers in their brilliant dress were indeed a fitting escort to the Grand Encampment, Grand Lodge, and subordinates. Their marching was superb, and all along the line of march they won encomiums in the way of round upon round of cheers."

It required about two hours for this grand procession to pass any given point. The number in line was estimated at 15,000, of which 6000 were Patriarchs Militant. There were one hundred and forty-two banners, nine flags, one hundred and fifteen carriages, forty-eight bands, twenty-six drum corps, and 1552 musicians in the line, which was divided into seven divisions.

Decorations of Chivalry. — At the session of 1886 the supervisory committee of the Patriarchs Militant degree, of which Representative Albin, of New Hampshire, was chairman, was increased to five, and continued until the next session. In the spring of 1887 a strong desire was manifested to have an authorized decoration prepared, which might be conferred upon chevaliers and "Daughters of Rebekah," — now called Sisters of Rebekah, — which could be worn upon all occasions of parade and display, coupled with some suitable and appropriate ceremony for conferring the same. These applications were referred by the lieutenant-general to the supervisory committee, and on June 16, 1887, after due deliberation, the supervisory committee directed the lieutenant-general to prepare such a decoration and ceremony, which were adopted, and thereafter served as a valuable adjunct to the Patriarchs Militant. Persons upon whom the decorations were conferred took great pleasure and pride in wearing them upon all occasions of public importance.

So rapidly had the Patriarchs Militant grown that, in September, 1893, some eight years after its adoption, we find from such information as is available that the total membership was 23,426, divided among six hundred and seventy-two cantons. At this date the total amount invested

in uniforms and arms was estimated at $1,161,970.29; the amount invested in banners, flags, etc., amounted to $44,378.02.

Change of Government. — At the session of 1893 the Grand Sire, in his report to the Sovereign Grand Lodge, informed that body that there had been some agitation in favor of giving the chevaliers more complete control of their own affairs, under a form of constitution similar to that of the lodge or encampment branch, but he advised great care and impartial consideration in taking action with reference to this matter, as any legislation might be far-reaching in its effects upon the Order, and he desired to impress upon the Grand Representatives the gravity of the situation, and the serious questions involved in its settlement.

In accordance with this suggestion, the special committee on Patriarchs Militant laws presented a "revised code" for the government of that body, which, with certain amendments, was adopted by the Sovereign Grand Lodge. By this legislation the office of lieutenant-general was abolished, and all cantons and forces then or thereafter to be organized were placed under the immediate supervision and control of the department commander of the jurisdiction, wherever located, subject to such rules and regulations as might be prescribed by the Sovereign Grand Lodge; and, also, subject to the orders and commands of the Grand Sire, who was made, *ex officio*, commander-in-chief of the Patriarchs Militant throughout the world. It was further enacted that each department be made separate and distinct from every other department, subject to, and governed by, such laws as the Sovereign Grand Lodge might enact; the Grand Secretary of the Sovereign Grand Lodge was made the adjutant-general of the Patriarchs Militant; all warrants for cantons were to be "applied for" through the department commander, issued by, and in the name of, the Sovereign Grand Lodge; nine chevaliers in a canton were made a quorum for the transaction of business; provision was made for honorary membership; to every chevalier was given the right to vote for all the officers of any organization of the Patriarchs Militant of which he might be a member, and regulations were made for the return of such votes and the ascertaining of the result of an election; and it became the duty of the department commander to install and muster, or designate some officer to install and muster, the officers of each canton in his jurisdiction. It was, also, expressly provided that no officer in any one department should have authority or command in any other department, or of the troops therein, except such as might be given by orders of the commander-in-chief, in case of general parades of the Patriarchs Militant.

Commissions in each department were to be issued by the commander-in-chief, attested by the adjutant-general, and countersigned by the department commander of the respective departments. The right to confer the "Decoration of Chivalry" upon a lady was modified, and any

chevalier in good standing in his canton was made eligible to receive such decoration to the extent of allowing the canton to confer the same upon one such person each year, selected out of every fifty members or the major fraction thereof.

A trial code was adopted, and provisions made for the furnishing of supplies. The price to be paid for warrants, commissions, etc., was specified, and a department council was established in each department for the purpose of promoting the welfare, interest, and military spirit of this branch of the Order in the several jurisdictions, to such extent as it might deem expedient and necessary for the best interest of the Patriarchs Militant.

Amendments. — Judging from the information found in the report of the Grand Sire to the Sovereign Grand Lodge a year later (1894), it may be inferred that the new code of legislation did not work as satisfactorily as had been anticipated. The Grand Sire informed the Grand Lodge that this code was capable of considerable improvement; that it was "only a modification of the old system without the advantages of a competent and efficient staff at headquarters for the general management. There had been a form of self-government, but more a form than a reality." The Grand Sire proceeded to say that, with the present system, he had been required to do the work which had devolved under the former organization upon the lieutenant-general, in addition to the regular work of his own office; and that, too, without being provided with the necessary help to discharge these increased responsibilities.

There had, also, by that legislation been put upon the Grand Secretary the labor which formerly took the time and services of three or four clerks, without any appropriation having been made with which to pay for these additional duties. He thought that these labors could not be performed by the Grand Sire and Grand Secretary, for the benefit of the Patriarchs Militant, without neglecting the work of the Order at large, unless they should be supplied with special clerks, paid for their services; and, even if this additional assistance was sufficient, he was in doubt as to whether the system would prove satisfactory. He suggested that there were: —

"Two plans only for the proper management of an organization of this kind: (*a*) One, a centralized government with a strict military discipline; (*b*) the other a complete local government, subject only to general law. The first plan was tried for several years, and the Sovereign Grand Lodge concluded that it was more expensive than efficient.

"Without expressing any opinion, I may assume that we are not prepared to return to the old system. Let us then try the other plan: give the chevaliers in each department as absolute control of their own affairs as is consistent with the interests of the Order; instead of trying to keep up the idea that the Patriarchs Militant is a military organization, whose government must be based on military law, let us be content with considering it an auxiliary of Odd Fellowship for purposes of display, using military emblems, but governed by principles similar to those of any voluntary association.

"I would recommend, therefore, that we adopt for the Patriarchs Militant a plan of government similar to that of subordinate lodges or encampments, by placing the cantons in each department under the complete control of a representative department council, and for that purpose I submit a modification of the present code, and recommend its adoption."

The code submitted by the Grand Sire, as a substitute for that of 1893, was substantially the same as that of the previous session, with such alterations and amendments as were necessary to carry out the suggestions contained in his report.

The above portion of the Grand Sire's report was referred to the committee on Patriarchs Militant, and that committee subsequently reported, recommending the adoption of the code presented by the Grand Sire, and the report was adopted by the Sovereign Grand Lodge without amendment.

We assume that the amended code, of 1894, did not prove thoroughly satisfactory, for the Grand Sire, — in his report at the session of 1895, after it had been in existence one year, — conveyed the following information to the Grand Lodge: —

"The same causes that have led to doubt and uncertainty under the Rebekah code, exist in the code for the government of the military branch. The repealing clause leaves nothing but the code for its government, except 'the ceremonies, ritual, secret work, military tactics, uniforms and equipment, not inconsistent with the code.' A sweeping repealing clause like the one above referred to is dangerous legislation to attach to any new law."

The Grand Sire proceeded to state sundry questions, which had been submitted to him for decision disclosing many of the deficiencies and inconsistencies of the code as it then stood, and which ought to be remedied. Upon the whole, however, he conveyed the information that, in his opinion, the code was proving quite acceptable, and that the Military Arm was acquiring unity, strength, and efficiency under it, and that "no effort should be spared to perfect it in every detail as a most necessary and indispensable adjunct in the growth of the Order."

At the session of 1896 the Grand Sire reported a large increase in membership in the Patriarchs Militant branch. The code, which had received numerous amendments in 1895, was further perfected and made more consistent with the present form of government of the military branch. These amendments to the code are too numerous to give here, and it is to be hoped will prove satisfactory to the army generally.

The Form of Government. — The law governing the legislation of the Patriarchs Militant, as it was adopted in 1885, and modified by subsequent action of the Sovereign Grand Lodge, was the logical outcome of the discussions leading thereto. The usual powers inherent in the office of Grand Sire had been increased from time to time, as has been stated

in the previous chapter, until that officer became clothed with autocratic plenary functions to enforce laws of the most stringent character. This arbitrary power descended to Grand Encampments, as well as grand officers of state bodies, all commanded by the Sovereign Grand Lodge to exercise these extreme and dangerous powers. The display branch formed amid these circumstances, — in the midst of insubordination in the Order, — would naturally partake of arbitrary characteristics. A *strong* arm was the necessity in both departments to cope with the disloyal elements that, whatever their professions of loyalty, had diluted the growth of the uniformed degree camps, and it was feared would now negative the growth of the military branch just formed. Our Order's subsequent history shows that the end justified the means. In the words of the report adopted by the Sovereign Grand Lodge in 1892: —

"The execution of this great work was intrusted to one of our own selection. . . . That that selection for that emergency was a wise one, the sequel has demonstrated. Only four years had passed when, in 1889, all of these several laws, embracing the one clothing the Grand Sire with all the power possessed by this Grand body, — a power never before conferred, and it is to be hoped will never again be repeated, — were repealed. The crisis had passed, the peril was averted, and the danger threatened had become a thing of the past."

The words of Grand Sire Campbell, in his annual report of 1893, — wherein he advised great care in taking action on the part of the Sovereign Grand Lodge, — were wise and well-timed. It may yet be a serious question whether the Sovereign Grand Lodge, by destroying the centralized form of government[1] (which, as chairman of the special committee of 1884, and member of that of 1881, I believe conserved the *principle* for which the display element had contended), may not have so far weakened the institution as to have injured the Order more than the expense necessary to maintain the centralized general office would have cost under frugal and prudent management, and whether by that legislation the Sovereign Grand Lodge may not have laid the foundation for the reöpening of the whole conflict, at some subsequent time, which the creation of the Patriarchs Militant settled, and at a time when what, to-day, is the Patriarchs Militant shall have become so strong as to be able to successfully compete with the Sovereign Grand Lodge, and that, too, to its disadvantage. These are questions that time only can determine.

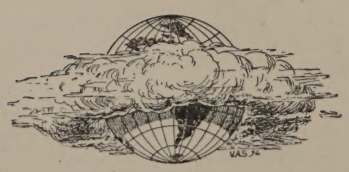
Personal Mention. — In closing what I have to say upon this subject, I ought not to be unmindful of the great services rendered both to the Sovereign Grand Lodge and to the Patriarchs Militant by my principal associate in this great work of a critical period. The Sovereign Grand Lodge

[1] *Note by the Editor-in-Chief.* — The gigantic strides made recently by a rival Order, in which the writer holds membership, and is, therefore, prepared to *know* whereof he affirms, make these words of General Albin of far more emphatic import than a casual reading might suggest; but his closing paragraph undoubtedly furnishes the key-note of probable future action.

was threatened with the danger of losing a large portion of its membership, — young men in the prime of life, and so situated as to be capable of lending valuable aid and assistance to Odd Fellowship. The loss of these men would have been sadly felt, and, in a few of our larger jurisdictions, the Order would have been badly crippled. These young brothers, at that time, looked upon the Sovereign Grand Lodge as hostile to them; as unwilling to give them that which they felt it could give as well as not, — and that, too, without in any way jeopardizing the best interests of the institution; but, on the other hand, they believed that by the giving of what they wanted Odd Fellowship would be greatly benefited and reinforced. The feeling had become very bitter. The severe legislation passed by the Sovereign Grand Lodge at Providence, Boston, Minneapolis, and, later, at Baltimore, had no grains of comfort for them. They regarded the resolutions then adopted as resolutions of extermination. This was the element that General Underwood was commissioned to harmonize and to restore to the Order as contented, loyal, and satisfied members. How well and admirably he succeeded in that direction is evidenced by the fact that, out of nothing, in a single year he created an army; and, at the close of that first year, leading members of the patriarchal circle were found holding high official positions in the Patriarchs Militant, working as earnestly and loyally for its progress as they had previously labored to its disadvantage.

Crises. — In all great crises, whether within or without our Order, history proves that there are provided the proper means to meet the issues and avert the threatening evil. Such seems to have been the case in Odd Fellowship. God rules and governs the affairs of men; and, knowing this to be true, we press onward, assured that our cause is just, and that in the end all will redound to the perpetuation of the Order we cherish so highly.

J. H. Albus
Past Grand Master
F. M. A.



DIVISION XII.

THE REBEKAH DEGREE.

ANCIENT SECRET SOCIETIES; WOMAN'S RELATION TO THE RACE; WOMAN'S CAPACITY FOR THE WORK OF THE ORDER; THE INFLUENCE OF WOMAN ON THE MEMBERS OF SUBORDINATE LODGES; THE ORIGIN OF THE DEGREE; CONSTRUCTIVE LEGISLATION, AMID MUCH OPPOSITION AND DISCOURAGEMENT; REBEKAH ASSOCIATIONS; REBEKAH LODGES CREATED; ENLARGED POWERS AND ENLARGED MEMBERSHIP; IMPROVED RITUAL, AND "INDEPENDENT BRANCH"; REBEKAH STATE ASSEMBLIES; THE NATIONAL CONVENTIONS; PERFECTED GOVERNMENT, AND UNIVERSAL SIGN; THE "BEAUTIFIED FORM," ORIGINATING IN VARIOUS WAYS, AND SPREADING FROM STATE TO STATE, FROM EAST TO WEST AND NORTH TO SOUTH, LIKE WAVES ON THE SEA OF PROGRESS.

By Rev. Frank W. Evans, *Past Grand Master.*
By John M. Brodrick, *Past Grand Master.*
By Mrs. Abbie Lynch, *Past President.*

INTRODUCTION.

WOMAN'S RELATION TO ODD FELLOWSHIP.

Secret Societies. — Secret societies have existed from the earliest ages. Among the ancients they were called "mysteries," and are supposed to have originated in Egypt about the time of the Arabian conquest. It would seem that prior to this period Egypt had a pure spiritual philosophy. According to Porphyry, Herodotus, and other ancient writers, they believed in the existence of one Supreme Being, the Creator and Ruler of all things; in the immortality of the human soul; future judgment; final rewards and punishments; the conversion or regeneration of human nature; and Doctor George Smith, in his "Patriarchal Age," said: "There is, also, reason to believe that the early Egyptians had some knowledge of the promise of a Redeemer." Bayard Taylor, in a lecture on Egypt, delivered in Ottumwa, Iowa, a few years ago, said that the monuments of

Egypt show that every one of the spiritual precepts of the Mosaic writings were taught in Egypt, more than five hundred years before Moses was born. About the year 2034 B.C., according to Rollin's "Ancient History," the "shepherd kings," supposed to be from Arabia, conquered the greater part of Lower Egypt, including Memphis. These Arabians were idolaters, and carried their idolatrous notions and worship with them into Egypt. It is supposed that the royal family, philosophers, and priests of Egypt invented these mysteries to prevent the extinction of their spiritual philosophy. Similar mysteries extended through various parts of Asia and Europe. The most celebrated of these were the Eleusinian mysteries. In the course of time the Egyptian, as well as the other mysteries, became corrupt and imbued with the spirit of idolatry. From these ancient mysteries women were excluded, as they have been from most secret societies until within recent years.

Woman's Relation to the Race. — That woman has occupied a subordinate relation to man in the past cannot be denied. That she is now coming to the front is equally true. In the earlier ages war was regarded as almost the only honorable pursuit in which men could engage. Whoever was not qualified to be a soldier was considered fit only for an inferior station in life. Woman's strength was not adequate to the fatigues of the march and the strife of battle. Her nature was not adapted to the hardships and cruel scenes of war. She was, therefore, regarded as entitled only to a subordinate relation. As nations grew and accumulated wealth, cities were built, extensive fortifications and palaces erected, and great public and private improvements constructed. This required wisdom to plan and skill to execute that secured to the architect as much honor as was accorded to the soldier; but it required labor for which woman's strength was not adequate; she was, therefore, regarded as inferior to and less useful than man. The religion of the times was a religion of caste, leading to politics of caste, implying superior and inferior, privileged and unprivileged classes. The ideal of worship among the heathen was power sufficient to subjugate and control others. Such power was regarded as a gift of the gods, and therefore proper to be used. Any one destitute of such power was considered inferior to, and properly subject to the control of, those who possessed it. It was thought that woman's physical weakness rendered her unable to compete with man, and made her dependent upon him for protection and support, thereby unfitting her for equality with him, and that she should, therefore, be content with a subordinate position in the privacy of home.

The general idea was that woman being inferior to, and dependent upon, man, it was not necessary that she should know anything more than how to take care of the affairs of the household. Hence her education was sadly neglected. There have been women, however, in those ancient

times who were not content to remain in ignorance, and who became highly educated and attained to a commanding influence; but as a rule it was thought unnecessary to educate her. The ancient idea of woman's relation to man was not in accordance with the Divine plan. In the account of creation given in Genesis i. 26, 27, both sexes are included in the word "man," — one is as much in the image of God as the other, — and one as much endowed with dominion over the earth as the other. The history of woman shows that she was created with every element of intellectual power that belongs to man. The Jews imbibed the notion of woman's inferiority to man from the Egyptians, as they did the spirit of idolatry and many other errors. Yet woman ranked higher among the Jews than in any other nation of ancient times. When an error has become deeply seated in the human heart, and widespread throughout the race, it can be eradicated only by ages of progressive education. By this means, God led the Jews to abandon the practices of polygamy, slavery, and many other things not in harmony with his will, on their own voluntary motion, long before the coming of Christ. The apostle says: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" [or turn from]. — *Acts xvii. 30.*

Many practices once universal would not now be tolerated. The deep-seated and widespread error as to woman's inferiority has been gradually giving way before the educational influences of the religion of the Bible, which Odd Fellowship regards as an integral part of itself. Increasing facilities for education are at her command, wide and numerous fields of useful work and business are opening to her. Her equality with man is more and more recognized. Pulpits are filled by her, she occupies a prominent place upon the rostrum, as a lecturer, and as the representative of powerful organizations. Churches have put her into office and created offices for her, and she is being extensively employed in evangelistic work.

In the days of chivalry woman was raised to a high state of sentimental exaltation. Many of the knights of great renown were the special champions of beautiful ladies of high degree. The gloves of high-born ladies were carried on knightly shields and the names of ladies of noble blood were used as war-cries by distinguished knights on fields of battle. Woman exerted a powerful influence in the courts of kings, and knights to secure promotion sought her favor, and sometimes on bended knees. In those days woman was almost worshipped; but it was the homage paid to beauty of form and feature, to grace and elegance of manners, and to rank in social life, rather than to intellectual development and power. In after ages we find woman in Europe honored not so much for external beauty and elegance, as for mental acquirements and intellectual endowments. The *salons*, or parlors, of intellectual women in Paris were

literary centres to which distinguished poets, orators, philosophers, and statesmen thought it an honor to resort. Important problems of philosophy and statesmanship were there discussed, and in them originated some of the plans of statesmanship that had an important influence on the politics of not only France, but other European nations. Woman's influence in literary circles, and intellectual pursuits, is constantly increasing. Almost every branch of intellectual culture and intelligent business now has its representatives in woman. There are more lady professors and teachers in our colleges and public schools than there are men. In music, poetry, oratory, painting, and even in sculpture, woman is taking a prominent part. In astronomy and the different sciences she is coming to the front. In all the departments of literature she displays equal ability with man. In most branches of business we find lady managers and proprietors. In some instances they own railroad stock, and even operate railroads. Large mercantile and manufacturing establishments are owned and controlled by them. Among them are to be found successful practitioners of law and medicine. Some of the most beneficial laws on our statute books originated in the brain of woman. There is scarcely any branch of business requiring intelligence and energy where woman is not prominent. These facts show that woman is as intellectual as man, as capable of participating in the management of benevolent institutions, like Odd Fellowship and kindred associations, as men are. The entire modern history of woman shows that she is capable of self-government, as well qualified for business, ballots, and office as are most men. All she lacks is the experience that comes from opportunities improved. Her right to self-government in some of the states is recognized by law. Perhaps the majority of intelligent men are willing to confer on her the right to vote on political questions. In a majority of states, however, there is no practical recognition of her right to self-government. The rapid progress of intelligence will erelong secure to her all the civil and political rights that men enjoy. This is not designed to be an article on woman's suffrage, yet that topic is somewhat incidentally connected with a discussion introductory to the history of the Rebekah degree in Odd Fellowship.

Woman's Capacity for the Work of the Order. — The design in establishing Rebekah lodges is to have them do the work among women that subordinate lodges do among men. There are many widowed families, and many female members of Odd Fellows' families to whom women can minister more satisfactorily than men. Among the duties of Odd Fellowship are visiting the sick and relieving the distressed. Woman is especially adapted to this work; she is a natural and practical nurse. Who can so successfully nurse and care for the sick of the household as the wife and mother? The experience in sickness in her own home qualifies her, especially, to minister to the sick of other homes. Her sympathy with

the diseased and suffering is intensified by her past experience in the sickness of her own family. She has learned the best course to pursue to relieve pain, and quiet restlessness. There is, ordinarily, more tenderness in the sympathy of women than in that of men; she is, therefore, better qualified to make the sick and suffering one's case her own. There is a lightness in her step that indicates thoughtfulness and delicate caution; a depth in her sympathy that gives a magnetism to her touch as she gently strokes the fevered brow. Men may be kind and attentive to the sick, and patiently watch by their bedside and minister to their wants, but they have not the yearning pity and delicate tact characteristic of woman. There is a helpfulness in everything she does, and even, often, in what she says. The most skilful and successful nurses in the city hospitals are said to be women. During our civil war, many of the soldiers would never have reached their homes, had it not been for the patient and skilful nursing received from women, during a long and dangerous sickness. These self-sacrificing nurses returned many a boy to his mother, and many a husband to his wife, who never would have seen them again, had it not been for the watchful and tender ministrations of woman. In these later days many a wife, mother, or daughter has been restored to health and happiness by the tender care of Rebekah sisters. We may give all due credit to physicians and their remedies, yet the prescriptions of the best physicians will often fail without careful and skilful nursing. Woman has a mission in Odd Fellowship in caring for invalid sisters, that men could never perform. How much of human suffering might have been alleviated had Rebekah lodges been established sooner! Women know better how to relieve the poverty of a family than men do. Many things are needed in the family, especially by the woman of the house, about which men know nothing. Women know all about the most minute details of housekeeping, and everything needed to make a family comfortable. They go to their work understandingly, knowing just what is to be done and how to do it. They have more delicacy and tact in learning what a family needs, and how to supply, without giving offence or causing needless humiliation.

Woman can help a family in sorrow as man cannot do. When a wife has lost a husband, or a mother a child, or a daughter a loving parent, woman is the natural comforter. She understands the hidden springs of affection, and how to comfort, as man does not. Her tender, sympathetic nature enables her to share the sorrows of others, and thereby lighten them. The very touch of a tender, sympathetic woman's hand, on the hand of a sorrowing sister, will sometimes lessen grief. The sorrowing one feels that all are not dead; that there are those who live and love her, and wish to help her carry her load of sadness. Woman's experience in her own home, and with her children, has taught her how

to comfort as well as pity. If she has herself passed through the vale of sorrow, she knows still better how to comfort another in affliction.

The Influence of Woman on the Members of Subordinate Lodges. — That woman is more refined, naturally, and of purer tastes than man, is admitted by all. The men who most associate with ladies are the most refined and gentlemanly in conduct. No better education in refinement and the proprieties of life can be had than by constant association with refined and sensible women. We refer not to the affected elegance and external cultivation to be met in certain circles of what is called fashionable life, but that natural politeness inspired by a kind and amiable spirit, and a desire to contribute to the pleasures of others; a feeling of goodwill and of deference to the opinions and wishes of others. This is not confined to those who are educated in the schools. Many who have had no opportunity for such an education are more refined, and exhibit better taste, than some who have had all the advantages of the best schools. The Grand Lodge of the state to which the writer belongs (Iowa) has always been noted for the respectable character and good conduct of the men composing it, yet it has been visibly improved in all that constitutes true taste and refinement, since it has had associated with it the State Assembly of the Rebekah degree. The introduction of ladies into the Order will in the future, as in the past, tend to increase the culture and refinement of the brothers. A mother could ask no better place of social enjoyment for her son than in a lodge where ladies meet.

Much has been said of the beauty and accomplishments of women, and many are very beautiful and accomplished, but these are not all we admire in women. We admire them for their high moral tone and sense of right, for their love of the pure and good, and their abhorrence of the vile and gross. There are vastly more women who belong to the different churches, and live religious lives, than there are men; there are fewer criminals and violators of the laws of the land, of morality and social life. They are generally on the moral side of all questions, and if they had an equal voice in civil government with men, vice and crime would be greatly diminished. Woman is capable of the highest moral heroism; she will brave any danger to relieve the suffering, and for the sake of the right. Many instances occurring during our civil war prove this to be true. We find this fact exemplified in all phases of public and private life, where woman has taken an active part, and in very numerous instances where she has unflinchingly suffered martyrdom rather than deny her allegiance to God. We are not speaking of all classes, but of the true woman, to be found every day in ordinary life. Woman showed her fidelity to the Saviour of the world, by being the "last at the cross, and the first at the sepulchre." With woman in the lodge, there will be increased refinement and an uplift in moral tone.

Success of Rebekah Lodges. — The unprecedented success of Rebekah lodges shows that woman is a successful factor in secret societies. Subordinate lodges "take on" new life and flourish most where there are good Rebekah lodges. It would seem that women are more enthusiastic in their love for, and adherence to, the Order generally than men are. The history of the degree shows that, as woman is brought into closer and more intimate relations with the Order, she is thoroughly adapted to every branch of Odd Fellowship. She has shown as much ability after a short experience in managing the business of Rebekah lodges as men have in managing the business of subordinate lodges. Indeed, the business of some subordinate lodges might be much improved by the introduction of women. Some of the ladies of the Order are as well informed in the laws and usages of the Order as many prominent and experienced men, and were they as well known, would be regarded as of equal authority. The hearts gladdened and homes comforted by these ministers of benevolence, the influence they are exerting upon the men of the Order, and the great amount of good they are accomplishing are abiding indications of the wisdom that suggested and planned for their admission. The Rebekah lodges are growing in usefulness, activity, and numbers beyond the most sanguine expectations of the men who so earnestly advocated and worked for their institution.

Many will not agree with the writer that the time is coming when women will be admitted to equal privileges in every department of our beloved Order. Why should they not?[1] They have in various ways and in unnumbered instances demonstrated their equality in intelligence, and their ability to mature and execute plans for the good of the race. We believe that woman's sphere within our borders will be enlarged, and her rights increasingly recognized, until in Odd Fellowship all distinctions in eligibility and rank between the sexes will be obliterated, and woman be invested with all the rights enjoyed by men within our noble Order, and that her voice will be heard, her vote cast, and her power and influence be felt in all our lodges, subordinate and grand.

Rev. Frank M. Evans D. D

P. G. M. I. O. O. F

[1] *Note by the Editor-in-Chief.* — The foundation of this Introduction is the minutes of an address, delivered before the National Rebekah Convention, held at Chicago September 26, 1893, which Past Grand Master Evans kindly consented to write out for this work.

CHAPTER I.

HISTORY OF THE REBEKAH DEGREE.

Origin of the Degree. — The degree of Rebekah was founded in 1851. Like all other institutions which have struggled through adversity to ultimate success and honor, various claims of authorship have been made.

From different lodges in the United States and Canada have these claims been advanced, with circumstances and dates which are so accurately verified by lodge records that little doubt can be entertained, in any candid mind, that many years before the foundation of the degree, there were brothers of the Order who sought to widen the scope of Odd Fellowship, and broaden its field so as to include, at least, the wives of members in good standing of subordinate lodges. But, notwithstanding all these claims, and notwithstanding all these facts and circumstances, the real author and founder of the degree stands out so prominently and with such undying fame, that whenever the word "Rebekah" is mentioned to an Odd Fellow, his mind at once associates with that word the name of our well-beloved brother, Hon. Schuyler Colfax. Other brothers may have entertained, and even sought to promulgate, ideas of a degree or association of some kind for the female relatives of members of the Order, and other brothers may have introduced in the Right Worthy Grand Lodge of the United States the first resolutions looking toward the formation of such a degree; but the master-mind that grouped all these ideas into one, and the master-hand that smoothed out the ruffles and irregularities, and shaped all these crudities into a woven fabric, that at once chained the attention and fascinated the world of Odd Fellowship, was Brother Colfax. If, after a few years of struggling existence, this beautiful degree had been overwhelmed with the spirit of opposition; if the Right Worthy Grand Lodge, in its wisdom, had seen fit to have repealed the law creating it, and hurled it into the vortex of oblivion, with the stigma of failure attached to its memory, none other than his name would have been associated with such failure. He so linked his name and fame with the degree that he never could have escaped the obloquy its failure would have entailed.

His adaptation to the work in hand was peculiarly fitting in every respect. Genial, companionable, an entertaining conversationalist, with a firm will to carry out his purposes and convictions when once established in his mind, he seems of all others to have been the one to launch forth on the sea of humanity the culmination of the hopes and desires of those whose intimate connection with the members of this great brotherhood had led them to seek a part in the practical workings of its undying principles:

REBEKAH AT THE WELL.

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Friendship, Love, and Truth. The work of the formative period of its history seems to have been to Brother Colfax a labor of love, and its completion and adoption seemed to fill his cup of happiness almost to overflowing. In a conversation with the writer on March 1, 1877, Brother Colfax said that the most impressive ceremony he ever witnessed was the conferring of the degree, shortly after its adoption, upon seventy-five ladies at one time in the City hall at Indianapolis.

The early legislation relative to the degree, by the Right Worthy Grand Lodge of the United States, was necessarily slow, as every step had to be stubbornly fought in order to break down the barriers of prejudice which had descended from generation to generation, opposing every measure tending toward the advancement of woman, — a feeling not confined to our Order by any means, — and all this in a spirit of gallantry and to conserve the sanctity of the home circle.

Primary Legislation. — Having thus briefly outlined the formation of the degree of Rebekah, let us next review the record of the Right Worthy Grand Lodge of the United States, — now the Sovereign Grand Lodge, — of the Independent Order of Odd Fellows.

The first reference to the female relatives of the members of the Order, so far as legislative action was concerned, appears in a resolution offered by Representative Williamson, of Alabama, on September 18, 1845, which read as follows: —

"*Resolved*, That it is expedient for the Grand Lodge to adopt some measure by which the wives of Odd Fellows may be enabled to make themselves known to members of the Order, and prove themselves when among strangers."

This resolution was referred to a special committee. On the afternoon of the same day, a majority of the committee reported: —

" That it is expedient for this Grand Lodge to adopt some means by which the wives of Odd Fellows may be enabled to make themselves known to the members of the Order, and prove themselves when among strangers."

A minority report was, also, submitted adverse to the resolution. Representative Magruder, of the District of Columbia, offered a substitute, prescribing the form of a certificate. The previous question having been moved, a call of the yeas and nays was ordered, which resulted in the rejection of the majority report by a vote of 17 yeas to 25 nays. Representative Magruder then renewed his substitute in the form of a resolution, as follows: —

"*Resolved*, That each subordinate lodge may, by a vote of two-thirds of its members voting, grant a card to the wife of any member who may apply for it, signed by the officers of the lodge, and countersigned by the recipient on the margin, and to remain in force not more than one year, and that similar cards may be granted to the widows of Odd Fellows, to remain in force as long as they shall remain such.

"*Resolved*, That the form of the card shall be as follows, viz.: —

"Friendship, Love, and Truth.

"Independent Order of Odd Fellows.

"*To all whom these presents shall come, greeting:*—

"This certifies that ....., whose name is indorsed on the margin of this card, in her own proper handwriting, is the wife of our well beloved brother ....., who is a member of ..... Lodge, No. ....., held at ....., and working under authority of a charter duly granted by authority of the Right Worthy Grand Lodge of the .....

"We therefore recommend her to your friendship, aid, and protection, wherever she may be throughout the world, for the space of ....., and no longer.

"In witness whereof, we have subscribed our names,

"....., N.G.

"....., V.G.

"....., Secy.

"When the card is granted to a widow, it shall be so stated, and the card shall be made to conform to the requirements of the first resolution."

The yeas and nays being called, it resulted in the adoption of the resolution by a vote of 23 yeas to 21 nays.

The first action of the Right Worthy Grand Lodge of the United States looking toward the establishment of a "Lady's degree" was by a resolution of Representative Smith, of Northern New York, on September 16, 1850, which read as follows:—

"*Resolved*, That the committee on the state of the Order inquire into the propriety of instituting appropriate honorary degrees as follows: One for the wives, and daughters of age, of Scarlet degree members; also, one for the wives and daughters of past officers."

This resolution was referred to the committee on the state of the Order, and afterward it seems to have been "turned over" to the legislative committee, although the proceedings are silent as to its re-reference. The legislative committee was composed of Representatives Colfax, of Indiana; Kennedy, of Southern New York; and Larue, of Louisiana. September 18, 1850, Representatives Larue and Kennedy presented a majority report: "That the institution of such degrees is unadvised and inappropriate"; Representative Colfax presented a minority report, and, after an able and exhaustive argument favoring the establishment of such a degree, offered the following:—

"*Resolved*, That a special committee of three members be appointed to prepare an appropriate honorary degree, with an accompanying sign or signs and password, to be conferred upon the wives of Scarlet degree members who are in good standing in the Order; and that said committee report such degree for consideration at the next communication of this Grand Lodge."

On September 20, 1850, the minority report was adopted, and Representatives Colfax, of Indiana; Martin, of Mississippi; and Steele, of Tennessee, were appointed a special committee "to prepare an appropriate honorary degree, to be conferred on the wives and daughters of members of the Scarlet degree."

On September 20, 1851, the "Female degree," as reported by the special committee, was adopted by the Grand Lodge of the United States.

In 1852 the Grand Sire decided that the degree of Rebekah was an honorary degree, and that officers of subordinate lodges ought to be in possession of the degree upon the same principle that they are required to assume other obligations belonging to their official stations. It was, also, decided by the Grand Lodge that the annual password of the degree of Rebekah should be given by the members at the outer door, and that during the initiation any part of the odes could be sung.

In 1854 the Grand Sire decided that it was the duty of the Noble Grand and Vice Grand of a subordinate lodge to be instructed in the work of the degree of Rebekah. At this session the ritual was authorized to be translated into the German language.

In 1855 the Grand Sire decided that daughters of Rebekah were merely honorary in their connection with the Order and could not be present at the installation of officers.

In 1856 the Grand Sire decided that a state Grand body does not possess the power of authorizing its subordinates to require any pecuniary compensation for conferring the degree of Rebekah.

In 1857 a resolution was introduced in the Right Worthy Grand Lodge providing that the privileges of the degree of Rebekah be extended to the widows, daughters, and sisters of brothers having this degree, which was referred to the legislative committee, who reported that it was inexpedient to legislate further on the subject.

Rebekah Visiting Cards authorized. — In 1858, pursuant to a request from the Grand Lodge of California, a form of visiting card was adopted for the sisters of the degree of Rebekah, similar to that prescribed for subordinate lodges, after a spirited contest and by reversing the action of the legislative committee.

In 1860 the Grand Sire decided that it was legal for a subordinate lodge to ballot on the application to have the Rebekah degree conferred upon brothers' wives when objections were made, but the Right Worthy Grand Lodge reversed the decision, and held that the degree of Rebekah should be conferred on the wives of Scarlet degree members in good standing as a matter of course. The Right Worthy Grand Lodge refused to allow lodges to be instituted to confer the degree of Rebekah. It also decided that subordinate lodges might, after application in open lodge, confer the degree of Rebekah upon the widows of Odd Fellows, whose husbands were in good standing at the time of their death.

Rebekah Associations. — In 1864 a resolution was introduced in the Right Worthy Grand Lodge setting forth that the degree of Rebekah, "in its present status," was a dead letter so far as practical benefits were concerned, and asked: —

"That the legislative committee be requested to inquire into the expediency of providing some means by which ladies in possession of the degree may form themselves into associations, for the purpose of carrying out more fully the teachings of this degree, and coöperating with the brethren of this Order, in visiting the sick and relieving suffering humanity."

The committee reported that it had considered the same, and "that it is inexpedient to authorize the forming of associations as proposed, even had this Grand Lodge the power to do so, which it evidently has not," and this report was considered and adopted.

In 1865 the Grand Sire decided that: "A number of subordinate lodges cannot legally establish a union degree of Rebekah lodge, and hold regular meetings thereof for conferring and working that degree"; that societies of the degree of Rebekah, composed of ladies in possession of the degree, the meetings of which are opened in that degree, the regalia worn and the work of the degree used, are irregular, unauthorized, and in contravention of the legislation of the Grand Lodge of the United States.

In 1866 the Grand Sire called attention to the fact that, notwithstanding the decisions and legislation of the Grand Lodge of the United States, there still existed societies of the degree of Rebekah, and recommended additional legislation on this subject; that the law in reference to union degree lodges was totally disregarded in some localities, and evaded in others, and calling especial attention to these violations of the law. The committee on legislation, in reporting upon this part of the Grand Sire's report, stated, that if the safeguards already thrown around this degree had not been sufficient to prevent the irregularities, they were at a loss what further action to advise, and closed as follows: —

"Your committee would ask to be discharged from the further consideration of the several communications referred to them, from various jurisdictions, as to the repeal of the degree of Rebekah, and that the whole subject of repeal await the action of this Grand body upon the report of a former special committee 'laid over' till the next session."

I wonder what the writers of "the several communications" from "various jurisdictions" would say in their justification if they could remove the veil and look upon this beautiful degree with its army of busy, careful, patient workers of "sweet charity" as it now exists; and then contemplate the wreck they would have caused could their selfish and bigoted hands have been permitted to throttle the fair neck of this blest daughter of our beloved Order, and thus to have strangled her promising life in infancy.

In 1867 the Grand Sire, in his report, referred to the fact that the degree of Rebekah had been in existence about sixteen years, and the "experiment" of a degree of this character had been fully developed; that some jurisdictions had availed themselves of the degree by conferring it on thousands of wives of the brethren, and in other jurisdictions

it had never been recognized or received. He further recommended that the time had arrived when the degree should be considered one of the degrees of the Order, to be universally recognized, or that it should be abolished. He recommended that, if the degree was to be continued, measures should be taken to establish it upon a more permanent basis, with power to elect its own officers and members; provide a code of laws; and secure a uniform mode of operation throughout the jurisdiction of the Grand Lodge of the United States.

This strong recommendation seemed to stir up the lethargy of the members of the Grand Lodge. Those who had been the ardent supporters of this degree, through sunshine and storm, received renewed life and energy; and the clouded views of those who had opposed the degree, where "the slanders of prejudice and bigotry assailed on every side," seemed to clear away in the flood of warm sunlight that streamed through the love and prayers of the thousands of faithful wives, mothers, and daughters whose hearts beat responsive in the great battle where Friendship, Love, and Truth sought to thaw the frozen garb of selfishness, and assist in the ministrations of mercy the one to the other. Although the fulness of time had not arrived, yet such a spirit had been awakened that the subject was discussed during the recess, and the members came to the next session fully armed and equipped for action.

Rebekah Degree Lodges. — In 1868 a special committee was appointed to consider this subject. After due deliberation, the committee reported the following resolutions: —

"*Resolved*, That the Grand Lodges subordinate to this Right Worthy Grand Lodge be, and they are hereby, authorized and empowered to institute degree lodges of the daughters of Rebekah at such places as they may deem proper within their territorial limits, to possess the powers and enjoy the privileges following: —

"*First*, To confer the degree of Rebekah on such Scarlet degree members and their wives as present a certificate from a lodge located in the district designated in the charter of such degree lodge, and also to confer the said degree on widows of Odd Fellows presenting certificates from lodges to which their husbands were members at the time of their decease.

"*Second*, To elect and appoint their officers in the manner prescribed by their by-laws; the elective officers to consist of a Noble Grand, Vice Grand, Secretary, and Treasurer, and, if so provided in their by-laws, a Financial Secretary; the appointed officers to consist of a Warden, Conductor, Outside Guardian, Inside Guardian, Right and Left supporters of Noble Grand, Right and Left supporters of Vice Grand. Any member of the lodge shall be eligible to any office in the lodge, except that of Noble Grand, which office shall be filled by a past grand in good standing in his lodge, and except Warden, Outside Guardian, and Inside Guardian, who shall be Scarlet degree members; all officers to hold their offices for six months or one year, as prescribed by the subordinate Grand Lodge.

"*Third*, To hold regular and special meetings as provided by the by-laws.

"*Fourth*, To fix and establish dues, to be paid monthly, quarterly, semiannually, or annually, as the by-laws may provide, and to provide by by-laws when those in arrears for dues shall be dropped from the roll of members. Any brother or sister within the district designated in the charter may become a member on paying the dues provided by the by-laws; and any brother may continue such member so long as he remains a member of his subordinate lodge in good standing, and pays his dues to the degree lodge; and any sister may remain

a member so long as her husband is entitled to remain a member, or so long as she remains his widow and pays her dues to the lodge. All degree lodges shall consist of at least ten members, five of each sex; and all in good standing shall participate in the proceedings of the lodge.

"*Fifth*, To pay and disburse from the funds of the lodge for the relief of the sick, the destitute, or the distressed, from time to time, as a majority of the members present shall by vote determine, or as shall be otherwise provided by the by-laws.

"*Sixth*, To establish such by-laws and rules of order not inconsistent herewith, or with the rules, usages, and general regulations of the Order, as they may deem proper, subject, however, to the approval of the Grand Lodge to which they are subordinate.

"*Resolved*, That the Grand Sire, Deputy Grand Sire, and Grand Corresponding and Recording Secretary be authorized to institute degree lodges of the daughters of Rebekah in any territory under the immediate jurisdiction of this Right Worthy Grand Lodge, and that such lodges possess the power and enjoy the privileges of the other Rebekah degree lodges.

"*Resolved*, That the widow of an Odd Fellow who had not attained the Scarlet degree, but who was in good standing at the time of his death, may receive the degree of Rebekah at the option of the lodge of which her husband was a member at the time of his death.

"*Resolved*, That the Grand Corresponding and Recording Secretary be instructed to prepare, and cause to be printed, certificates of membership for the daughters of Rebekah, to be furnished to lodges at not less than double the cost, and that the sum of $100 be appropriated for that purpose, from any money in the treasury not otherwise appropriated."

These resolutions were adopted by the surprising vote of 69 yeas to 28 nays.

In 1869 the Grand Sire, in his annual report, referred to the degree in the following recommendation: —

"The degree of Rebekah, which was adopted in 1851, has ever since occupied an anomalous position in the Order. It has never been recognized as an integral part of the work, and exists virtually by sufferance of the state Grand Lodges, since it depends entirely upon their will whether it shall be conferred within their respective limits. I submit, — now that the Grand Lodge has formally authorized the formation of lodges of the daughters of Rebekah, — that the time has arrived when this degree should be placed on a footing with the rest of the work, and be so equalized in authority, that these lodges shall be established in every jurisdiction."

He, also, made a strong recommendation in favor of admitting the daughters of Odd Fellows to the degree. The degree of Rebekah had now attained such prominence in the Order, that a number of resolutions were offered for the purpose of still farther enlarging its rights and privileges, as well as looking toward the revision of the ritual, and extending its membership to daughters of Odd Fellows.

Legislation relating to Membership. — The committee to whom the various resolutions were referred made a very full report. They reported adversely to the admission of unmarried daughters of Odd Fellows; also, to the recommendation of the Grand Sire requiring the establishment of the degree in all the jurisdictions; but they coupled with this refusal the following strong recommendation: —

"We are firmly convinced that it would be for the interest of every jurisdiction to encourage their subordinate lodges to adopt and perpetuate this degree; and we believe that its merits will soon find favor throughout the entire jurisdiction of this Grand body,

and its usefulness and practicability fully recognized." [They, also, reported adversely to the proposal permitting Rebekah degree lodges to ballot upon the application of candidates, but holding to the doctrine]: "That members of the Scarlet degree, in good standing in their subordinate lodges, and their wives, are entitled to, and may receive, the degree."

They reported in favor of the resolution of Past Grand Sire Nicholson prescribing the regalia, and recommended the appointment of a committee to select appropriate odes for Rebekah degree lodges.

In 1870 the Grand Lodge again refused to allow lodges of the degree of Rebekah to elect applicants for membership by ballot, or to admit unmarried daughters of Odd Fellows. It, also, refused to adopt a resolution for the continuance of the membership of the wife of a member who should be suspended or expelled by his subordinate lodge.

To any member who views the present condition of this beautiful degree in the light of past legislation it would seem, at first glance, to have been almost an impossibility for it to have attained its magnificent proportions, with all this opposition; yet the greatest minds of the world, and the greatest institutions and governments of the ages, have developed into strength and grandeur under the bitterest opposition. Every friend of the degree was spurred to renewed activity and more zealous work until the temple stands in bold relief against the dark clouds that now form only the background of the picture.

In 1871 the resolution to authorize lodges of the degree of Rebekah to elect their applicants for membership, by a majority vote of the members, was renewed, and this time successfully. The Grand Lodge, also, decided that applicants who should be rejected could renew their applications within such time as the Grand Lodges, of the several states, should prescribe.

Prior to the year 1873 all matters pertaining to the degree of Rebekah, in the Right Worthy Grand Lodge, were referred to a special committee; but, at the 1873 session, it was provided that there should be added to the standing committees of the Right Worthy Grand Lodge a "committee on the degree of Rebekah," consisting of seven members. That year, also, marked the triumph of the friends of the degree in securing the oft-asked-for, but as often refused, legislation by which there should be no more forfeitures of membership, of wives of brothers by reason of loss of membership of such brothers in the subordinate lodge; visiting cards were adopted for sisters, and an "order of business" prescribed for Rebekah degree lodges. A resolution was introduced to admit daughters, over eighteen years of age, of Scarlet degree members in good standing, and of deceased Scarlet degree members who were in good standing at the time of their death; but the spirit of opposition was too strong to admit of so radical a change, and, like its predecessors, it was "inexpedient,"—what a *hiatus* there must have been in the Right Worthy Grand Lodge

before some good brother, out of the kindness of his heart, injected into its vocabulary that word "inexpedient." It has served its purpose, and deserves retirement with a pension.

The Grand Lodge, at the 1874 session, permitted the granting and depositing of withdrawal cards as in subordinate lodges.

The sessions of 1875 and 1876 did little legislation for the degree of note; except to fix the penalty of forfeiture of charter, — failure to report within thirty days after the time of making the final returns.

At the session of 1877, elective and appointive officers were only required to be members in good standing in Rebekah lodges, except that no person could be installed as noble grand who had not served as vice grand in either a Rebekah degree lodge or a subordinate lodge.

Enlarged Powers: Passwords: Burial Service. — At the session of 1878, notwithstanding the adverse and somewhat caustic report of the Grand Sire, coupled with his opinion that degree of Rebekah lodges "may have been a success in a few instances in many of the jurisdictions, but assuredly not to an extent anywhere that will warrant the continuation of a system which is certainly detracting from the character and standing of the Order," the Grand Lodge appointed a committee to prepare a funeral service for a sister; also, a committee to revise the ritual, and designated a jewel for a lady past noble grand. But by far the most important legislation, since the founding of the degree, was the adoption of four, out of the five, resolutions offered by the special committee, viz.: a semi-annual password for Rebekah degree lodges, to be used in the jurisdiction to which it belongs; restricting the use of the annual password to visiting outside of the jurisdiction in which the visitor belongs, and in instruction in the degree; making the unmarried daughters and unmarried sisters of Scarlet degree members eligible to membership; and changing the quorum of a Rebekah degree lodge from five brothers and five sisters to seven members, irrespective of sex.

This committee, who, for one year, had given the subject especial attention, prefaced its resolutions with a preamble setting forth the reasons, and so marked is the difference between the reports of this committee and that of the Grand Sire on the subject, it is apparent the special committee had taken the pains to thoroughly inform itself upon the workings of the degree. The committee said, among other things: —

> "We are not willing to believe that the degree of Rebekah has had a fair trial, and is a failure. On the contrary, it is our opinion that the half-hearted support the degree has received from the male membership has, instead of strengthening it, made those who were confident of its merits waver and become lukewarm."

Certainly these stirring words must have made the cheeks of the representatives burn with shame at the recollection of the treatment which this degree had received at their hands; and so forcible and convincing

were these arguments, that when the resolution extending the privileges of the degree to the daughters and sisters of Odd Fellows "came up" for consideration, it was adopted by the surprising and overwhelming vote of 90 yeas to 20 nays.

At the session of 1879, the special committee on a burial service for a daughter of Rebekah was granted until the next session to prepare the same; subordinate lodges were authorized to confer the degree of Rebekah upon all persons who should be qualified to receive it, and all laws inconsistent with this provision were repealed. The Grand Lodge decided: —

"That the existing law permits a sister of the degree of Rebekah to retain her membership, irrespective of the standing of her husband in the Order, and the membership of a sister of the degree of Rebekah who may marry a person not a member of the Order should not depend upon, or be governed by, the relation which such person may hold to the Order."

The Grand Lodge, at this session, more fully defined the legislation of the session of 1878, in response to the report of the Grand Sire, in which he called attention to great differences of opinion resulting from this legislation, by setting forth the intention of the Grand Lodge in the following particulars: —

First, That Grand Masters are required to make a semiannual password to be used as a test of good standing; to be used at the outer door of Rebekah degree lodges to obtain admission to the anteroom, and that such semiannual password shall only be used in the jurisdiction to which it properly belongs, and to be communicated privately to persons entitled to receive it.

Second, That the annual password should be used in both subordinate and Rebekah degree lodges, as a further proof-test of membership in the degree, and for the purpose of visiting subordinate lodges open in the degree, and in conjunction with a card in jurisdictions other than that to which the visitor belongs, unless the Rebekah degree lodges shall otherwise provide.

Third, That Rebekah degree lodges shall confer the degree only on persons applying for membership in such lodges, and,

Fourth, Repealing all legislation inconsistent with the foregoing and providing that grand officers shall not be prevented from visiting Rebekah degree lodges in their official capacity.

At the session of 1880, an amendment was adopted making an unmarried daughter of an Odd Fellow of the Fifth degree, of the age of eighteen years, whose parents were dead, eligible to membership, when proposed by the noble grand of the lodge of which her father was a member at the time of his death, or by a member of a lodge of the degree of Rebekah, when furnished with a certificate from the subordinate lodge of which her father was a member, that he had attained the Scarlet degree and was in good standing at the time of his death.

At the session of 1881, the law was still further amended by extending the eligibility of unmarried daughters of deceased Odd Fellows to the daughters of Odd Fellows whose parents were dead, whether of the Scarlet degree or not, when proposed by the noble grand of the lodge to which the father was attached at the time of his death.

The committee on the degree of Rebekah was allowed until the next session to report upon the subject of appropriate jewels for officers and past officers of Rebekah degree lodges. It was decided that "unmarried daughters" included widows of persons not members of the Order, but whose fathers were members in good standing, and the same rule applied to unmarried sisters of Odd Fellows. It was, also, decided that where a sister had been suspended for non-payment of dues, and afterward married a man who was not an Odd Fellow, she could not be reinstated.

Revised Rebekah Ritual and Jewels. — At the session of 1882, a form of charter for degree lodges of the daughters of Rebekah, under the immediate jurisdiction of the Sovereign Grand Lodge, was approved. Rebekah degree lodges were authorized to confer the degree of Rebekah upon properly qualified persons when accompanied by a certificate from the subordinate lodge, and coupled with a request to so confer the degree. A revised ritual was adopted; and the Grand Secretary was directed to exchange them for one dollar per copy as soon as ready for distribution. Rebekah lodges were authorized to use the funeral ceremony in use by subordinate lodges by substituting the word "sister" where "brother" occurs. Jewels were prescribed for the officers of Rebekah lodges.

Constructive Legislation. — At the session of 1883, district deputies were instructed to give special attention to the records and reports of Rebekah lodges, and to instruct and assist them whenever necessary. A special committee was appointed to prepare a suitable form for a public installation of the officers, and the regalia for the officers was prescribed. It was decided that District Deputy Grand Masters, of degree lodges of the daughters of Rebekah, must be members of such lodges. It was, also, decided that lodges of this degree could not be chartered by the name or title of any living person; that an unmarried half-sister of a brother was eligible to membership; that a brother must present the same evidence of membership to visit a Rebekah lodge as a sister, and that the wife of a Third degree member was eligible to membership in a degree lodge, although the husband declined to take the degree. The ritual was authorized to be translated into the Spanish language.

At the session of 1884, a ceremony for public installations was adopted. It was decided that, —

> "Grand Lodges now have the authority to provide that organizations may be formed in which representatives of degree lodges of the daughters of Rebekah can meet annually, for the purpose of promoting the interests of that branch of the Order and for social intercourse."

This was the authority under which the State Assemblies were first organized; and the Sovereign Grand Lodge, in adopting this measure, earnestly recommended that such meetings be held, in order that the Rebekah degree might be placed upon a more solid and satisfactory basis.

Wherever this recommendation has been adopted, the degree has flourished as never before, and subordinate lodges have received a new impetus, and a marked increase in membership and interest has been the result.

At the session of 1885, a resolution was adopted providing that when members of the Order shall have been suspended or expelled, their wives, having received the degree of Rebekah, shall not be debarred from receiving the annual password, nor from joining a degree lodge. A number of forms of "Beautified work" having been submitted, a special committee was appointed to revise the ritual and report at the next session. At this session the authority to confer the degree was sought to be delegated to degree lodges only, but was refused. Every concession to this degree had to be fought, inch by inch. Whenever a point was gained, it served as a new foothold to continue the battle, yet old forms and old customs had to be done away, and only by a continuous warfare were these new ideas wrested from the defenders of the old "landmarks." It was decided that the qualifications for the degree were vested in the husband, and not in the wife, so that if he was a Third degree member, his wife could not be excluded from the degree, and in accordance with this it was held that half-breed Indian women who were wives of duly qualified members were eligible to membership. It was, also, decided that the term "subordinate lodge" did not include a degree lodge of the daughters of Rebekah.

Independent Rebekah Lodges created. — At the 1886 session a revised ritual was adopted. It was decided that the ritual must be "conformed to" in conferring the degree. That a sister could not be appointed District Deputy Grand Master for Rebekah degree lodges or officiate as Grand Warden at an installation. The law prescribing qualifications for membership was changed so that the wife, unmarried daughter, or unmarried sister of an Odd Fellow of the degree of Truth, who had attained the age of eighteen years, if she be a *white* woman, might receive the degree, or be admitted to membership in a Rebekah degree lodge; and the qualifications for membership were, also, extended to include the mother (if a widow), and unmarried step-daughter of an Odd Fellow.

At the 1887 session the reports of the Grand Secretary, and the standing committee on the degree of Rebekah, showed a wonderful growth in interest and membership in this branch of the Order. The liberal legislation and bright prospects of the degree appeared to have given a very marked impetus to all degree lodges where the proper recognition had been accorded to them by their respective Grand Lodges.

This remarkable response to the legislation of the Sovereign Grand Lodge seems to have been a revelation to the members of that Grand body, and to have inspired them with the possibilities of the degree, if favored with proper legislation; and the laws were so broadened that the Grand Masters of the various state jurisdictions in which Rebekah degree lodges

existed, were authorized to appoint deputies from among the lady past noble grands of such lodges, "to exercise the duties of installation and such other duties in said lodges as their offices empower them to do." Installing officers of Rebekah degree lodges were, also, authorized to fill the various positions at the installation of officers of such lodges with lady past noble grands.

A form of "Burial Ceremony for a Daughter of Rebekah" was adopted, written by a sister. Again, it was deemed "inexpedient" to permit Rebekah degree lodges, exclusively, to confer the degree of Rebekah. A law was enacted that a lady member of a Rebekah degree lodge had the right to ask for, and receive, a withdrawal card, and the right to deposit the same for readmission to the Order, under the rules and regulations governing subordinate lodges.

It was decided that the Rebekah degree rituals must remain in subordinate lodges, so that the elective officers thereof might be fully qualified for installation; but it was, also, decided that a subordinate lodge should not be allowed to purchase or use the new Rebekah degree lodge ritual, nor could a Rebekah degree lodge, working under the new ritual, lawfully give that work before a subordinate lodge opened in the degree of Rebekah. A ceremony was adopted for conferring the "Decoration of Chivalry" on a daughter of Rebekah.

At the 1888 session a jewel for the Financial Secretary was prescribed. A general convention of the daughters of Rebekah was authorized to be held at the time and place of the succeeding annual session of the Sovereign Grand Lodge, to consist of not more than four delegates from each state or Grand jurisdiction. The following law was enacted: —

"That hereafter the degree of Rebekah shall be conferred only by degree lodges of the daughters of Rebekah; that all laws requiring elective officers in subordinate lodges to have obtained the degree of Rebekah be, and are hereby repealed."

At last the Rebekah lodges stand forth free and untrammelled, being recognized in that independent position which at once placed them in the lead of all auxiliary branches of secret societies. The subsequent growth and prosperity of the Rebekah lodges fully justified all the confidence and esteem reposed in them by the Sovereign Grand Lodge. True, there have been unworthy members, and what society or association has them not; but, if we take a brief retrospect of this branch of the Order, we see our wives, mothers, daughters, and sisters standing out prominent in the good work Odd Fellows have bound themselves to perform. When we criticise, we should remember the spirit of opposition that had to be bitterly and stubbornly fought all along the line, and that every scrutiny of the early stages of this degree was made under the lens of a powerful magnifying glass, which never saw the hundreds of quiet, unostentatious ministrations of the noble women who modestly toiled for the success of the degree; but

our vision was obscured by a single failure, a false step, the schemes of wily and unscrupulous persons who sought to win fame and notoriety at whatever cost, and at whatever sacrifice of every principle of the Order.

Constitutional Law. — At the 1889 session a constitution for the government of Rebekah degree lodges was submitted, and referred to a special committee to report at the next session. Grand Masters were authorized to appoint sister past noble grands in good standing, as instructors in the "secret work," in their respective jurisdictions. It was decided that the application of a brother should be balloted on, and, if elected, he should be initiated in the new work of the degree, and be required to subscribe his name to the constitution and by-laws. It was, also, decided that the "Beautified work" must be in conformity with the ritual; and that the grand officers of a Grand Lodge are not entitled to witness, or be present at, the exemplification of the Rebekah degree, unless they are members in good standing of a Rebekah degree lodge.

At the 1890 session the special committee submitted a code of laws for the government of Rebekah degree lodges, which was "laid over" until the next session. A resolution was adopted: "That hereafter no National conventions of degree of Rebekah lodges shall be held." The qualifications for membership were extended to an unmarried sister of a deceased Odd Fellow of the degree of Truth, who was a member of a lodge at the time of his death, upon proper application and certificate.

A resolution was adopted authorizing Grand Lodges to levy a *per capita* tax, upon lodges of the degree of Rebekah, to defray the expenses of Rebekah State conventions. It was decided that it was not necessary for brothers and sisters, who had received the degree of Rebekah in a subordinate lodge, or Rebekah degree lodge, without becoming members of such degree lodge, to be initiated in the new work of the degree. An effort was made to confine the membership in Rebekah degree lodges *exclusively* to the female sex, but it was overwhelmingly defeated. It was also decided that any form of floor-work for the degree is admissible, provided it does not alter or destroy the Rebekah degree ritual, and each Grand Lodge was directed to enforce a strict adherence to the ritual.

At the 1891 session the exact legal title of a Rebekah degree lodge was defined to be: "_____ Rebekah Lodge, No. _____, I.O.O.F."

A jewel, designated as "The Rebekah Veteran Jewel, I.O.O.F.," was adopted for any sister in good standing, who had been a member of a Rebekah degree lodge for fifteen *consecutive* years. It was decided that no person could receive the degree of Rebekah except applicants for admission to a Rebekah lodge. The title of "Past Noble Grand" was prescribed as the proper designation of a past officer of a Rebekah lodge.

At the 1892 session Grand Masters were authorized to deputize sister past noble grands, in good standing, to institute Rebekah lodges within

their respective jurisdictions. The resolutions fixing the terms of subordinate lodges, and prescribing the qualifications,[1] was made applicable to Rebekah lodges as far as consistent.

Assured Results. — The seed of the degree of Rebekah, which had been planted in the good, rich soil of Odd Fellowship, had been tended and cultivated by loving hands, and protected by sturdy and faithful friends from the chilling blasts, now seemed to have grown to such magnificent proportions that the Sovereign Grand Lodge stood amazed at its rapid and marvellous growth, for it

"*Resolved*, That this Grand body learns with the greatest pleasure of the growth of this branch of the Order; that we sincerely and heartily rejoice in the unparalleled prosperity of the degree as shown by such reports," — Grand Sire's and Grand Secretary's reports, — "and we trust that its march will be onward, until all worthy citizens shall have embraced the immortal sentiments and principles of Friendship, Love, and Truth. To say that the prosperity has been unparalleled, hardly expresses the remarkable and wonderful growth since our last meeting; when it is shown that more than twenty-two thousand were added to the degree of Rebekah, we can more clearly comprehend the popular hold it is taking upon the public mind. 'Let us fail not, falter not, weary not, in doing well.'"

A special committee of five was appointed to revise and collate the laws pertaining to this degree, and to report at the next session.

Permanent Codes, and Completed Ritual. — At the 1893 session the special committee on laws of the Rebekah degree recommended that a new committee be appointed to formulate the same, with power to meet one week prior to the next session, and the recommendation was adopted and the committee appointed.

The action of the Grand Sire in issuing a circular for a National convention at Chicago, September 26, 1893, was approved, and the Order was again congratulated on the success and progress of the Rebekah lodges: "Due to the enthusiasm which the women have shown in their devotion to the interests of the Rebekah degree."

A law was enacted fixing the quorum of a Rebekah lodge at five members, in good standing, irrespective of sex, including one qualified to preside; and providing that the charter of a Rebekah lodge could not be voluntarily surrendered, nor the lodge dissolved, as long as five members, in good standing, desire to retain the charter and work under it.

Rebekah Assemblies: the "Open Door." — At the 1894 session a "code" for the government of Rebekah lodges was adopted. At last Rebekah lodges were made as "independent" as subordinate lodges and encampments, acknowledging no superior authority except Rebekah Assemblies, Grand Lodges, and the Sovereign Grand Lodge. The adoption of this code provoked a vast amount of criticism, both favorable and unfavorable, owing to a radical change made in the qualifications for membership in the following particulars, viz.: —

[1] Journal of the Sovereign Grand Lodge, 1889, pp. 11,743–11,745.

"All unmarried white women, who have attained the age of eighteen years, who believe in a Supreme Intelligent Creator and Ruler of the Universe, and who are of good moral character."

This code took effect September 20, 1894. Strange as it may seem, the adverse criticisms came not from the "brothers," but from the sisters of this degree. Those who had themselves "come up" through great tribulation, objected to this qualification whereby the less favored members of their own sex, — by no fault of their own, — were prevented from becoming members because they had neither father, brother, nor husband who had identified himself with this great Order. However much this law may have been criticised, it was a wise provision, as time will tell. The writer was, — shortly after this law took effect, — the Grand Master of one among the first Grand jurisdictions of Rebekah lodges, and well remembers the great volume of correspondence occasioned by this code; and still another vivid recollection is, that several weak and struggling Rebekah lodges were revived and made strong through its beneficent provisions, and this by the addition of members whose lives were inspirations of themselves, and whose ministrations were no less active and no less faithful and self-sacrificing than those who had male relatives who were Odd Fellows.

At the 1895 session a special committee was appointed to revise the Rebekah ritual and report at the next session. The code was amended and supplemented in a number of particulars. A degree for the use of Rebekah Assemblies,[1] — known as the Rebekah Assembly degree, — was adopted. The subject of a form for the installation of the officers of Rebekah Assemblies was referred to a special committee to report at the next session. It was decided that a sister who had been suspended, and afterward married a non-Odd Fellow, could be reinstated in her Rebekah lodge.

Retrospect, and Prospect. — As an illustration of the radical change which had taken place in the legislation for this degree, it is only necessary to glance backward to the decisions made by the Grand Lodge of the United States, — for a number of years after the founding of the degree, — when every decision was based on the theory that all the qualifications of the wife rested in her husband, that she had no individual rights of her own, and then note the following decision in 1895: —

"In Odd Fellowship the individuality of the wife is not merged in that of her husband, and she is just as amenable to the general constitutional law of eligibility as her husband."

At the 1896 session the last vestiges of opposition and unpleasant remembrance were obliterated from the records of Odd Fellowship by

[1] *Note by the Editor-in-Chief.* — Rebekah Assemblies have been established in the following Grand jurisdictions: Alabama, Arkansas, California, Colorado, Connecticut, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Jersey, New York, North Dakota, Ohio, Ontario, Oregon, Pennsylvania, Rhode Island, South Dakota, Tennessee, Texas, Vermont, Washington, West Virginia, Wisconsin, and others will soon be organized.

declaring section 1174, of the "Sovereign Grand Lodge Digest," — which was adopted in 1851 and reiterated in 1860, — obsolete, and of no binding force or effect. Said section 1174 read as follows: —

"1174 — **A side degree: a majority adopted: a majority may abolish.** — It is a side degree having in view a special object without any unnecessary connection with existing work, written or unwritten. It was adopted and may be expunged, by a majority vote."

This action of the Sovereign Grand Lodge virtually placed the Rebekah degree upon the same footing as all other degrees of Odd Fellowship.

The Universal Sign. — The Rebekah ritual was revised and adopted, and legislation was enacted whereby sisters may make themselves known as members of Rebekah lodges to any member of a subordinate lodge.

Conclusion. — It may be that in the coming years other ladies' societies may be established that may make more show and display than the Rebekah branch of Odd Fellowship. More of the glitter of fashion and of worldly attainments may be displayed, but never again on this earth will the *pink* of affection and the *green* of immortality be welded in the fires of *purity* by the sacred hand of Jehovah, and presented to as worthy a band of sisters as have composed the degree of Rebekah. Of its kindly ministrations of mercy and charity, silently bestowed; of the pleasures of social life foregone, in order to visit with sisters at the bedside of affliction; of the gentle smoothing of the hot pillow, upon which rested the feverish and throbbing head of pain and sickness; of the quiet and loving watchfulness, and pouring the oil of comfort into the expiring lamp of life, — none save the eye of Omnipotence will ever know.

Daughter of Friendship, Love, and Truth, happy was the day of thy birth! Happy was the day that from thee, in thy pristine *purity*, with the Lily as thy signet, we first learned the lessons of *industry*, as exemplified in the Beehive; the never failing *order* which pervades all nature, as taught by the Moon and Seven Stars; and the meekness, gentleness, and pure-mindedness, as borne aloft on the wings of the Dove.

When time shall be no more, when the Great White Throne is set, then will this working-band hand back to the Master this precious gift, with the declaration: "Lo! I have gained other five talents," and receive the welcome: "Enter thou into the joy of thy Lord."

Fraternally Your Bro.,

John W. Brodrick.

CHAPTER II.

THE BEAUTIFIED WORK OF THE REBEKAH DEGREE.

"Neither the naked understanding nor the hand left to itself can do much; the work is accomplished by instruments and helps of which the need is not less for the understanding than the hand."—*Bacon.*

The Early Work. — In the early days of the Rebekah degree the question was often asked: "What can we do to promote the growth and prosperity of this branch of Odd Fellowship?" and the answers were as varied as the dispositions and temperaments of the people who replied. It is interesting to note, however, that the sisters, with wonderful unanimity, said: "We must live closer to the teachings of the ritual and prove to the world that we are worthy to be co-laborers with those who have pledged themselves to 'visit the sick, relieve the distressed, bury the dead, and protect and educate the orphan.'"

With this thought for a basis the beautiful structure of the Rebekah branch has been builded, and earnest thought and patient painstaking work have made it a noble temple wherein dwells Friendship, Love, and Truth.

For some time after the degree of Rebekah became an entity, it seemed that there was no special work to be done, and the "Lady's degree" was an honorary term with little meaning; the brothers, however, were glad to avail themselves of the help of wife, or mother, or sister, when purchases were to be made for the family of some needy brother, or when the sick wife and little children needed the tender sympathy of woman.

The "Beautified" Form. — As the years passed, Rebekah lodges were regularly chartered and equipped for earnest work, and a laudable ambition filled the minds of the sisters to do with their might what their hands found to do, and their work for the uplifting and betterment of humanity became widely known; but to Miriam Rebekah Lodge, of Bennington, Vermont, belongs the honor of first presenting the initiatory work of the Rebekah degree in the "Beautified form," and was the result of a "happening" which, — judging from the consequences, — might almost be considered providential. We quote the story from the Proceedings of the thirty-seventh annual session of the Grand Lodge of Vermont: —

Vermont. — "The institution of Miriam Rebekah Lodge, and events prior thereto, was destined to exert a commanding influence upon this branch of the Order. The formal organization of this lodge, December 13, 1882, was the culmination of a history of more than a year's acts then previously performed. The forty-four charter members had, for nearly a year and one-half, met regularly at least once a month with Stark Lodge, No. 9, opened for their benefit in the degree of Rebekah. The officers, who were engaged upon the elabora-

tion of the new ritual of the subordinate lodge, had initiated these sisters and brothers, and from the very nature of the case could not avoid transferring to the special degree of Rebekah a portion of the manners and precision attending their regular work. But one result might have been predicted. Becoming accustomed to the most advanced style of rendering the ritual, marching upon the floor, and methods of transacting business, the floor-work of the Vermont 'Beautified' degree of Rebekah was of constant practice, and fully perfected before their organization as a degree lodge in 1882. The costuming for this degree arose from an oversight of the Outside Guardian of Stark Lodge. One of these sisters (Mrs. Helen Kenyon Stillson), wishing to call her husband out of lodge (one evening while it was in session, and while drilling in preparation for the exemplification of the First degree before the Grand Lodge the succeeding February), advanced to the outside door and gave the usual signal. The Guardian, accustomed to admitting these Rebekahs to lodge meetings heretofore, thoughtlessly opened wide the door, and invited the sister to enter. She did so, and was just in time to witness a procession of officers in full First degree dress, as they emerged from their preparation room to enter the hall. The hint was improved upon, with results following, and from Maine to California has the work spread."

We have given this incident in full, as it appears that this was really the beginning of the beautified form of initiation, and from this work all others have been adapted, changed, modified, and elaborated, but having for a basis the idea given to the Rebekah degree by Miriam Lodge.

New York. — The action of Stark Lodge, opening in the degree of Rebekah, and allowing the sisters to fill the chairs, taking only the precaution that the vice grand of the subordinate lodge administer the obligation, had its counterpart in an organization in Rochester, New York, that in 1868 became Monroe Rebekah Lodge, No. 1; and in the seventeen years, dating from 1851, the year of the adoption of the law that there might be a Rebekah degree, these brothers and sisters had really maintained a Rebekah degree lodge, which, in 1868, was regularly chartered, and was among the first to adopt the beautified work.

Massachusetts. — We find on history's pages everywhere records of the service of woman for those who are under her care, and the work of the Rebekah branch seems peculiarly adapted to those who take for their examples: Ruth, the faithful; Esther, the devoted; and Hannah, who gave her best to the service of the Infinite; and following in the footsteps of those who gave of their richest treasures for the benefit of others, the earnest women of Morning Star Rebekah Lodge, of Springfield, Massachusetts, determined to lift high the banner of progress, and began to agitate the question of presenting the beautified work. On consultation with the brothers of the lodge, many were found to be opposed to so radical a change; but, as is usually the case, those who were in favor of better methods of work won the day. The plan of the work was formulated by the brothers of De Soto Lodge, and adapted from that of the subordinate lodge. It was first presented in September, 1883, and had several tableaux and very elaborate floor movements; and in view of the increased membership and added interest, those who had opposed the work at first finally became its staunch, strong supporters.

Albany, New York. — In 1884 Albany Rebekah Lodge, No. 9, of Albany, New York, was instituted, and in the same year visited Miriam Lodge, of Bennington, Vermont, to witness their work; and they were so favorably impressed and interested that they determined to organize a staff without delay. Material for robes was purchased, and the sisters wrought diligently to make them attractive and suitable. When the paraphernalia was completed, the work was placed upon the floor under the supervision of brothers who were accustomed to the dramatic form of the subordinate lodge; and so well did they succeed that they presented the work before the Grand Lodge at its session in Syracuse, in 1885. Such interest was manifested and so great was the crowd, that the doors were closed at 7.30 P.M. This work was adapted from that of Miriam's, of Bennington, Vermont, and the lecture of the past noble grand was illustrated by fifteen tableaux. This lodge presented the work before the Rebekah State Assembly in Albany, in 1886, and before the Grand Lodge, in 1888, and is still active in the work.

Silver Star Rebekah Lodge, No. 94, was organized with twenty-six members from Albany Lodge, as a *nucleus*, they believing that another Rebekah lodge would be of benefit to the Order. They were granted a charter, and the lodge was instituted on the 22nd of February, 1886. It is a fact worthy of note that this lodge was in possession of a complete set of robes and regalia on the day of institution, and worked in full beautified form, using forty-eight views to illustrate the lecture of the past noble grand, instead of tableau characters. These lodges drew inspiration and help from Miriam Lodge, of Bennington, Vermont, from which the first ideas were received. They have been elaborated, and with the views added, the work is beautiful indeed.

Other States. — It seems that a sameness of purpose characterized the work of many of the brothers at nearly the same time, for to them the Rebekah lodges are indebted for the success which has crowned their efforts in the production of the beautiful drama, which impresses the candidates so deeply with the solemnity and earnestness of the work upon which they are entering; and, in the years from 1882 to 1890, an electrical current of thought, along this line, went from one state to another, and though invisible, "stirred up" ideas, and caused marvellous progress.

Ohio. — Not long after Miriam Lodge had presented the work in Vermont, a brother in Ohio was "touched with fire from off the altar," and the result of his work is given in the interesting story which is quoted from a letter written by Brother Adam Frank, of Friendship Lodge, No. 21, Independent Order of Odd Fellows, of Ohio, who was, also, a member of Grace Rebekah Lodge, No. 39, and which seems to have been the first lodge in Ohio to present the work in beautified form: —

"One evening in the winter of 1882–83, when I was leaving home to go to my subordinate lodge, my wife, who was the organist of our Rebekah lodge, requested me to bring home a copy of the odes, so that she could practise the music. On my return, in taking the card from my pocket, my eyes caught the words, 'Thus of old, Rebekah stood.' The idea then 'struck me': Why not put such a representation, with some other characters, on the floor, as a part of the initiatory ceremonies? I went to bed, but the idea had taken such a hold on my mind that I could not sleep. I remained awake until about four o'clock in the morning. The next day was spent in reading up the subject, and fixing details. During the next week I wrote out the work as I had it arranged in my mind. A few days afterward I met a number of the sisters for consultation, and submitted my work to them, asking if they were willing to put it on the floor; they agreed to do so, provided we could secure the necessary costumes. This part was soon arranged and we then agreed to submit the work to the lodge for its approval, before making further arrangements in relation thereto.

"At the meeting held January 25, 1883, the work was submitted to the lodge, and approved. While we have made numerous additions to the work, and materially changed the manner of putting it on the floor, the same general ideas and representations, as first adopted, are still retained.

"I had never heard of a beautified form prior to ours; consequently I had nothing to go by in the preparation of our work."

From the foregoing, it may be concluded that Grace Rebekah Lodge was the pioneer of the beautified form in Ohio.

Maine. — While many were pleased with the advancement and prosperity of the lodges which had adopted the new form, the efforts of the members in Maine did not meet with success for a while, some objections being made by those not in favor of it, and, prior to 1884, all efforts to add new features were suppressed; but finally the work was begun, and at the present time a large majority of the Rebekah lodges in the Pine Tree State confer the degree in the beautified form, using paraphernalia suitable for the purpose. In Rhode Island no set form has been adopted, each lodge choosing the method best adapted to itself. Many of them have very beautiful and costly paraphernalia, while others have adopted the plan of wearing simple black dresses and white gloves.

California. — From New England, across the continent to California is but a step in thought, and the bright, brisk, thoughtful brothers and sisters of Myrtle Rebekah Lodge, No. 15, of Vallejo, being electrified with the spirit of progress, in 1885 were taking thought as to the condition, government, and work of the Rebekah branch in that jurisdiction. The Grand Lodge deemed the matter of sufficient importance to appoint a committee to ascertain as nearly as possible the condition of this important branch, and what was most needed to advance its interests.

After careful investigation and correspondence with other state jurisdictions, the committee decided that a dramatic form of work would infuse new life into the Order and contribute in a high degree to its good and welfare, and, after some time, the "California Beautified form," arranged by H. D. Richardson, District Deputy Grand Master, under direction of Edward P. Smith, Grand Master, — and as exemplified before the Grand Lodge by Myrtle Rebekah Lodge, No. 15, of Vallejo,

with some changes in floor movements, — was adopted by that body in May, 1886. This work, also, was adapted from that of Miriam Rebekah Lodge, of Bennington, Vermont.

Pennsylvania. — In 1887 the members of Alice Carey Rebekah Lodge, No. 120, of Pennsylvania, hearing of the new form of work, were eager to adopt it; but knowing nothing of the mode or manner of procedure, were hindered for some months. Through the efforts of Brother M. D. Wiley, a member of the lodge and past chief patriarch, they finally procured a copy of the California work from H. D. Richardson, of Myrtle Lodge, and proceeded to learn it with the help of the diagrams and instructions; and had made considerable progress when it was decided to change this form to that of the "Pennsylvania work," which had been prepared by Past Grand Sire James B. Nicholson.[1]

This work is composed of the best features of the system as the distinguished brother had seen it exemplified in the jurisdictions he had visited from Massachusetts to California. The aim in the Pennsylvania work is to make the members of the staff, in their attire, represent the different characters and conditions of the early Jewish life.

The staff has twenty-eight characters and the work is, in some degree, more elaborate than that of California. The sisters found some difficulty in adapting themselves to the changed conditions, but earnest attention to details and a desire to excel soon overcame every difficulty; and, in 1890, this lodge presented the Pennsylvania work for the first time before its Grand Lodge, and received the commendation and approbation of that body.

Other lodges quickly "took up" the idea, and at the present time fifty of the Rebekah lodges in Pennsylvania are fully equipped, and are presenting the work in the beautified form. A majority use the Pennsylvania work and the remainder have adopted other forms, and thus the interest is "kept up," and the work never grows monotonous.

Idaho. — After this time the idea of presenting the initiatory service in a dramatized form spread rapidly, and the various states adopted such forms as seemed to them best adapted to themselves. Idaho and Montana coming into line about the same time, Harmony Rebekah Lodge, No. 3, of Montana, exemplified the degree before the Grand Lodge of that jurisdiction, in 1890; and, again, in 1891 and 1892; and Unity Rebekah Lodge, No. 8, of Boisé City, Idaho, in 1892.

[1] *Note by the Editor-in-Chief.* — In the proceedings of the annual session of 1895, of the Grand Lodge of Pennsylvania, pp. 490–1, Past Grand Sire Nicholson reported on this subject: "The Pennsylvania Beautified work that was at first introduced into Theresa Rebekah Lodge, and has since been introduced into other lodges in different portions of the state, has created a desire for its publication. This was delayed for several causes from time to time until last September, when the work was taken to Chattanooga to the session of the Sovereign Grand Lodge. It was there referred to a committee who reported favorably upon its publication. It was not desired to conflict with any other work published by the Sovereign Grand Lodge, and it was not intended to enter into competition with any form of Beautified work that other states might have, but it was desired only to publish it among the Pennsylvania Rebekah lodges. This permission was given and it has been published, and a few copies have been presented to the Grand Representatives and others in different jurisdictions who were anxious to see a copy of the work."

Nebraska. — Of the fifty-five Rebekah lodges in Nebraska, thirty use some form of the beautified work.

Other Jurisdictions. — And so, from state to state, from mind to mind, has the innovation spread. The pebble of progress cast, by Miriam Lodge, into the great sea of work which belongs to the women who are affiliated with the great Order which bears on its banner the cheering motto: "Friendship, Love, and Truth," has caused ripples which have spread in ever-widening circles until in time all lodges will have come into its magnetic influence. "Wondrous, truly, are the bonds that unite us one and all; whether by the soft binding of love, or the iron chaining of necessity as we like to choose it," and thus the Rebekahs go forth, teaching by beautiful symbols and lessons the high and holy principles of the Order. Bound together by the influences of Love, and Friendship, they unite to release those who are bound by the "iron chaining of necessity," and "lead them beside the still waters" of happiness and in the "green pastures" of peace.

Abbie Lynch
Past President Penna. Assembly D. of R.

Part V.

THE RITUAL OF ODD FELLOWSHIP, BIOGRAPHY OF MEMBERS OF PREËMINENT RANK, JURISPRUDENCE OF THE ORDER, AND THE LITERATURE OF THE THREE-LINK FRATERNITY.

DIVISION XIII.

RITUAL AND BIOGRAPHY.

THE FIRST RITUAL AND ITS SUBSEQUENT ENLARGEMENT BY ADDITIONAL DEGREES; CHRONOLOGICAL ORDER OF GROWTH, AND THE AMERICAN REVISIONS OF THE CEREMONIES OF ODD FELLOWSHIP, TOGETHER WITH THE HISTORICAL EVENTS DEMANDING THESE CHANGES; THE AMERICAN RITUAL OF THE INDEPENDENT ORDER OF ODD FELLOWS, AND ITS TRANSLATIONS INTO OTHER LANGUAGES; BIOGRAPHY OF SOME OF THE BROTHERS WHOSE CHARACTERS SEEM TO HAVE BEEN INDELIBLY STAMPED UPON ODD FELLOWSHIP.

INTRODUCTION.

Credit to Past Grand Sire Nicholson. — The large library of the Grand Lodge of Pennsylvania, together with the invaluable private collection of documents of Past Grand Sire Nicholson, were placed at the disposal of the Editor-in-Chief to enable him to write this ritual division, — a courtesy appreciated, hereby acknowledged, and of which the brotherhood will, undoubtedly, reap the benefit. It is not the intention to repeat what appears in consecutive order, in other portions of this book. There is not an article of any length that does not give some of the dates of the introduction of the several degrees of the Order, and there is quite a difference of opinion as to origin and authorship. This might have been expected, when the eminent and positive character of the writers is taken into consideration, and enhances rather than detracts from the value of their contention; but a narrative, written with a view of producing an attractive word-picture of whatever is proper to give of the ritual, would seem to be in order, and is herewith submitted. The Editor-in-Chief.

SECTION I.

AN EARLY LODGE-ROOM AND ITS ACCOMPANYING "WORK"; DESCRIPTION OF A "MAKING," AND LODGE CUSTOMS; AN EXAMINATION OF THE POSSIBLE ORIGIN AND EVOLUTION OF THE DEGREES OF ODD FELLOWSHIP; LEGAL STATUS, AND THE GOVERNING POWER OF ENVIRONMENT; AMERICAN DEGREES AND SUBSEQUENT REVISIONS; THE AMERICAN AND FOREIGN RITUALS.

By the Editor-in-Chief.

CHAPTER I.

THE EARLY RITUAL AND ITS INFERENCES.

The Early Ritual in its Lodge-room. — Of what did the early ritual consist? If a reply to this question could be definitely given, much antiquarian inquiry would be set at rest. In pursuance of this subject a description of an early lodge-room may give a logical interpretation of some of the fugitive recollections of the fathers that have descended to our day. It will be remembered that Wildey was made an Odd Fellow in 1804, and had been prominently connected with the Order from that time until he came to America in 1817, consequently a lodge-room "laid out" by him would, probably, be modelled after the pattern to which he had been accustomed; particularly when "ancient usage" was the law that governed his actions. Wildey's lodge-room was in harmony with the alleged ceremony, as well as consistent with the conviviality attending lodge meetings. The plan was this: an oblong room, at the farther end from the entrance of which was placed the Noble Grand's chair. On either side of that officer were seats for past grands. There is considerable evidence extant that the early lodges were supposed to be situated east and west like the church chancels of England, religious organizations to which the social guilds were attached, as shown in Division I., and of which these lodges may have been the successors. Using this nomenclature, — the Noble Grand in the East, — the Vice Grand's place would be in the West, the Secretary in the North, and the Acting Past Grand in the South. Between these stations, along the sides of the hall, were seats for the brethren, before whom extended long tables. The entrance and bar

were in the Northwest, and the "emblem of mortality" was located in the opposite corner, completing the room. One thing is evident: while lodges conformed, substantially, to *one* plan, yet, like the present day, halls were utilized as found, — hence no description can be framed to fit all cases. It is suggestive, however, that lodge-rooms on both sides of the Atlantic possessed numerous features in common, the one with the other.

A "Straw" from Antiquity. — A reference to antiquity is interesting. If the reader will turn to page 28, of this work, it will be seen that the "Primitive Theorem" was repeated in the early lodge-rooms. In the opening ceremony of 1797, of the Patriotic Order of Odd Fellows, the "Grand Secretary" being asked why he was in the North, replied: —

"Because the Pole-Star, that never changes its position, is there fixed. My emblem is the Seven Stars, representing the constellation of Ursa Major, which contains the pointers to the Pole-Star, and signifies that the office I hold is to record with truth the proceedings of this lodge, that future generations may point with just pride to them."

The Order's Succession. — This quotation possesses great significance, because it is probably a part of a very early formula. In a letter to Past Grand Sire Nicholson, under date of December 8, 1873, James Spry, the historian of the Manchester Unity, expressed an opinion as to the chronological order in which the English Odd Fellows were organized. From this authority, and the best evidence at our command, we venture the opinion that the succession was from the "Antient" Order, changed to the "Improved" Order, then the "Patriotic," the "Union" or "United" Order, and the Loyal Order; and Brother Spry was confident that the Manchester Unity derived its authority from the "Union" Order; and, if so, the succession to the "Independent" Order is clear. Leaving out of the consideration the various schisms, the ritual inference would imply that our contention of an origin in the famous "Antient" Buck Club is as fully suggestive, in this connection, as it was when the form of government was under consideration in Part I. This would appear in a marked manner were the ceremonial correspondences compared.

Origin. — By common consent, like many other things taken for granted, American historians have, hitherto, conceded that the titles of the officers of a lodge of Odd Fellows were taken from the "Order of Gregorians," which met in St. Albans, England; according to a reference in the London *Daily Journal*, dated May 8, 1736, so said Brother Spry. This may have been the case, and it is only fair to state the alleged fact, but it should be borne in mind that many documents have been discovered since 1873, — through the patient researches of the select circle of antiquaries to which credit has been given. The constitutions, ritual, and purported history of the "Antient Order of Bucks," are very complete as to its record, as well as in the references made to the society by contemporaneous authors; and one of our brothers of the Quatuor Coronati Lodge owns a copy of

the aforesaid Gregorian constitution, and he says: "The secrets of that fraternity, though referred to in various places, are not in any way disclosed," and that the Gregorian manuscript is of far less interest than that of the Bucks to which our references are made and from which our conclusions have been drawn. Here are two phases of a possible origin.

Ceremonies. — Leaving the realm of speculation, it is in evidence that the ceremonial originally consisted only of an initiation or "making," and a form of "opening" and "closing" the lodge. In this respect the Odd Fellows appear to have run nearly parallel with the Masonic fraternity. Degrees and dramatic work were an evolution of later years, and "grew up," so to speak, because of a demand for additional attractions in the work. A full description of the earliest "making" would imply a form dramatized to the *entire* satisfaction of the candidate at least, and the brethren certainly made it interesting for all concerned.

The opening ceremony of the early lodges of Odd Fellows would not sound altogether unfamiliar to the brethren of the present day. The evolution of the arrangement of the lodge-room, whereby the secretary was transferred from the "North," to a position at the right (corner) of the noble grand's station, imparted changes to the ritual so that the duties of officers became fixed, and will probably continue, as long as Odd Fellowship exists, in virtually its present completed state.

Reciprocal Relief. — The lodge being open, *one* peculiarity has been noticeable from the very first recorded minutes: the inquiry has always been made, whether any brother was in distress or in need of assistance. This question, and its invariable substantial reply in *hard cash*, has marked the Order distinct from all others contemporary, until a very late period of the present century. As an eminent brother (now gone to his rest) observed: Whatever may be said of the conviviality of the first lodges, or however much we may differ from them as to what is becoming in a circle of brethren professing Friendship, Love, and Truth, it must be admitted to the credit of the pioneers of Odd Fellowship, that they never lost sight of the fundamental principle of reciprocal relief now so marked a characteristic of the society.

MANCHESTER UNITY ARMS.

Description of a "Making." — The question of relief settled, the initiation became in order. Candidates were not few, if we may believe the old records before us. The four early rituals, from which is derived the story of a "making" to follow, have much in common, and that of the Order of Bucks is one of them.

Divested of "fun for the boys," it is not altogether certain that the later ceremonies (in spirit) are improvements. It is admitted by all authorities that these "makings" were satisfactory to both the brothers and the candidates; and, although crude in the form enacted, lofty sentiments and vital truths were taught, — perhaps in this fact may be found the key-note of the survival, to our day, of these lodges and the Order in question.

The candidate having been prepared in the anteroom, by means of a formula that has descended (substantially) to our time, he was admitted to the lodge-room. He was received, amid oppressive silence, by the proper officer, and a solemn charge was delivered. Then the transition from the sublime to the ridiculous must have produced varying results, depending upon the temperament of the neophyte. In some lodges he was suddenly told: "Down on your bended knees!" This was soon followed by the assertion in deep tones: "Here is fire on your right, water on your left, behind you a *yawning* gulf, and before you sharp-pointed instruments of death." Having his eyes covered, the candidate was at liberty to believe as much of this as he chose, and just how much reason he may have had to suppose it to be true is not for us to say. In some of the lodges there were exclamations: "Stir up the furnace! Make it ten times hotter than it is wont to be made! The ponderous chain prepare!"

This would appear to us to have divested the ceremonial of all its solemnity, notwithstanding the address that followed, in one of the Orders, that the journey about to be made was emblematical of life. The entrance to the lodge-room symbolized the birth of man, the impediments he encountered were reminders of the troubles incident to this mortal existence, and the fact that they were overcome, denoted the victory of soul over sense, and the final triumph of the virtuous over the wicked, although the two must dwell together in this probationary state. In the words of the ritual: —

"Whence man by his free-will is either confirmed in evil, as his passions, if uncontrolled, lead him captive, and thus while on earth he becomes fitted to dwell with demons; or else, regenerated by a belief in the Word of God, he becomes fitted for a divine inheritance in the regions of eternal bliss. The hood-wink was placed over thine eyes to denote that in our walk through life we are in darkness with regard to what shall happen on the morrow. The two cords attached to thine arms, represented the good or evil principles that actuate our motives, and thus preserve us in a general state of equilibrium. The death-scene is intended as an emblem of thy death to former principles, and that henceforth thou beginnest a new life of usefulness, keeping the great end of living in view, namely, the perfect knowledge of thyself."

The brother, who had been obligated during the initiation, was then told to "look about you," and he then discovered some of the "odd things" attached to an Odd Fellows' lodge, as stated (p. 515 *et seq.*), in other parts of this volume.

Convivial Customs. — The lodge "proceeded to harmony" after a

"making." That is, the brethren partook of "refreshments," and the small railed space in the corner, called a bar, would suggest a possible use for the "long tables" in front of the brothers, noted in the aforesaid description of a lodge-room. The modern lodge "comes to order," in the midst of a heated discussion of a subject, — the ancient lodge "proceeded to harmony," and it is upon record both ways: (*a*) that this order of business restored peace; and (*b*) that it enhanced the discord; probably depending upon the liberality of the "host" in serving large glasses, or the effects of the beverage upon the brethren. Benjamin Daffin, one of the early initiates of Pennsylvania Lodge, No. 1, and the second Grand Secretary of the Grand Lodge of Pennsylvania, said: —

"The songs sung were moral, admitting nothing political, religious, or obscene. Every one endeavored, generally, to make the meetings agreeable. Although drinking was permitted, I never saw an intoxicated man in the lodge after the lodge was opened with the usual formalities. The Warden carried the broad-axe around and collected, for the information of the Secretary, the weekly contributions. After that was done, and the initiation and usual business had been finished, the Noble Grand would call upon the Vice Grand, or some other brother, to enliven the meetings by their vocal abilities. When the time arrived for closing, the Warden (with his broad-axe), the Conductor (with his wand), and the Inside Guardian (with drawn-sword), would, arm-in-arm, pass round the room singing: 'Begone dull care,' etc., and then the chorus commenced, in double-quick time sung: 'Away, away,' etc., each one resigning his official place, and the lodge closed."

From this state of things the brothers in Maryland, Pennsylvania, and Massachusetts agitated until the conviviality was banished; which is the more remarkable because Brother Daffin, — one of the reformers, — tells of nothing more than what would be called *respectable* club drinking even in our day.

Lodge Peculiarities. — The salutation to the chairs and the titles varied in the lodges of the early periods, with one exception, — Most Noble Grand, — the second officer being often called "Worthy Vice Noble Grand," as well as "Vice Grand," the latter designation (with that of the chair) being identical in terms with the "Antient" Order of Bucks.

One reason assigned for the absence of minutes of lodges during the closing years of the eighteenth century, and consequent lost information that would now prove of so much interest, is indicated by a fact connected with the Odd Fellows of London, England: "A curious circumstance appears, — the lodge seemed broken up, at the close of each meeting, and the members were informed by a letter, in cipher, when the next would be held." An ode, popular at one time for closing purposes, is given by Brother George R. MacFarlane, whose manuscript record is of date March 1, 1829, as follows: —

Ancient Closing Ode. —

"Brethren, arise, the gavel gives command,
The lodge to close, let all in order stand.
Our business o'er, and all things done aright,
Prepare to give the Odd Fellows' good night.

"Thou, Most Noble Grand, hast acted well thy part,
Accept the tribute of each grateful heart,
Which thou canst never deem an honor slight,
From Odd Fellows, an Odd Fellows' good night.

"Thou, too, Vice Grand, hast done thy duty well,
As every brother here is proud to tell,
We give thee, and we deem it as thy right,
Thy brethren give thee an Odd Fellows' good night.

"And, Brother Secretary, too, to thee,
We give our thanks; a tribute small, but free,
We'll ne'er refuse, while thou dost act aright,
Whene'er we part an Odd Fellows' good night.

"And ye, Past Grands, who've passed our highest chair,
Worthy are ye 'That highest badge to wear,'
To honor merit still our chief delight,
We grateful bid an Odd Fellows' good night.

"We part with hopes that soon again we'll meet;
Yet should we not, 'tis a remembrance sweet:
They in this earthly lodge, who act aright,
Shall meet above, no more to say good night."

CHAPTER II.

THE EVOLUTION OF THE RITUAL.

Is the Ritual Sui Generis? — In an address upon the subject of English Odd Fellowship, by George Bertram, reference is made to the reminiscences of Past Grand Master Burns of the Manchester Unity, a member of the Board of Directors in 1846, when the origin of the Order came before that body. It was conceded by them that nothing was definitely known prior to 1812, and the further information was vouchsafed that the lodges, at the first, consisted of a select coterie of workingmen who were in the habit of spending their evenings together; that the lodge-rooms were made to wear an air of mystery, and that borrowed signs, passwords, etc., were in current use. This society, with the strange name, — Odd Fellows, — although it had little to recommend it save the amusement afforded its members, "in a very few years spread over nearly the whole of England, and before it was six years of age found a congenial home in America."

The reader will recall what is stated (p. 35), heretofore, relative to the earliest associations in England of which we now have any record; that the social unions were classed by the government as "guilds and brotherhoods," while the trade-unions were described as "mysteries and crafts"; that the membership of the former answered completely the description of the Odd Fellows, while the latter, undoubtedly, were the

Masonic lodges, and the Craft generally. Mr. Bertram especially charges the Odd Fellows with copying from the Masons both in ritual and government. This would not have been strange, and if true is not derogatory to either society. About every writer of any note has conceded the copying of Odd Fellowship from the "elder brother"; but, with the manuscripts before us as we write, it is far more probable, in our opinion, that the rituals of the two grew together, taken from one common and to us (now) unknown source. The multiplicity of degrees in Freemasonry, noted in "The History of Freemasonry and Concordant Orders," [1] appears to have been quickly followed by a like experience in Odd Fellowship. While at the first the "making" was the only ceremony, there soon appeared "degrees," "lectures," and the like, until the whole were formulated into one ritual, revised and printed for private use by the Manchester Unity in 1824, and by the American branch the preceding year.

The Legal Status. — Mr. Bertram's historical *résumé* states that the laws of Britain gave "exclusive jurisdiction" to Freemasonry, and that the campaign which led to the repeal of the acts named, and the enactment of the Friendly Societies' Acts of 1850, was "legislation strictly in the interest of the Odd Fellows." The ritual would seem to bear out this statement. The early Masonic lodges were legal meetings, the sheriff or his deputy being present (see Masonic constitutions), while the Odd Fellow was obligated not to *admit* "an apprentice, bailiff, or a bailiff's follower"; and, in the Patriotic Order, the brother was further sworn: "I will never *act* as a bailiff, a bailiff's follower, or be a tipstaff or marshalman." This fact is a powerful side-light thrown upon the litigation of the Manchester Unity, in 1836–37 (pp. 59, 60), in view of which the results were wonderfully favorable to the preservation of the Order in England.

It is probable that the courts took account of the subsequent ties in the obligation, whereby the candidate affirmed he would do justice to all men, would be loyal to the sovereign of the realm and constitution, and "pay all due respect to persons set in authority by the legally constituted rulers of this kingdom."

Evolution and Degrees. — This had been the declaration from the earliest time. In an attempt to trace the evolution of the "degrees," the historian finds himself very much in the dark. The growth of the ceremonial was parallel to the improvement in lodge customs, and between the organization of the Manchester Unity in 1813, and the date of the first completed ritual in 1823–24, the transition story and experimental nature of the "degree makers" would be of great interest could it be recalled. Several lists of the early degrees are extant.

Brother Spry gives the Patriotic Order these: "Making"; Lectures of the Covenant, Royal Blue, the Merit, and Fidelity degrees. In 1875

[1] The Fraternity Publishing Company, Boston, Massachusetts.

he wrote, that in 1824 the lectures of the Manchester Unity had been "revised four times since 1816."

The first printed ritual was divided into: "Making"; First degree, or White; Second degree, or Royal Blue; the Scarlet degree, or Priestly Order; Lecture to "prove a Secretary"; Lecture to "prove a Vice Grand"; Lecture to "prove a Past Grand"; and the title of the whole was "Lecture Book." This ritual, with such additional degrees as are noted in the history of the Sovereign Grand Lodge in this volume, was the "Charge Book," upon which has been constructed the ritual of the American Order, as known to the Odd Fellows of to-day. The degrees, originally, were intended merely as rewards for "meritorious services."

The Governing Power of Environment. — The customs surrounding the evolution of this "Lecture Book," are significant, in view of the subsequent history of Odd Fellowship, especially in the United States. Some of them may be briefly stated, as follows, taken from the original minutes: —

The minutes (of the Grand Committee of the Manchester District), of January 21, 1814, required each brother to provide himself with regalia, and that he contribute one shilling toward the purchase of funeral regalia. Lodges were required to close at precisely 11 o'clock P.M., unless urgent business arose. Every brother must attend the funeral of a deceased brother, — subject to a fine, — unless sick. It was the duty of the noble grand to see that every officer was perfect in the delivery of his charge; and that the "*obeisance* be omitted, except on entering or leaving the lodge-room the first and last time of the evening." May 13, 1814, the brothers were required to settle calls for relief monthly [weekly benefits paid monthly]. March 15, 1815, this was further enlarged to require that each lodge relieve its own sick; and that the monthly pass *only* be given in open lodge. April 7, 1815, the committee resolved, that the "death supporters" carry drawn-swords, and be attired in gowns and caps; that none but "death supporters" and tylers walk in gowns and caps during processions; and that every brother appear in a white "napkin," and white stockings; also a white apron, with the proper colored binding, — past and present grands wearing a scarlet sash, with mazarine blue [royal purple] rosette on the shoulder, and tied with mazarine blue; mazarine sashes to be tied with sky, sky sashes to be tied with mazarine. Whether these regulations were public, or private, does not appear. In this connection the brothers are noted as having attended Saint Mary's church (place not stated). July 12, 1815, it was enacted that every officer and brother must subscribe one shilling toward raising a funeral fund, and if not paid within two meeting nights he should not be entitled to benefits. June 2, 1818, that a brother shall have been initiated three months before he receives the First degree; six months before he receives the Blue, or Second degree; and one year before he is decorated with the Scarlet degree, or Priestly Order.

As late as 1822, — in the laws of Loyal Platoff Lodge, No. 1, Independent Order of Odd Fellows, held at the "Sign of the Golden Lion," Ashton-under-Lyne, England, — is found this rule: —

"No. 5. Any brother coming into this lodge with colored neck-handkerchief, apron, jacket, trousers, servants' livery, or any dress disagreeable to the brothers present, shall be fined. No naval or military brother can be admitted with side-arms."

This would appear to set at rest the assertion that the early brethren wore ridiculous clothes at their lodge meetings; and to indicate that other than the working classes had been attracted to the society.

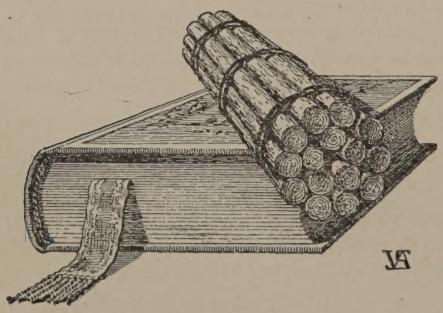
During this time there had grown up a "symbolism of three," now extinct, and each principal station in the lodge-room was furnished with seats for three officers.

The American Degrees. — In 1820 the American degrees of the "Covenant" and "Remembrance," written by John Pawson Entwisle, were engrafted upon the system. These scholarly compositions, together with such enrichments as had been made by the Order on both sides of the Atlantic, — notably in the ritual of 1826–27 *et seq.*, — were collated into one complete and harmonious system in 1835. The schedule in the lodge then was: Initiatory; the First degree; the degree of the Covenant; the Second degree, or Royal Blue; the degree of Remembrance; the Scarlet degree, or Priestly Order; with the past degrees of the Secretary, Vice Grand, and Noble Grand. This notation, the reader will observe, is the same as the "Lecture Book," of 1824, with the American degrees of the "Covenant" and "Remembrance" named in proper order. Of the original "Lecture Book" Ridgely said: —

"A copy of the first edition, printed by American authority, is now in the archives of the Order. The three original degrees, with the two intermediates, are in proper position, but there is no date to the volume. It was, no doubt, printed under the resolution of April 13, 1823, passed by the Grand Lodge of Maryland and of the United States. It was an ambitious venture by the indigent fathers to whom a few dollars was a serious burden."

This ritual of no date, Ridgely says was "certainly printed in 1823." The English edition, of 1824, was made to conform to this American ritual of 1823. In the encampment, the revision of 1835 gave as the sequence of that branch: the Patriarchal degree, degree of the Golden Rule, degree of the Royal Purple.

Analysis. — There were two parts to each of the earlier degrees, namely, a formula for the admission of candidates, and a "lecture." This lecture was a catechism going over the lessons taught, and is still in use in the Manchester Unity. The "lecture" was abolished by the American Order when it adopted its distinctly independent ritual in 1845. For a complete exposition of the evolution of the encampment ritual, the reader is referred to Section I., Division X., of this work. In 1836 appeared the colors, — the degrees officially designated by color; as, for example, white, pink, blue, green, and scarlet.



The Distinctively American Ritual. — In 1845 the American system was adopted (p. 102), and continued without material change until 1880, when the present schedule came into operation; the principal change

of number, in 1880, being the reduction of the lodge degrees from five to three. In 1851 the degree of Rebekah was adopted, and then the system comprised fifteen degrees (answering to the *fifteen* rods of the bundle of sticks), as follows: —

LODGE DEGREES: — Initiatory degree; White, or First degree; Pink, or Second degree (Covenant); Blue, or Third degree; Green, or Fourth degree (Remembrance); Scarlet, or Fifth degree.

PATRIARCHAL DEGREES (ENCAMPMENT): — Patriarchal degree, Golden Rule degree, Royal Purple degree.

PAST OFFICIAL DEGREES: — Past Grand degree, Past Vice Grand degree, Past Secretary degree.

GRAND OFFICIAL DEGREES: — Grand Lodge degree, Grand Encampment degree.

LADY'S DEGREE: — The degree of Rebekah (now styled Rebekah degree).

RECAPITULATION: — Lodge degrees, six; Encampment degrees, three; Past Official degrees, three; Grand Official degrees, two; Rebekah degree, one; total, fifteen degrees.

Odd Fellows will readily formulate, from the above, the present system, — three degrees for the lodge instead of five, — the Past Vice Grand and Past Secretary degrees abolished, and the addition of the Patriarchs Militant and Rebekah Assembly degrees; in all thirteen degrees.

CHAPTER III.

THE AMERICAN AND FOREIGN RITUALS.

Consecutive Order of Revision. — Past Grand Sire Stokes made a record that the term "lectures" had a twofold meaning in connection with the Order: (*a*) "the word is applied to the address, charge, or mode of procedure"; and (*b*) the meeting held to confer the degrees "is called a lecture." The first term is the one used in America, while the other prevailed in England, — hence the written or printed lectures were called the written work, and the syllabus became the unwritten work. The modern term is "ritual." Some of the degrees had no lectures, like the "past official"; others, like the Golden Rule, at the first had no lectures. These original lectures must have been very crude, when the number of revisions, to 1835, are considered in connection with the so-called perfected ritual of that date.

The form of 1816, printed by the Manchester Unity, was in use, with slight changes, to 1823. In 1824, as stated heretofore, these lectures were thoroughly revised, and the ritual of that date became the authority, both in the United States and in England. In 1826 (in England) at Manchester, and in 1827 at Nottingham, an entirely new edition was issued, including in the schedule the American degrees of the "Covenant" and "Remembrance."

The first edition (of 1816), in the United States, was issued by Washington Lodge, No. 1, of Baltimore, Maryland; and, afterward, the perfected "Charge Book" of 1823–24, was issued by the Grand Lodges of Maryland, and the United States. The Grand Lodge of Pennsylvania was accused of "tinkering the work." It is evident that the fathers were so particular, that the slightest change was called "tinkering the work"; when, as a matter of fact, the rituals themselves show that these changes would now be considered immaterial.

The Golden Rule degree was at first the mere skeleton of the lesson taught in Saint Matthew, and it was subsequently enlarged. Past Grand Sire Stokes wrote that its origin was unknown; Ridgely ascribed it to England; while Past Grand Sire Kennedy agreed with Brother John Corson Smith, in Division X., and attributed its authorship to Entwisle. A possible solution of the crux may be the suggestion that the first two may have referred solely to the "skeleton," while the others (of these eminent authorities) reviewed the degree as a whole, and in its perfected form. At the revision of 1845, the noble lesson of "toleration" became its keynote, from the brain of a Chapin, a Williamson, a McCabe, or a Shaffner, — destined, we believe, to be taught as long as the Order exists.

Brother Tal. P. Shaffner stated (in 1874) that the lectures of the degrees of Odd Fellowship were all rewritten in 1844–45, and improved,— wholly original in design and language, — and that the patriarchal degrees were, to some extent, arranged as a new system. This is evident from an examination of the originals. It may be well to say, in passing, that the revision of 1880 was a *restoration*, in some particulars, of several of the best portions of the work of 1835, both in the lodge and encampment branches. The Past Grand's charge is the creation of James L. Ridgely, and the original, in his handwriting, has been preserved.

The American Ritual Original, and Peculiar to itself. — It is stated by Ridgely in his history, that the Covenant degree was thoroughly examined in 1845, because of the oft-repeated accusation that the work of Odd Fellowship had been borrowed from Freemasonry. This degree was the main object of attack and inquiry in that direction. The committee exhausted every source of information, and as a result, "laid the hand of revision tenderly upon it, and retained 'the Covenant' as the property *solely* of the Order." Those who have followed our argument and references to the original sources of inquiry as to the origin of the Order, and of its rituals, will see how little force the suggestion of borrowing possessed.

If it were proper to print portions of the first ritual in comparison with that of the "Antient" Order of Bucks now before us,— the society that is conceded by eminent English Masonic authority to have been the greatest rival Freemasonry has ever known, during the years 1722–80 (and later),

— the reader would discover that probably from the *rival* Order, and not from the "elder brother," were borrowed many of its symbols, as well as its early form of government.

Teachings of the Fathers. — We have stated in Part I., Chapter II., that the English guilds of the middle ages appear to have been the germ of the benefit societies of the nineteenth century, under a strong devotional aspect. The ritual bears out this assumption. Moses was presented as a type of Christ, with a decidedly Christian lesson inculcated by a "Noble Father." The first patriarchs of the Order were enlisted to fight for Abraham, on the plains of Mamre (see illustration "Oak of Abraham"), and against the followers of King Chedorlaomer. A lecture relating to the priesthood of Aaron, emphasized the Saviour as the Eternal High Priest, after the order of Melchizedek, Who, by the sacrifice of His own blood upon the cross, "of which that Crosier is emblematical" (an emblem now obsolete), has obtained eternal redemption for His followers. The "Covenant" not only comprised the compact between Jonathan and David, but the ritual began with the promise made to Abraham, and epitomized God's dealings with His chosen people, the Jews. Founded upon the Bible, the allusions of the ritual trenched upon contemporaneous societies, incidentally, of course, in that the doctrines of that book were taught by the fathers. In the words of Past Grand Charles A. Sumner, of the famous Templar Lodge, of California: —

A Mystery.[1]

> "Our honored Fathers! let no one presume
> To think by words he can their names illume.
> What of their fitting eulogy we claim
> Has not been written in the Order's fame,
> 'Twould be unseemly to attempt to write, —
> 'Tis blazoned elsewhere, — in the realms of light!
> In chapters which no earthly eye can trace,
> Their work, unwritten here, has glorious place:
> A work obedient to the Order's laws,
> Or instigated by its noble cause;
> A work of Friendship, so divinely odd,
> Its record the prerogative of God!
> A work which in the harvest hour of time
> Shall be proclaimed in sweet, celestial rhyme."

The "Foreign" Rituals. — The writer has been at considerable pains to ascertain, if possible, the meaning of the phrase: "not suited to the

[1] About three years ago the story went the rounds of the fraternal press to the effect that an Odd Fellows' medal had been found in a grave in Rhinebeck, New York, the date upon the tombstone of which was 1740. This led to any amount of speculation as to how the charm came there, etc. The grave in ques-

genius of our people," when the subject has been the introduction of the American ritual into foreign countries, either by translation into another language or otherwise. It is well known how difficult has been the task of preparing satisfactory translations from the English into other tongues; and from the colonies of Great Britain have come sounds of the identical refrain. What has been preserved of the early rituals, in England, discloses the fact that catechetical methods prevail there rather than the dramatic, or the oratorical. On the other hand, in the nations speaking foreign languages, — the German, for example, — the orator is *preferred* to impart instruction, with *extemporaneous* address, rather than the actor or the catechist. In a manner very concisely expressed, the distinguished author of Division XIV. has stated the flexibility of the jurisprudence of Odd Fellowship, so that all these lines of diverse thought have been allowed freedom of expression; and the brother of Germany, of Spanish-America, of Australasia, and of every land, each to his own satisfaction, and the *genius* of his nation, may teach the lessons of Friendship, Love, and Truth, while the Grand Lodges, subordinate to the Sovereign Grand Lodge, may equally enjoy the dramatic and the "beautified" forms.

tion was one of a number, in the burying ground of the Reformed Dutch church. The cemetery was opened for interments in 1730 and was closed to them in 1845, but has always been a place of resort. This charm was not found at the bottom of any of these graves, but was ploughed up and discovered by Sexton Charles Cookingham, who gave it to his son, by whom it was subsequently transferred to the ownership of Brother O. C. Underwood, of North Adams, Massachusetts. The row of graves in Rhinebeck were, evidently, of the Echert family, and the four, near where the "trinket" was found, bear dates of 1740, 1744, 1775, and from one stone the year is obliterated. This charm is of solid gold, about the size shown in the cut, plain upon its reverse side, and about the thickness of an old copper cent, — and its antiquarian interest consists in the fact of its crude workmanship. The illustration shows it to be better than a personal inspection found it, — evidently made before the days of the finished work of the present.

SECTION II.

THOMAS WILDEY, "FATHER," AND FOUNDER OF AMERICAN ODD FELLOWSHIP; JOHN PAWSON ENTWISLE, SCHOLARLY CREATOR OF DEGREES AND FORM OF GOVERNMENT; JAMES L. RIDGELY, MASTER-BUILDER OF ODD FELLOWSHIP AS NOW KNOWN; JAMES B. NICHOLSON, ORATOR PREËMINENT OF THE ORDER, AND ITS STATESMAN; ISAAC McKENDREE VEITCH, CONCILIATOR OF THE BROTHERHOOD AT THE CLOSE OF THE CIVIL WAR; JAMES P. SANDERS, DEFENDER OF LAW AND ORDER, AND CERBERUS OF THE TREASURY; LUTHER J. GLENN, LAWMAKER AND TYPICAL ODD FELLOW; SCHUYLER COLFAX, AUTHOR OF THE DEGREE OF REBEKAH UNITING WOMEN IN THE BONDS OF AN UNIVERSAL SISTERHOOD.

By Fred Carleton, *Grand Sire.*

INTRODUCTION.

The Plan Outlined. — In undertaking to prepare biographical sketches for this work of those members of the Order who, by reason of preëminent rank or service in Odd Fellowship, seemed to be entitled to places in such a gallery of portraiture, it appeared to be intended, as a rule, to commemorate only those who had passed from life; but the writer obtained the consent of the Editor-in-Chief to relax this rule to some extent, and he has, accordingly, presented sketches of two living men. No excuse is deemed necessary for making this exception, — when it is said that the exceptions are Past Grand Sires James B. Nicholson and James P. Sanders, — for among the noble army of Odd Fellows who still live and labor for the great cause of humanity and brotherhood, none stand higher in the love and esteem of their brothers, and of the outside world, than these two distinguished men, whose impress, from early life, has been indelibly stamped on the history of the Order; and who have been connected with every improvement which has been made in its regulations and usages.

It is possible that the reader of these unpretentious sketches of the founders and leaders of Odd Fellowship will find therein opinions with which they do not coincide, so it is proper to state that such expressions are purely the *individual* views of the compiler, for which he, and he alone, and not the editor of this work is responsible.

In selecting the names of those to be included in these sketches, a somewhat different idea has been adopted from that of preceding writers on the same general subjects. It has seemed to the writer that, probably, too much space has heretofore been given to the early associates of Thomas Wildey, — men whose principal, if not in some cases their only claim to recognition has been on account of the reflected light thrown upon them by the founder of the Order in America, without regard to what they themselves accomplished in the way of formative work. It was thought by this compiler that it would be more useful, more entertaining to those who should peruse these pages, to devote the larger space to the leaders known to the present generation, and who were connected with the reforms and improvements in the lectures and charges, as well as with what might be called the *ethical* work of the Order; those who have built up what may be styled "modern Odd Fellowship," as contra-distinguished from the almost purely "*social* Odd Fellowship" of the days of Wildey and his compeers.

With this in view, the writer, not neglecting entirely the father of American Odd Fellowship, has thought proper to call attention, by sketches of the lives of several men of this and the preceding generation, to the great work which has been done in perfecting and beautifying the literature of the Order; in establishing the degree of Rebekah, and in emancipating that degree from the absolute control of the subordinate branch of Odd Fellowship. The work of the men who promoted these great improvements and added to the magnificent proportions of the temple of the Order, it seems to us, is as important as were the labors of those who laid its corner-stone.

While not undervaluing the services and labors of a Wildey, a Mathiot, and an Entwisle, still we feel it is to Ridgely, to Colfax, to Nicholson, to Garey, and to many others who have labored during the last thirty or forty years, that the Order owes its greatest debt of gratitude in formulating its beautiful charges and lectures, and in constructing its wise system of moral and ethical laws.

Again, it was thought well to include in this collection, and to present a typical Southern Odd Fellow, such as Past Grand Sire Glenn; separated, indeed, from where the American Order had its origin, but as much imbued with its grand principles of humanity as any who drank personally from the early fountains of fraternity at Baltimore and Philadelphia.

It may be possible that the writer, having for many years been placed in intimate and loving communion with the leaders of the latter days of the Order, is influenced by his personal love for them; and certainly his love and esteem for those with whom he has been associated can never be fully told, — and did space in this work permit, he would gladly add to these brief sketches those of the meek and amiable Leech, the massive-

brained Garey; that type of a pure man and Odd Fellow, Cl. T. Campbell, of Ontario; the Bayard of the Order, C. M. Busbee; but, alas, how name them all, — their name is legion.

Without venturing to assert the ability to accomplish such a purpose, yet it is the firm opinion of the writer that the best method of teaching history is by writing the biography of those who have *made* history, as history acquires a deeper personal interest by linking it with some well-known personality; so it may be true that the "history of Odd Fellowship" can be best told in the form of memoirs of the men who *made* Odd Fellowship.

With the hope that sometime in the near future loving hands may depict the portraits of those omitted here, and with the desire that the perusal of the lives of the good men herein feebly portrayed may lead others to emulate their good deeds, the task of the writer is ended and submitted to the kind consideration of his brethren.

CHAPTER I.

WILDEY, ENTWISLE, AND RIDGELY.

Thomas Wildey, Past Grand Sire. — Thomas Wildey, whose name is inseparably connected with the history of American Odd Fellowship, as its father and founder, was in many respects a most unique and singular character, and one difficult to correctly portray. That he planted the seed from which the present grand Independent Order of Odd Fellows has sprung, and that without him might never have existed, is probably true; but it is equally true that without the help of men better qualified, by education and literary attainments, for putting his crude ideas into shape, it would never have grown into the great agency for good that it has. The Order, in truth, was not created: it was evolved, altered from its original shape, which was that of a mere social and beneficial society, built upon, improved, and made to conform to modern thought and ideas, so that were Wildey, its father and founder, alive to-day, he would hardly recognize his weakly child in the grand Order whose moral code and high ethical teachings, — keeping fully abreast with advanced thought, ever progressing, — are recognized by thinking men, even those not connected with Odd Fellowship, as being among the most efficient agents of the century in the promotion of the civic virtues which tend, next to true religion, to elevate the moral, intellectual, and fraternal nature of man.

It is difficult for one at this time to correctly paint Thomas Wildey

as he existed and appeared to his contemporaries, nor does the history of his life, aside from his connection with Odd Fellowship, contain such incidents as to interest and entertain the student; for he made no mark, attracted no attention, attained no celebrity in any sphere, save as an Odd Fellow. It would seem that one who, by the force of his character, his zeal and energy, and what may be termed the masterfulness of his nature, was confessedly for a long period the head and front of a great organization, would have attained some eminence in other fields; and, naturally, by virtue of the qualities which made him the leader of leaders, have impressed himself upon the life and history of the community in which he lived; but such was not the case, for his life was obscure, and only as it became a part of the history of Odd Fellowship is it of any interest.

Thomas Wildey was born in London, England, on the 15th day of January, 1782, of humble parents, whose names even are unknown, and of whose history he appeared never to have spoken to his friends in this country. He attended a parish school in London for some five years, where he seemed to have acquired the merest rudiments of an education, and at the age of fourteen became an apprentice to learn the trade of coach-spring making, duly served his time, — probably seven years, the usual period, — and at the end was released from his indentures, and was recognized as a skilled workman of his craft. From this time, until the year 1817, when he emigrated to the United States, he probably had steadily pursued his trade, not only in London, but in various towns in England, during which period he appeared to have been a leader among his fellow mechanics, "looked up to" by them, as well on account of his skill in his trade, as of his leadership in their friendly societies, which were then quite numerous in that country, — many distinct and separate organizations of Odd Fellows already being in operation there. With one of these bodies of Odd Fellows, Lodge No. 17, — not the Manchester Unity, however, which was formed later, — Wildey united on reaching his majority, and rapidly advanced to the highest rank in its councils, passing through all the chairs, from the lowest to the highest in less than three years; and so impressed upon the brothers of the lodge the sense of his capacity and zeal, as to be the recipient of a testimonial of their esteem in the shape of a valuable silver medal.

After remaining a member of this lodge for about three years, he determined to spread the Order in another and different part of the city of London; and, entering upon the undertaking with all his intense energy, he succeeded in organizing Morning Star Lodge, No. 38, of which he was unanimously elected its first presiding officer, and continued an active and zealous member for ten years, during which time he was three times selected as its chief. From this it will be seen that he had already

THOMAS WILDEY, FOUNDER OF AMERICAN ODD FELLOWSHIP.

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developed in his native land those qualities which came to their full fruition after he reached the United States. In the year 1817, Wildey married, and, later in the year, sailed for the United States, arriving in Baltimore, Maryland, on the 2nd of September. At the time Wildey arrived in Baltimore, business was in a depressed condition and employment hard to obtain, yet he managed to get work at his trade, being recognized at once as a thorough workman, and easily supported himself and family in a style suitable for the station of a skilled mechanic.

With Wildey's disposition and love of company, his position for some time after his arrival in America must have been unpleasant. The country had just emerged from a war with Great Britain, the acerbities of the late contest had not had time to disappear, and a prejudice and dislike was apparent against all Englishmen, as a class, so that a man like Wildey,—who bore upon his burly form, and gave in every accent of his speech, the evidence of his nationality,—made but slow progress in forming acquaintances among the American population of Baltimore. This may have been one of the main incentives which induced him to ascertain if there were any Odd Fellows in the city, and if so to endeavor to bring them together and organize a lodge for their mutual benefit. Among the acquaintances formed by Wildey at this time, was John Welch, like himself an Englishman, and like himself a mechanic, being a house and ship painter. Thrown much together, by reason of their nationality and occupation, they mutually discovered that each had been connected with an Odd Fellows' organization, which fact formed a fresh link to bind them together as friends. After this discovery, the two friends concluded that there must be others in Baltimore who, like themselves, had been Odd Fellows, and who would probably be glad to meet together and form a lodge; so Wildey decided to publish a notice calling for a meeting of all Odd Fellows in the city, for the purpose of consulting together as to the formation of a lodge. This call was published in the Baltimore *American*, the meeting being called therein for March 2, 1819. The notice appeared in several issues of the paper, and elicited responses from only two persons; but, being reinserted on March 27th, three persons responded, who, with Wildey and Welch, constituted a sufficient number to organize a lodge. On the 13th of April, 1819, at the residence of Thomas Wildey, the five persons met, being John Welch, John Duncan, John Cheatham, Richard Rushworth, and Thomas Wildey himself, and, mutually satisfying themselves that each was, or had been, an Odd Fellow, arranged to meet and organize a lodge on April 26th.

This meeting, held on April 13th, was the real commencement of American Odd Fellowship, although the frail craft was not formally launched until April 26, 1819, when, at a tavern known as "The Seven Stars," kept by one William Lupton, the five English mechanics organ-

ized the first lodge of Odd Fellows in America, electing Thomas Wildey, Noble Grand, and John Welch, Vice Grand, the remaining brothers filling the other positions. With a view, possibly, of conciliating the general public and securing its favorable consideration, the lodge was named the "Washington Lodge" of Odd Fellows. Thus, then, was started American Odd Fellowship, it must be confessed under rather unfavorable circumstances; every member of the lodge was an Englishman, all were uncultured mechanics, with no social standing, and in a community where, as already stated, their native country was decidedly unpopular; for, while the recollections of the late war with Great Britain still rankled, to some extent, in the minds of Americans generally, especially was this so with the people of Baltimore, who had heard so recently in their city the booming of British cannon at Fort McHenry, and whose neighboring city of Washington had been captured and partially destroyed by the same foe, which facts made them look with great dislike upon Englishmen.

Under the circumstances, it is not strange that the Order did not increase with any great rapidity, although by the earnest efforts of Wildey, seconded by his four colleagues, ten persons joined the original five within the three weeks next after the organization of the lodge. So much for the story of Wildey's connection with the organization of Washington Lodge, No. 1, with which organization begins the history of the Independent Order of Odd Fellows. On the 5th of February, 1821, another lodge, Franklin, having been irregularly instituted, and differences having arisen between the two lodges, the details of which it is unnecessary here to relate, a committee of past grands met in Baltimore, to consider the propriety of establishing a Grand Lodge, and at this meeting it was resolved that it was expedient and necessary to separate the legislative from the operative portion of the Order, and to institute a Grand Lodge. To complete the organization of such a lodge, the meeting proceeded to the election of grand officers, when Thomas Wildey was unanimously elected Grand Master of the newly created "Grand Lodge of Maryland and of the United States." Several sessions of the Grand Lodge were held during the year 1821, as its rights, duties, powers, and officers were not clearly defined, and it was necessary to fix them definitely. So at its session on November 22, 1821, a constitution was adopted, which set forth clearly its prerogatives and fixed the terms of its officers, the Grand Master's being four years.

During this period, the Order continued to grow, and Wildey labored with all his ability to further advance its interests, until, finally, the membership having spread over several states, it was deemed advisable to separate the existing lodge and create a distinct "Grand Lodge of the United States." In accordance with this idea, the last communication of the "Grand Lodge of Maryland and of the United States" was held

November 24, 1824, when steps were taken to organize the "Grand Lodge of the United States," leaving the parent body as the Grand Lodge of Maryland. At this session it was

"*Resolved*, That Thomas Wildey be presented with a medal, as a small token of our respect for his eminent services, his indefatigable zeal in spreading the Order of Odd Fellowship throughout the United States, and his unexampled assiduity and attention to its best interests while Grand Master of the Grand Lodge of Maryland and of the United States."

In conformity with the arrangement made by the Grand Lodge on November 24th, the Grand Lodge of the United States was formally organized January 15, 1825, representatives or proxy-representatives being present from New York, Maryland, Massachusetts, and Pennsylvania; and Thomas Wildey was unanimously elected Grand Master of the body, which position he held until the session of 1833, when he retired from office, being succeeded by James Gettys, the title of Grand Master having been changed to Grand Sire about the year 1826.

At the session of the Grand Lodge held September 5, 1833, it was

"*Resolved*, That a committee be appointed to procure and present to Past Grand Sire Wildey a piece of plate of at least five hundred dollars' value, as a mark of the respect and regard in which this Grand Lodge holds his services to the Order."

This testimonial was richly deserved by Wildey, as he had for years sacrificed his time and spent his money in spreading the Order. Besides visiting England in the interests of Odd Fellowship, the various reports and addresses issued and delivered by Wildey show that during his term of office, as Grand Master of the Grand Lodges of Maryland and of the United States, he had organized the Grand Lodges of Pennsylvania, and the District of Columbia, made numerous journeys to New York and other points to organize lodges, and that during the year 1832, while Grand Sire, undertook a long and tedious journey through the West and South for the same purpose. This journey, which would be a mere trifle in these days of fast express trains and palace cars, was at that date of some danger and great fatigue. It lasted from November 22, 1832, until February 21, 1833, during which time Wildey visited the cities of Pittsburg, Cincinnati, Louisville, and New Orleans, being received everywhere with high honors by the membership, instituting subordinate lodges and encampments, and organizing the Grand Lodge of Louisiana. This tour was productive of much good to the Order, and planted it firmly in the West and South.

During the summer of 1833, at the request of the Grand Lodge of the United States, Wildey visited the Grand Lodge of New York to settle some differences which had arisen as to its relations to the Grand Lodge of the United States, which by his exertions and personal influence were put in the way of an amicable settlement; he, also, visited a number of

lodges in Rhode Island and Massachusetts, reviving their zeal and energy, and, finally, on the 3d of August instituting, at Trenton, the Grand Lodge of New Jersey. This work was accomplished in a trip which occupied from June 5th to August 15, 1833.

Notwithstanding the fact that Wildey had retired from the position of head of the Order, he continued to take the liveliest interest in its welfare, though after his unremitting service of twelve years at its head it would seem that he was entitled to rest on the laurels he had already won, leaving the task of still further extending the Order to younger men; yet he was ever ready to devote his time, and spend his moderate means, to aid the cause to which he had consecrated his life.

Knowing his willingness and devotion Grand Sire Gettys deputized Wildey to visit such lodges lying north and east of Baltimore as might need encouragement, or in which disputes had arisen, and which might be settled by the influence and counsel of so revered a brother. This duty was cheerfully accepted by Wildey and occupied considerable of his time during the fall of 1835.

In the summer of 1837, Wildey visited Richmond, Virginia, and on August 20th instituted the Grand Lodge of Virginia. Having been appointed by the Grand Lodge in 1837 as travelling agent to organize lodges and encampments in the South and West, and, generally, to look after the interests of the Order in those sections, with unabated energy Wildey started on his mission, leaving Baltimore in March, 1838, and returning there on October 1st; during his absence, as is shown by his report, he had travelled more than eight thousand miles, instituted and visited lodges and encampments in Pennsylvania, Ohio, Virginia, Kentucky, Tennessee, Mississippi, Louisiana, Alabama, Missouri, Iowa, and Indiana. On this trip he also instituted the Grand Lodge of Mississippi, on the 4th of May; the Grand Lodge of Missouri, on the 13th of June; and the Grand Lodge of Illinois, on the 22nd of August; besides which, while in New Orleans, he granted a dispensation to organize a lodge at Houston in the republic of Texas, the first organized beyond the limits of the United States,— and which was instituted July 25, 1838, as Lone Star Lodge, No. 1.

This trip resulted in much good to the Order, and indicates the zeal which animated Wildey, then over fifty-six years of age; who, supported by his indomitable will and energy, accomplished a journey far more arduous and exhausting than would be a trip at the present time around the world, or to Central Africa ; but he recognized no obstacle or fatigue as being too serious where the good of his loved Order was concerned.

This journey practically closed his work as a missionary of Odd Fellowship; but, though no longer holding high office in the Order, he did not cease to regularly participate in the councils of his brethren. Every

session of the Grand Lodge of the United States found him in his seat as Past Grand Sire, ready as ever to advise and counsel the younger generation who succeeded him, and with cheery voice and hearty hand-clasp to greet the few old associates of his early days of leadership, until on the 19th day of October, 1861, in the city of Baltimore, in the 80th year of his age, he quietly passed to that eternal rest and reward, provided for those who love and cherish their fellow-men.

The tidings of his death, while not unexpected, were received by the membership with every token of sorrow for his loss and respect for his memory; his old friend and associate, James L. Ridgely, delivered an address of great beauty and deep pathos, on his life and character, in the Front Street theatre, Baltimore, and the Grand Lodge of the United States promptly inaugurated a plan for the erection of a monument to his memory.

While Thomas Wildey needed no monument to carry his name down to posterity, for no history of Odd Fellowship can ever be written which will not have him as one of the central figures, yet his sorrowing and grateful brothers could not permit his name and memory to rest without substantial evidence of their love and respect; so by the joint contributions of the entire membership, a stately monument was erected in Broadway, Baltimore, being dedicated on September 20, 1865, with solemn and appropriate ceremonies, and it now stands a lasting and beautiful testimonial to the memory of Thomas Wildey, the founder and father of the Independent Order of Odd Fellows.

With all his ardent, earnest nature, Wildey devoted himself to what he *felt* was the cause of humanity and fraternity. Unable of himself to properly formulate its creed in adequate and fit language, he yet *knew* what others could couch in appropriate words, and he promptly adopted and assimilated, as his own, the rituals and charges penned by Ridgely and others; borne up and sustained by a love of humanity, he consecrated himself to the service and leadership of Odd Fellowship, an organization best devoted to such ends; and, as its adherent, sank all other considerations and objects in the overwhelming passion and love for the Order, and desired only to be known as Wildey the Odd Fellow.

For these reasons the writer who essays to present Wildey as a private citizen, or in the domestic circle, finds no facts to detail, for as one who knew him better than any who will hereafter picture him said: —

"Known to many now living, but even they were not admitted to the knowledge of his private walks, or to witness those home scenes which more than any other indicate the man; he was at all times reticent or entirely silent about himself."

So must close this incomplete sketch, incomplete for the reason, among others, because Wildey's private life is missing, leaving him as one whose

name will ever be remembered as the founder, or rather as he who laid the corner-stone of the temple, of American Odd Fellowship, and commenced its erection, but left the task and the glory of designating its proportions, and elaborating its decorations, to other hands and to other brains.

John Pawson Entwisle, Past Deputy Grand Master. — Among the earliest to join the newly instituted Order of Odd Fellows, in Baltimore, and one who seems to have been better acquainted with the meagre literature and rituals of the English Order than most of his compeers, was John P. Entwisle, who became a member in the year 1820, joining Washington Lodge.

Little is known of his early history or parentage, save that he was an Englishman, and had been more liberally educated than those who had hitherto joined with Wildey in establishing the Order of Odd Fellows in the United States. It is not known when or why he left England for this country, but tradition says that it was caused by a disagreement with his family on account of an early and imprudent marriage. This event caused him to be diverted from the career in life marked out, which was that of a minister of the gospel, which profession it seems was that of his father. All that is positively known about him is that he arrived in Baltimore, where he obtained employment with one of the newspapers of the city, in what capacity, whether as a part of the editorial, reportorial, or mechanical staff cannot be stated, although he styled himself simply "printer."

His nationality and natural desire for some associates, led him to join with Wildey, Boyd, and Welch, — all his fellow-countrymen, — who had already planted the Order of Odd Fellowship in Baltimore, and it was soon discovered by them that with his facile pen and literary skill he would become a valuable auxiliary in the work of building up Odd Fellowship.

It is uncertain whether he had attained the honor of past grand in England, or whether he passed to that rank in Washington Lodge. It is certain, however, that in 1821, as a past grand, he attended the preliminary meeting for the purpose of organizing the "Grand Lodge of Maryland and of the United States," and on the formal organization of that body, he was elected Deputy Grand Master, which position he held until February 22, 1823, when he was elected Grand Secretary, a position for which he was better adapted than the former office. His services to the young Grand Lodge and to the Order were undoubtedly of great value, for there was no one who did more in a short time to improve the ritual than did Entwisle, or to establish rules and regulations to orderly govern the infant Order. He died sometime in the month of June, 1824, so that

all the work he accomplished for American Odd Fellowship was done in the short space of three years.

Without Entwisle's aid, the young Order would have been delayed in its growth, if not permanently stunted ; for to his pen is due the credit of creating the Covenant and Remembrance degrees, and the first will ever remain one of the strongest pillars of the Order. Again, to him is due the present system of representation in the Grand Lodge of the United States, now Sovereign Grand Lodge, taking as its framework the same plan as that of the Senate of the United States. Upon these two degrees rest the name and fame of Entwisle. Whether he would have added to it still farther must remain mere conjecture, for his sudden death leaves his work for Odd Fellowship a mere fragment, a valuable and honorable one it is true, but still a fragment.

Wildey, with whom he was associated and who it would seem could have unfolded much of his character and history, was not disposed to do so, and never appeared to remember him with the same regard that he did others of his early associates and co-workers. Why he did not cannot be explained, for Entwisle stood staunchly by Wildey's side through all the trials of those early days of the Order; but that some differences in their natures kept them somewhat apart, is undoubtedly true.

Wildey was a man of a most robust social nature, open, confiding, and joyous, with a keen sense of humor; while we may picture Entwisle as a shy, quiet, scholarly man, ready to use pen and brain in the interest of Odd Fellowship and of Wildey, but unable to meet, reciprocate, and entirely appreciate the somewhat overbearing and masterful disposition of Wildey. That his services were appreciated by the membership, and his loss to the Order mourned, is shown by the fact, which the meagre record of that period discloses, that a silver medal of the value of fifteen dollars was voted to him at the session of the Grand Lodge preceding his death, and not having been presented, the sum it would have cost was afterward donated to his widow.

With the entry of this donation on the journal of the Grand Lodge, there drops from sight, and from the records of the Order, one to whom the brotherhood owes much and has repaid little, for his remains lie without a stone or an epitaph to mark his nameless grave; but who deserves a niche in Fame's temple by the side of Wildey, and a place in the history of Odd Fellowship, as the forerunner of Ridgely, Colfax, and Garey, due to him for his efforts in the construction and creation of the ritualism and literature of the Order.

James L. Ridgely, Grand Secretary. — James L. Ridgely, to whom the Order of Odd Fellows is indebted for many of the beautiful charges which adorn its ritual, was among the first men of high intellectual attainments

to perceive its great possibilities and that, to take advantage of them, it must discard the mere rude and convivial features which formed a main attraction of the earlier lodges.

In this respect it may be said that Augustus Mathiot, one of the first native American Odd Fellows, preceded him, but Ridgely carried to the fullest extent this idea and endeavored to make the moral and the intellectual features predominate the merely social and beneficial, although he desired to see these have their proper and due recognition in the Order.

James L. Ridgely was born in the city of Baltimore, Maryland, on the 27th of January, 1807, of a family long resident in Maryland, and which had served and been honored in the state by various prominent positions of trust. His father, Lot Ridgely, had been a prominent merchant, but through various reverses had become reduced in fortune, but was still able to give his son the advantages of a finished education, Brother Ridgely having attended St. Mary's College, at Baltimore, and completing his college course at Mount St. Marys, Emmettsburg, where he graduated with high honors.

On leaving college young Ridgely determined to adopt the profession of law, and for this purpose entered the office and studied under the direction of David Hoffman, then one of the leaders of the bar of Maryland, and was admitted to practice in June, 1828.

While his career as a lawyer and as a citizen was a successful one, and he earned and received from his native city and state many evidences of their esteem and confidence, yet it is by his work as an Odd Fellow that his name will be longest remembered ; although the mere enumeration of the positions he filled in civic life will indicate the general respect in which he was held. In 1834 he was honored by a seat in the common council of Baltimore; in 1848 he was president of the board of education of Baltimore, and it was largely through his efforts that the present system of public schools in that city was adopted, a system which is one of the most complete and thorough in the entire country.

In 1849 he was a member of the convention elected to frame a new constitution for the state; became register of wills for Baltimore county in 1864, which office he held until he was appointed collector of internal revenue by President Lincoln, being retained therein during the administration of President Johnson.

Among the business community, his integrity and sterling worth were as fully recognized as were his abilities as a legislator and a lawyer by the mass of the people generally, for we find that he held the position of president of the Baltimore County Mutual Fire Insurance Company, from 1855 until his death.

In the sphere of Odd Fellowship his career was still more distin-

guished; for to him, more than any other, is due the evolution of the Order, as he found it, from a society having conviviality as one of its marked features, conjoined with mutual relief, to a great moral and progressive society, attaining almost to the level of a religion, and having as its chief and grand aim the elevation and improvement of the character of man, and his indoctrination into the great lesson of his brotherhood with all who were created in the likeness of the Great Creator.

James L. Ridgely became a member of Columbia Lodge, No. 3, on May 27, 1829, and from that time his rise was rapid, as his brothers recognized his merits and ability. He was a member of the Grand Lodge of Maryland, in 1830, and, in 1831, took his seat in the Grand Lodge of the United States, as representative from Maryland; and from then until he was stricken with paralysis, in 1879, his work, both with tongue and pen, was unceasing to make the Order, what it has become, a ministering angel to suffering humanity, and one of the greatest moral forces of modern civilization.

The lectures and charges of the Order having grown and been incorporated into the ritual without proper system, and without adequate attention being given to their literary construction, the Grand Lodge of the United States, at its session in 1833, appointed a committee to revise the work, which committee presented their report for action in 1835; and while Ridgely was not a member of this committee, he took an active part on the floor of the Grand body in its consideration, so that while this revision was not entirely what it might have been, it was a considerable improvement on what the ritual previously had been.

At the meeting of the Grand Lodge, in 1836, Ridgely was nominated, together with two other distinguished brothers, for the office of Grand Sire, and received a majority of the votes cast, but refused to accept this distinguished honor, which he declined in favor of one of his competitors, Samuel H. Perkins, of Pennsylvania. At the session of the Grand Lodge of the United States, held April 24, 1840, the office of "grand corresponding secretary" was created and it was

"*Resolved*, That the Grand Corresponding Secretary be, and he is, hereby directed to prepare and print an abstract of such subjects contained in his correspondence as may be important to be considered, and at each annual communication, hereafter, to make a detailed report of the subjects of correspondence requiring the action of the Grand Lodge."

In passing this resolution the Grand Lodge undoubtedly had Ridgely in mind, his eminent qualities of culture and literary taste fitting him peculiarly for the position, to which he was accordingly elected, filling it continuously until his death, the office of "grand recording secretary" being united with it in 1841, and he holding both positions from that time.

The Grand Lodge at its session in October, 1840, determined to confer still higher honors upon him, and for the *second* time elected him Grand

Sire, which he again declined, preferring to fill the post to which he had previously been elected, believing, with his usual devotion to duty, regardless of honors, that he could be of more service to the Order in the less prominent station, giving his reasons for such declension in a letter which is a model of good taste, sincerity, and modesty, and in which he said: —

"In laying aside the highest office within your gift, so honorably and kindly presented to me, it is due to myself that the motives which have influenced my fixed determination should be clearly stated, lest peradventure this second declension of the Grand-Sireship might be regarded as capricious on my part and wanting in due respect to the representatives of the states. Office once assumed should be faithfully administered, and its honors, however brilliant, should rather by the efficient discharge of its duties be reflected by the officer, than be shed from the place itself upon any easy and inactive incumbent. Whatever, therefore, of gratification to individual pride the acceptance of honor accepted would afford, and whatever of elevation and rank and title in the Order be the sacrifice consequent upon its declension, are considerations which cannot weigh in the circumstances in which I am placed. . . . Regarding the office of Grand Sire as thus responsible, and believing the weal or woe of Odd Fellowship in all its details throughout your jurisdiction so inseparably blended with such a faithful and efficient discharge of its duties as I know in my conscience I cannot, in view of my situation in life, devote to its functions, I am compelled, with profound respect, to decline the honor of the office."

Thus nobly, and from a pure sense of duty, did Ridgely put aside the highest official crown which his loved Order could bestow, to labor in a subordinate position in order to better subserve its interests and spread its principles. The position he had accepted was adapted to his tastes, and the journals of the Grand Lodge from that time attest how well its duties were performed. The routine duties of this post were, however, but a tithe of the work he performed for the brotherhood.

When the secret work was revised in 1845, he was a member of the committee on revision, and the Order at that time had so grown, not only in numbers, but also in aspirations, as to demand broader and higher moral teachings to be embraced in its ritual; and to Ridgely is largely due the construction and expression found in the language of the ritualistic work of 1845, and to his pen and brain we owe the sublime and beautiful "Past Grand's[1] charge," which will, we believe, ever stand as a true expression of the fundamental principles on which Odd Fellowship rests and will rest until time shall be no more.

From this period until age had robbed him of his vigor of mind and body, he continued to labor for the advancement of the Order, always ready to advise and aid those who applied to him, and with gentle and courteous manner to heal such differences as sometimes arose in the discussion of questions in the councils of the brotherhood.

At last came the end of his earthly career; on the 16th of November, 1881, he passed from earth, and, attended by sorrowing thousands, was

[1] *Note by the Editor-in-Chief.* — Having seen the original draft of this classic, *in the handwriting of Ridgely*, which, with very slight elimination, is rehearsed to-day as the distinguished brother wrote it, we are prepared to indorse all that the Grand Sire says in relation to this immortal production.

borne to his resting-place in Greenmount cemetery, Baltimore, leaving behind him a name which will be remembered as long as the Order exists.

Over all the vast domain where Odd Fellowship had spread, his sorrowing brothers met to testify their respect for his memory and regret for his death; and to Wilmot G. DeSaussure, Past Grand Sire, fitted by his association with, and friendship for, the honored dead, as well as by his scholarly attainments, was delegated the pleasing though sorrowful task of delivering the eulogy to commemorate his deeds; which was performed in the presence of a large assembly of the brotherhood during the annual communication of the Sovereign Grand Lodge, in 1882, at Baltimore, in the First Methodist church.

A monument, dedicated with eloquent speeches and solemn ceremonies, rears its stately proportions, commemorating the name and fame of James L. Ridgely, at Harlem Square, Baltimore ; but, in the eloquent language of DeSaussure: —

"The true monument to our dead brother will be the loving remembrance in which he is held by countless thousands, and by thousands yet to come, so long as the Odd Fellowship which he created shall last; the blessings, praises, and prayers which have and do and shall daily ascend from the innumerable hearts whose sorrows have been comforted, whose cares sympathized with, and whose wants relieved by Odd Fellows of the American Order; the reverent homage which the good both now and in succeeding years shall pay to the philanthropist who devoted his life to building up a temple whose foundation is 'the Fatherhood of God, the brotherhood of man.' Nor marble nor brass can be so enduring a monument as the memory of his name and his deeds. In his own words: 'Such a life elevates and exalts human nature.'"

CHAPTER II.

NICHOLSON, VEITCH, AND SANDERS.

James B. Nicholson, Past Grand Sire. — The writer, — in approaching the task of depicting the character and detailing the services of James B. Nicholson, in the upbuilding of the great Order to which he has devoted the years of a long life, — finds himself as one who should attempt to describe the lineaments of some colossal statue, which towers beyond human vision, far up and through the clouds reaching into the blue vault of heaven, for so does this brother tower above all living Odd Fellows.

The mere details of his life as a citizen seem to have been so dwarfed by the record of the services he has rendered to Odd Fellowship, as to have escaped the notice of those who have written about him, and with his characteristic indifference to all but his beloved Order, he has never cared himself to detail aught of his life and parentage for publication, unless

connected with his work for fraternity; so that it is difficult for a biographer to do more than make a mere sketch of his history unconnected with Odd Fellowship.

James B. Nicholson, seventeenth Grand Sire of the Independent Order of Odd Fellows, was born about 1822 in St. Louis, Missouri, when it was a small but important trading post and town, with great possibilities which have since been realized; and when a youth removed to Philadelphia, in which city he has ever since resided and been identified.

He became connected with the Order of Odd Fellows in April, 1845, being initiated into Chosen Friends Lodge, No. 100; and at once becoming imbued with its noble principles, he began what proved to be his life's work, in spreading its grand doctrines of fraternity and humanity.

With his earnestness and zeal known, his brethren did not long suffer him to remain in the ranks; but after passing through the various subordinate positions in his lodge, he was elected its Noble Grand, in which position he displayed such aptitude for its duties, and such knowledge of the general laws of the Order, as to clearly point him out as one of the future chiefs of Odd Fellowship.

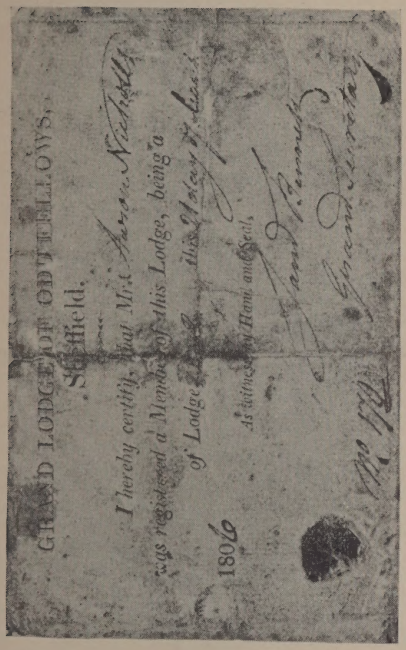
We find him eager to learn all that Odd Fellowship afforded, in those comparatively early and crude days of the Order; and he soon united with the encampment branch, being initiated in Mount Olive Encampment, No. 6, of which he remained a member for many years, and until he joined Palestine Encampment, No. 51, of which he is still a member.

He became a representative to the Grand Lodge of Pennsylvania in 1848, and to the Grand Encampment in 1849, in both of which bodies his merits and ability at once were recognized ; and in their discussions and deliberations, he immediately found his opinions and views were given the greatest consideration and received with the utmost respect.

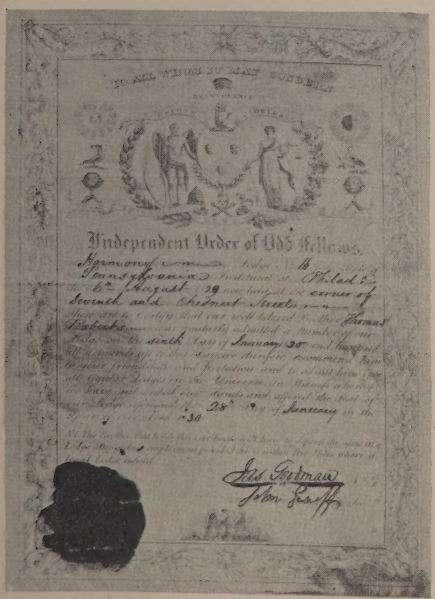
Impressed as his associates were with the sterling qualities of his heart and brain, it was natural that, without effort of his own, he should pass to the highest official position in his jurisdiction; and, accordingly we find him, after serving as Grand Warden and Deputy Grand Master, in 1853 elevated to the honorable position of Grand Master of Pennsylvania, then, as now, the jurisdiction having the largest number of members of any under the banner of the Order.

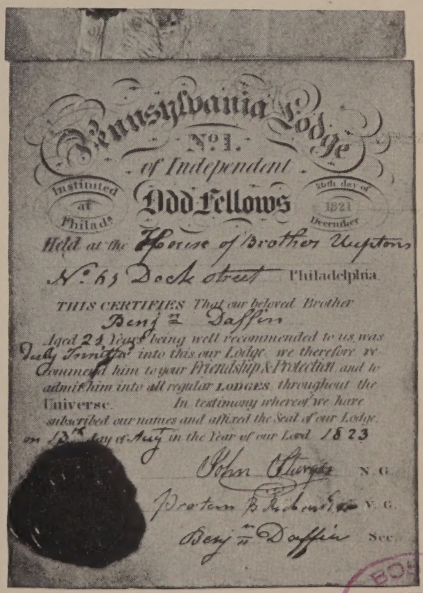
In 1859 he was elected Grand Representative from his Grand Lodge to the Grand Lodge of the United States, and, as in his Grand Lodge, at once took high rank in that body, being regarded as among its wisest legislators and its most polished orator and debater.

In the period from 1859 to 1862, during which he served as a Grand Representative, he was honored, or rather the Grand body honored itself, by commanding his services, first, as chairman of the committee on appeals, and during the remainder of the time as chairman of the committee on the


GRAND LODGE OF ODD FELLOWS.
Sheffield.
I hereby certify, that Mr. Aaron Nicholls
was regularly a Member of this Lodge, being a
of Lodge
this 1st day of May
1806
As witness my Hand and Seal.
Grand Secretary

Independent Order of Odd Fellows.
CARD OF CLEARANCE.
TO ALL WHOM IT MAY CONCERN.
MASSACHUSETTS LODGE, NO. I.
INSTITUTED THE 26 March 1820 now held at
Ecampment Hall, Boston, Mass.
This is to Certify, That our well beloved Brother
William Jackson was duly admitted a Member of
our Lodge, on the Sixteenth day of May 1842
by Card That he is free from all Charges
and protection.
In witness whereof, We have hereunto set our hands, and caused the
Seal of our Lodge to be hereunto affixed, this Seventeenth
day of February in the year 1843
Thomas C. Leeny N. G.
Shadrach Dickson V. G.
Secretary
Attest. Grand Secretary
I. O. of O. F.




Pennsylvania Lodge
No. 1.
of Independent
Instituted
at
Philada
Odd Fellows
26th day of
December
1821
Held at the House of Brother Upston's
No. 63 Dock street Philadelphia
THIS CERTIFIES That our beloved Brother
Benj.a Daffin
Aged 23 Years being well recommended to us was
duly Initiated into this our Lodge, we therefore re-
commend him to your Friendship & Protection, and to
admit him into all regular LODGES throughout the
Universe. In testimony whereof we have
subscribed our names and affixed the Seal of our Lodge
on 23 day of Aug.t in the Year of our Lord 1823
John Clowes N. G.
Benj.a Daffin Sec.y

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EVOLUTION OF THE VISITING CARD. I.

state of the Order; and, at the session of 1862, he was elected and installed as the seventeenth Grand Sire.

Dark and gloomy were the prospects of Odd Fellowship when James B. Nicholson assumed the office of its chief executive, and he fully appreciated the difficulties of his position; but it only nerved him to greater efforts to sustain the great cause of fraternity and humanity. In his remarks on being installed, he used the following language, showing that he knew the dangers and did not fear to meet them: —

"Our work is not done; we are still stumbling with timid pace over the broken arches of the bridge of time; the wail of the fallen and sinking reaches our ears at every step, and we must help them or they perish. There is a mighty sorrow in the land: the widowed, the orphaned, and distressed demand our care, our sympathy, and our relief. Here is a work worthy of you — a work in which Wildey in his younger days would have led you. Go from hence to your respective jurisdictions, thrust your sickle into the great harvest of human benefaction, and reap flowers perennial, that will bloom in immortal fragrance when the things of earth shall have passed away."

His term of office as Grand Sire was passed by him in unremitting efforts to press forward the banner of the Order, to increase its membership, and improve its laws, in spite of the war-storm which raged around him and the Order and threatened its very existence; and in pursuit of these objects he visited and instructed the Grand Lodges and Grand Encampments of Wisconsin, New York, and Pennsylvania, and delivered numerous addresses in various cities throughout the Northern and Eastern jurisdictions.

His administration of the duties of Grand Sire, both as the presiding officer of the Grand Lodge of the United States, and as the executive head of the Order, were fulfilled with ability, dignity, and impartiality; and in retiring from that exalted position, in 1864, he left behind him a record surpassed by none of his predecessors, or successors, for efficiency and ability.

At the close of the terrible civil war, in 1865, it was at his suggestion and by his advice, that his successor, his old friend Isaac M. Veitch, of Missouri, issued the memorable proclamation, inviting the Southern jurisdictions to send representatives to the next session of the Grand Lodge of the United States, as their seats were awaiting them; which invitation being accepted, at once reunited the whole brotherhood of this continent at the ever-to-be-remembered session of 1865.

In retiring from the office of Grand Sire, Brother Nicholson did not go into inaction to enjoy the honors he had won and worn, but at the call of his jurisdiction, in 1869, he accepted the position of Grand Secretary and Grand Scribe of Pennsylvania, and has ever since been continuously elected to these two positions; for which his methodical habits, exact knowledge of the laws and usages of the Order, and his unwearied industry so preëminently qualify him.

But Pennsylvania alone could not claim a monopoly of that clear and active brain; the whole brotherhood demanded and received the benefit of the large experience, great heart, and mature mind of James B. Nicholson. In response to this call, we find him attending every session of the Sovereign Grand Lodge since 1864, where, in consulting with old associates, or in kindly advice to younger members, he has been ready to give the fruits of his ripe mind to every measure which would tend to the good of his beloved Order, and spread the gospel of the Fatherhood of God and the brotherhood of man.

Although the weight of years is pressing upon him he is still as alert and vigilant to defeat injurious legislation, and to forward good, as the youngest member; age cannot repress the noble current that ever throbs through his veins, when the good of the Order is concerned; and the prevention of many injurious innovations, and the passage of many glorious reforms, have been largely due to the influence of this beloved brother.

Always for progress, never for mere change for change's sake, he stands at once the bulwark of conservatism against dangerous innovation and destruction of ancient landmarks; and, again, as the champion of radical reform, when clearly demanded, to make more perfect the temple of Odd Fellowship.

The legislation of the session of the Sovereign Grand Lodge of 1894, when the degree of Rebekah was remodelled, and all unmarried white women, above the age of eighteen, were made eligible to membership, was so great a departure from established usages, that probably no man but Brother Nicholson could have proposed and carried it through to adoption; some indeed favored it before he moved to make it the law, but knowing the conservatism of the older members and past grand sires, they did not suggest it; and it was left for the Grand Old Man Eloquent, James B. Nicholson, to propose it, and by the weight of his eloquence and the authority of his long services and devotion to the Order to carry through a measure which has revolutionized the degree of Rebekah, made it the coëqual of the subordinate lodge, and, in the judgment of many, is the most important legislation accomplished for the Order in twenty years.

No branch of the Order, no subject, apparently, too trivial which may affect the good of Odd Fellowship, fails to engage the careful attention and best thought of this mentor of the Order: the relation of dues to benefits; the organization of the Patriarchs Militant; the preservation of the visiting card, all have passed through the crucible of his mind, ever with the result that his ideas, when fully matured by him, have received the approval of the Senate of Odd Fellowship; and though without a vote in the Sovereign Grand Lodge, simply a past grand sire, a measure that has his support is almost assured of success, so high does that body esteem the wisdom of James B. Nicholson.

Accustomed as the members of the Sovereign Grand Lodge were to see the stately form and calm countenance of Past Grand Sire Nicholson, beaming with benignant dignity within its portals, the news came like an electric shock to them, and the brotherhood generally, that, on the last day of December, 1892, while at the post of duty, preparing to deliver an address, Brother Nicholson had been stricken with paralysis, and was lying prostrate, with the angels of life and death fighting over his form; and thousands of prayers rose from city, town, and village, and from many a country home, that life might conquer and Nicholson be spared yet a little while longer to continue the work of spreading the gospel of fraternity throughout the world.

The prayers were answered, Nicholson was restored to friends, country, and the Order; and to-day, though his form shows traces of the shock, yet the God-like part, the mind and brain, are still as vigorous and the thoughts as clear, as when years ago his physical strength enabled him to hold listening thousands for hours, while he poured forth eloquent words and sentences, calling on mankind to go forth and hasten the coming of that time, when one law shall bind all nations, tongues, and creeds, and that law shall be the law of universal brotherhood.

Brother Nicholson is the orator preëminent of the Order. He has delivered more addresses on subjects pertaining to Odd Fellowship than any other man, living or dead; not a town, city, village, or hamlet, within Pennsylvania, but has been charmed by the magic of his eloquence, convinced by the logic of his arguments, and melted into tears by the pathos of his sentences; nor has his work been confined to the state of his adoption; his voice has resounded over all this land, whenever other engagements permitted him to yield to the solicitation of the brotherhood, and speak upon his one subject, — the matchless beauties and benefits of Odd Fellowship, — for though his fame as an eloquent speaker extends beyond the limits of Odd Fellowship, yet he will only deliver addresses upon that subject, and never takes part as a speaker in the purely political struggles of the day.

In his library in Philadelphia, is to be found, as the result of his assiduous collecting of more than half a century, the most complete, indeed, the only complete, collection of books, papers, and official documents relating to Odd Fellowship; and among them sits, in all the glories of an old age, "frosty yet kindly," the venerable form of the Nestor of Odd Fellowship, surrounded by the emblems and records of his loved Order, breathing the very atmosphere of Odd Fellowship; and, in turn, emitting with every glance of his eye the very essence of Friendship, Love, and Truth.

May his life be prolonged for many years to bless his friends, his family, and his Order, and when the end shall come, as come it must to

all, may it come like blessed sleep from heaven, bringing simply repose, not death. Of him it may be as truly said, as in his own eloquent language he said of another: —

"He is a born Odd Fellow; he received the principles of the Order into his heart; they became ingrained into his very nature, and as his mind expanded and his character developed, the principles of the Order became more and more a part and parcel of himself. His love for the Order is constantly on the increase. In his later days he loves it better and more deeply than in his youth. His youthful enthusiasm became the strong, unending aspiration of his manhood, and in this light he stands among the foremost benefactors of the Order. On the other hand, as a reflex action, unconsciously, perhaps, to himself, he is also growing better, wiser, more liberal, more loving and more worthy of the tenderness and affection, the unalloyed love that now enshrines his life."

Isaac McKendree Veitch, Past Grand Sire. — Isaac M. Veitch, eighteenth Grand Sire of the Independent Order of Odd Fellows, holding that distinguished position during the darkest days in the history of this country and when the Order of Odd Fellows had, seemingly, been rent asunder in the conflicts of civil war, held the honorable distinction of having more largely contributed than any one else to the reunion of the severed fragments of this great brotherhood, by his official action as the head of that great fraternal organization.

Isaac M. Veitch was born in Alexandria, Virginia, on the 20th of July, 1816, at which place he resided until he attained the age of twenty-five years, when he removed to the city of St. Louis, Missouri, where he continued to reside until his death.

That his life there as a citizen was one of usefulness and honor, is undoubtedly true, and that in business circles he ever stood as a man of integrity and enterprise, always ready to aid in the upbuilding of the community, is equally true; but in this brief sketch of one honored, and deservedly so, by the great Order of Odd Fellows, only his work and services in that interest can be named.

With a kindly, generous heart, and imbued with a true fraternal love for his fellow-man, it was natural that Brother Veitch should early seek to ally himself with those who had pledged themselves to unite together in offices of human benefaction, so we find that shortly before he left his native town for the then "far west," he became a member of Potomac Lodge, No. 8, at Alexandria, Virginia, being admitted on the 29th of March, 1841.

Soon after arriving in St. Louis, he applied to and was admitted a member of Wildey Lodge, No. 2, on the 29th of June, 1841.

Always earnest in the advocacy of what he deemed right, he became thoroughly imbued with the idea that the Order of Odd Fellows was an organization which could successfully propagate his views of social fraternity, and to it he gave his best efforts. As the result of his devotion to its interests, he was soon prominent in his lodge, serving it faithfully

in all the various subordinate offices, passing through the chair of Noble Grand in 1842.

In 1843 he was admitted to the Grand Lodge of Missouri, where he soon acquired the confidence and esteem of his fellow-members by his thorough attention to any work that devolved upon him; so that, after three years' service in that body, he was promoted to the office of Grand Secretary at the session of 1846, which position he was, however, required to vacate in a short time; for, by the vote of his brothers, at the session of 1847, he was told to "go up higher," having been elected to the position of Grand Master without being required to pass through any of the subordinate chairs of the Grand Lodge,—a striking testimony of the estimation in which he was held by the Odd Fellows of Missouri.

Immediately on the expiration of his term of office as Grand Master, Brother Veitch was again elected Grand Secretary, which place he continued to fill by successive reëlections until 1861, when he declined to serve longer; and, on his retirement, his brothers of the Grand Lodge showed their appreciation of his services by presenting him with a handsome service of silver.

He had been honored, also, in 1846, being elected Grand Representative to the Grand Lodge of the United States, was again elected in 1852, and continued to serve in that capacity, with credit to himself and with benefit to the Order, until 1864, when he was called to receive still greater honors.

His service as a member of the Grand Lodge of the United States was characterized by the strict fidelity to duty which marked his course in more subordinate capacities in the Order; always at the post of duty as a committeeman, and on the floor, he was diligent, watchful, and careful.

At the session of the Grand Lodge of the United States, held in 1864, in the city of Boston, in that dark period when brother was struggling with brother, and gloom pervaded all portions of our country, Isaac M. Veitch was called to take charge of the destinies of the Order as its Grand Sire. Well did he fulfil the expectations of his brothers who elevated him to that position. Thoroughly imbued with the principles of true brotherly love, which Odd Fellowship so nobly teaches and practises, as its supreme head he issued that memorable proclamation on May 24, 1865, in which he announced that the links that bind Odd Fellows together were not, and could not, be broken; notified and invited the representatives from the Southern jurisdictions to attend the next session of the Grand Lodge of the United States, as their seats were waiting for them without any pledges or promises whatever. To Grand Sire Veitch belongs the undying fame of having been the first, as the head of a great Order, to recognize and proclaim that civil war and political separation

could not sever the hearts and hands of those who stood upon the broad platform of a common humanity, no matter what differences had for a time separated them.

This practical lesson of toleration, so much needed at the time, was exemplified in the famous proclamation, and in the subsequent action of the Grand Lodge at its session in Baltimore, the succeeding September. The reader is referred for the full text of this proclamation, and the impressive scenes that followed, to Past Grand Sire Nicholson's contribution to this work, Section IV., Division II., Part II., the whole of which will be found to be of absorbing interest to read in connection, also, with these biographical sketches. It will be seen that the invitation, so cordially extended, was accepted in the same spirit, and the chairs, vacant for four years, were filled at the session of 1865; and to Brother Veitch is due the glorious meed of praise for effecting a reconciliation in so complete a manner.

At the expiration of Brother Veitch's term as Grand Sire, he did not rest upon the laurels won and worn, but continued to be a regular attendant of the Grand Lodge of the United States, the journals of that body showing that he attended every session but four, from 1866 to the date of his death. His labors for the good of the Order never ceased, for we find that when the Sovereign Grand Lodge, — the successor of the Grand Lodge of the United States, — at its session in 1879 raised a committee to make a necessary revision of the entire ritualistic work of the Order, he became an active and influential member. He sustained Brother Henry F. Garey in remodelling the subordinate lodge degrees; also, Brother Taliaferro P. Shaffner in the revision of the encampment work, severally adopted at Toronto, in 1880.

A regular attendant of the sessions of his state Grand Lodge, death found him at the post of duty. At the session held on the morning of May 22, 1884, of the Grand Lodge of Missouri, he took an active part in the discussion of a report of the committee on legislation, of which he was chairman, and appeared to be in his usual health. Retiring to his office during the noon recess of the body, he was "stricken down" suddenly and died almost instantly.

To most men "sudden death" is terrible, but to Brother Veitch, the good citizen, upright man, true friend, devoted Odd Fellow, and sincere Christian, it had no terrors, for he was always prepared and ready to meet that Father whose mandates he had ever obeyed and whose work he had sought to perform.

Beloved by his personal associates, revered by the great Order he had been so instrumental in reuniting after the storm of turmoil and war had passed away, the name of Isaac M. Veitch will long be remembered as the "great pacificator of Odd Fellowship."

James P. Sanders, Past Grand Sire. — James P. Sanders, the nineteenth Grand Sire of the Independent Order of Odd Fellows, and, with the exception of James B. Nicholson, the oldest living Past Grand Sire, was born in the city of New York on the fifth day of April, 1819.

His parents died when he was quite young, leaving him to the care of an uncle, who, deeming it best for his future interests, at the age of seventeen sent him to Danbury, Connecticut, where he was apprenticed to learn the trade of a hatter, — Danbury being then, as now, a leading town in that industry in the United States.

While young Sanders did not fail to thoroughly learn the details of the art to which his uncle had devoted him and became a first-class workman, yet he had ambition beyond becoming a mere mechanic, honorable though it is; and we find him, during the time he was learning his trade as a hatter, devoting all his spare moments to the study of law. So well did he progress that, shortly after completing his apprenticeship, he finished his law studies, and was admitted to the bar, being equipped both as an artisan and a lawyer.

He early and always exhibited true grit and determination to succeed in anything to which he put his hand; so in addition to the two vocations which he was qualified to pursue he, also, mastered the science of bookkeeping, in which capacity we find him for some time employed in the *Courier and Enquirer* office, then a leading newspaper of New York City, as well as with several other newspapers.

During this early period he was, also, settled in Peekskill, New York, in the business of a hatter; but he finally determined to devote his entire energies to the law, in which profession he established himself in Yonkers, near the city of New York,where he has ever since resided; and where, with his integrity, industry, and zeal, he obtained a large practice and soon became known as one of the heads of the profession in that locality, and by which he soon secured a modest competency.

Brother Sanders, while known more widely as an Odd Fellow than in all other capacities, has taken a warm interest in the affairs which affected his community and country, so that while he never made politics his business, yet, like every true American, — and he is in every sense a good type of an American, — he has always been interested in political questions. He has been often importuned to be a candidate for public positions, notably in 1854, when he was "prevailed upon" to become a candidate for attorney-general of the state of New York, a position to which he was not elected however, his party being in a hopeless minority.

It is as an Odd Fellow that Brother Sanders will ever be best known, and it is in this field that he has received and deserved the highest honors that his brothers could bestow.

His first connection with the Order was in 1843, in which year, on September 17th, he was initiated into Samaritan Lodge, at Danbury, Connecticut, soon passed the subordinate chairs, and was elevated to the position of Noble Grand. In 1846 he removed to New York City, and soon thereafter became a member of Cortland Lodge, No. 8, having already, in 1844, become an encampment member.

In August, 1847, although a comparatively young member, he was elected to represent his lodge in the Grand Lodge of New York; and when it met, the trouble arose between the "city" and "country" lodges, in which Brother Sanders joined what was known as the "hay-seeds," and which trouble resulted in the formation of two Grand Lodges in New York, the lodge to which Sanders belonged joining the Grand Lodge of Northern New York.

In 1850 he was elected Grand Patriarch of the Grand Encampment of Northern New York, and in August, 1852, was honored by that body, being elected its representative to the Grand Lodge of the United States. It will thus be seen that his progress in the Order had been rapid, and he was already recognized as a leader in its highest councils, being known as a man of decided opinions and an *indomitable* and *unflinching* advocate of any question which he might espouse.

In 1856 he was elected to the position of Grand Warden; in 1857 was made Deputy Grand Master; and, in 1858, was elevated to the chair of Grand Master, thus,—in the fourteen years during which he had been an Odd Fellow,—having been honored with every position in the Grand Lodge and Grand Encampment which his jurisdiction could bestow.

Still higher distinction awaited him in the broader field which opened to him by his second entrance into the Grand Lodge of the United States in 1861, to which body he was reëlected in 1863, and in which his abilities and zeal were at once fully recognized. He was placed on important committees, where his capacity for work was fully demonstrated, resulting in his appointment as chairman of the committee on the state of the Order, which position he filled until the election of 1864, when his merits were more fully recognized and rewarded by his being promoted to Deputy Grand Sire, from which, in 1866, he was elevated to the headship of the Order, as Grand Sire.

When he thus assumed the position of executive head of the Order, the war-clouds which had shadowed the country had passed away, a brighter day was dawning for Odd Fellowship, and Brother Sanders used all the energy of his nature to press forward the banner of the Order and spread its doctrines; so that during his term of office we find the Order had increased from 189,128 to 255,322, showing that his efforts had been crowned with success, and he left the Order in a healthy and growing condition.

After his retirement from this position, he still continued to attend the meetings of every Grand body of which he was a member, and failed not to labor for the good and advancement of the Order. He has attended every session of the Sovereign Grand Lodge since 1866, either as a Past Grand Sire or as Representative, having been called several times by his brothers of New York to represent them. Nor has he refrained from attending the state Grand bodies, where at every session his well-known figure is seen, and his earnest cheery voice is heard.

A hard and determined fighter in the halls of legislation, he never hesitates to attack any position or opinion if not founded, in his judgment, on sound reason, no matter how fortified by antiquity; but while he strikes sledge-hammer blows at what he may regard as wrong or error, he is in private one of the warmest-hearted, kindest, and most generous of men. With little of the polish of the rhetorician, he is a strong and forcible speaker, and is always heard with close attention; for all who hear him know that what he states, are his sincere and heartfelt convictions.

In the general legislation of the Order, he has always taken a leading part, and is noted as a *cerberus* of the treasury; no suspicious scheme ever being able to pass his searching scrutiny, or proposed without his vigorous condemnation and denunciation.

He is a lover of truth in all things and a hater of shams and mere pretence : true morality and fraternity have no more earnest or able advocate.

Of a warm heart, a clear head, and a social nature, these combine to make him the noble type of an American and an Odd Fellow; no provincialism marks or mars his nature, but he stands a broad-minded, grand man, loving the truth, detesting injustice and wrong. With the warm affection of his impulsive and fraternal nature, he can and does include within the broad mantle of charity and tolerance even those whom he knows to be sinful and erring.

Dearly loved by all with whom he is brought into intimate communication, he is always surrounded, during the sessions of the Sovereign Grand Lodge, by groups of loving and admiring friends, who listen as long as he will talk, to his store of anecdotes of the men of the Order, now departed; and, with his wonderful memory, he is a perfect living encyclopædia of Odd Fellows' lore.

Of vigorous frame and imposing presence, though now considerably beyond the "threescore years and ten," being over seventy-seven years of age, Brother Sanders is, nevertheless, in mind and body as a man of fifty; for a regular and sober life, temperate in all things, while extreme in none, has preserved his bodily health in almost perfect condition. As an evidence of the sound, healthy life of this grand old father and patri-

arch of the Order, it is stated that during the fifty-two years he has been an active Odd Fellow, he has never drawn one dollar of sick benefits from either his lodge or encampment, nor has he ever been in arrears to *either* body for his dues.

May the life of this grand old brother long be spared to the Order and his family; for, when he departs to the reward which will be given to one who has so truly and sincerely loved and helped his fellow-men, he will be deeply and sincerely mourned by countless hundreds of friends, — for every one with whom he has come in contact is his friend.

Blessed in his family, of ample means for all his wants, a sincere Christian and a good man, James P. Sanders awaits, in perfect peace and hope, the last summons which comes to all, for his life has been such as to leave no regrets for labors not well performed.

CHAPTER III.

GLENN, AND COLFAX.

Luther J. Glenn, Past Grand Sire. — Luther J. Glenn, the twenty-sixth Grand Sire of the Independent Order of Odd Fellows, known to many of the present members of the Order and loved by all who had the pleasure and honor of his personal acquaintance, was born in Washington county, Georgia, on the 26th of November, 1818.

His family being people of ample means, he received the advantages of a good education, both in the best preparatory schools which the country afforded and at the University of Georgia, which he entered in his seventeenth year. His term at college was a most creditable one: during the whole period he stood among the first in scholarship, and stood second in his class at graduation, — T. R. R. Cobb, whose sister he afterward married, being first.

Upon his graduation, having removed to Henry county, Georgia, he applied for license to practise law, having studied it while at the university, and was admitted to the bar in 1842; and in the same year was married to Miss Mildred Cobb, the sister of his college friend T. R. R. Cobb, and Howell Cobb who afterward held the position of Secretary of the Treasury under President Buchanan.

With his genial manners, coupled with talent and industry in his chosen profession, aided, no doubt, by his connection with some of the most prominent families in Georgia, he made rapid progress at the bar, and was soon recognized as one of the leading lawyers of his section of

the state; and so won the confidence and regard of his fellow-citizens, as to be elected, in the year 1847, to the senate of his native state, and on the expiration of his term of office as senator, was for four years secretary of that body.

In 1850 a convention of the state having been convened for the purpose of framing a new constitution for Georgia, Glenn was honored with a seat in that body, by his constituents of Henry county, and in all these positions he acquitted himself with credit, and established a reputation as an able, eloquent, and practical legislator. In 1854 he removed to the city of Atlanta, where his merits were recognized and his abilities brought into requisition by the citizens of that place, who elected him their mayor for two successive terms, in 1858 and 1859.

When the clouds of civil war began to threaten the land, he was selected by the people of Atlanta, and Fulton county, to represent them in the convention which subsequently adopted the ordinance of secession and placed Georgia side by side with her sister state of South Carolina, and in opposition to the national government. Ready to accept the consequences following his action as a member of the secession convention, when Georgia called on her sons to arm, he enlisted in the Southern army in which he held the rank of lieutenant-colonel of infantry; and in this capacity he served in Virginia until the battle of Chancellorsville, where he was severely wounded. This wound terminated his active military service; and, with the cessation of hostilities, he resumed the practice of law in the city of Atlanta, where he was honored by its citizenship, in 1872, by a seat in the state legislature.

Such is the history of Luther J. Glenn, both in military and civic life, and it shows the estimation in which the people held him, both in peace and in war; faithful to every trust reposed in him, he merited and won the full confidence and esteem of all with whom he was brought in contact.

His career as an Odd Fellow was as brilliant and honorable to him, as his life as a citizen and a soldier, and in it he won laurels and distinction, the highest the brotherhood could bestow. He was initiated into the Order in 1848, entered the Grand Lodge of Georgia in 1852, and received the remarkable compliment of being elected representative to the Grand Lodge of the United States, at the first session of the Grand Lodge of his state which he ever attended.

He was reëlected Grand Representative in 1854, retiring after that term, to be elected again in 1869.

On becoming a member of the Grand Lodge of the United States, in 1869, — to which position he was successively elected to succeed himself until 1878, — he at once took high rank in that great body, and was recognized as among the leading members, both by his colleagues and the

several Grand Sires. His committee service was varied and extensive, for he was, during the years 1869 and 1870, a member of the judiciary committee; in 1871 and 1872, he served on the committee on the state of the Order; in 1874 was the chairman of the committee on foreign relations; in 1875 and 1876, was appointed on the committee on legislation; and concluded his term of service as representative during the years 1877 and 1878, being chairman of the committee on petitions.

In all of these several committee assignments,— and they included the most important committees of the present Sovereign Grand Lodge,— Brother Glenn acquired a wide and accurate knowledge of the varied matters of business which came before that great senate of American Odd Fellowship, a practical knowledge of which is so essential to him who would creditably hold the responsible position of Grand Sire, and which training Brother Glenn found of immeasurable value to himself on attaining to that high position.

Having shown to the members of the Sovereign Grand Lodge that he possessed all the qualities of mind and heart befitting an Odd Fellow, Brother Glenn was elected to the position of Deputy Grand Sire, at the session of 1878, having a number of competitors, among whom were four distinguished brothers who have since attained to the highest honor of the Order, the Grand-Sireship. It is proper here to state that this was the first time he had been placed in nomination for that office,— which is understood to be the stepping-stone to the position of Grand Sire,— and it has seldom occurred that a member is elected to such position in his first race; so the elevation of Brother Glenn at the time and in the manner it took place, must be regarded as a great and unusual honor. The duties of the office of Deputy Grand Sire being performed to the satisfaction of his brothers of the Sovereign Grand Lodge, Brother Glenn was elected by a unanimous vote, at the session of 1880, held at the city of Toronto, Canada, to the great and arduous position of Grand Sire.

Brother Glenn brought to the exercise of the duties of Grand Sire a mind thoroughly trained in the executive work belonging to the head of the Order, and through his familiarity with the business duties which had come before him during his service on so many committees in the Sovereign Grand Lodge, from his training as a lawyer, and his familiarity with all the legislation of the Order, it was natural that he should make but few mistakes as an executive officer, nor did he. An inspection of the journals of the Sovereign Grand Lodge, during the years 1881 and 1882, discloses the almost unprecedented fact, that out of the numerous decisions made by him as Grand Sire, all were approved by the Sovereign Grand Lodge. As a presiding officer, he was a model, keeping his temper amid the confusion which will often overtake legislative bodies; impartial, courteous, and prompt, no one ever presided over the Sovereign

Grand Lodge with less criticism or gave greater satisfaction to its members.

After the close of Grand Sire Glenn's term of office, his health failed so rapidly, that he was compelled to cease his active work for the good of the Order, always, however, retaining his interest in, and love for, it until his death. Reduced by sickness long-continued, the end came to him; and on the 9th of June, 1886, in the city of Atlanta, in the sixty-eighth year of his age, Luther J. Glenn, surrounded by his sorrowing family and the ministry of loving friends, left this world, to receive his eternal reward from Him who never forgets the good deeds done by men in this life.

Past Grand Sire Glenn possessed the qualities of a noble manhood, was an Odd Fellow in spirit and in truth; warm-hearted, genial, courteous, as brave as a paladin of old and as tender as a woman, no one ever vacated the chair of Grand Sire with warmer and more devoted friends. Of ample proportions and majestic form, his person was an index to his mind, for he was a broad-gauged, liberal-minded man with no element of littleness in his nature. Lovable and loving, "faithful to his country and fraternal to his fellow-man," it may be truly said of him as was of another one of nature's noblemen, that " None knew him but to love him, none named him but to praise."

Schuyler Colfax: Vice-President of the Nation: an Odd Fellow. — Any collection of biographical sketches of leading Odd Fellows would be incomplete without that of Schuyler Colfax, the author of the beautiful degree of Rebekah, by which woman was brought into fellowship with the Order of Odd Fellows.

The history of the life and civil services of Colfax is a part of the annals of our country, so that it is sufficient to say that he was born in New York City on the 23d of March, 1823, and, in 1836, removed with his parents to Indiana. In 1841 he was appointed deputy county auditor of St. Joseph county, Indiana, holding that position for eight years, and for several years was the editor of a newspaper in South Bend, it being the most influential Whig journal in Northern Indiana.

In 1849 he was a member of the convention called to revise the constitution of the state, and was elected to Congress as a Republican in 1854, continuing to serve in that position until March, 1869, being selected by that body as its Speaker for three terms, commencing in 1863.

In 1868 he was nominated by the Republican party for Vice-President of the United States, was elected in the following November, and served from March 4, 1869, until March 4, 1873. On his retirement from this office, he ceased to engage in active politics, making several successful tours as a lecturer.

It is, however, his life and character as an Odd Fellow in which we are most interested; for, though his career as an editor and statesman was filled with distinction and of great usefulness to his country, other pens have awarded to him due praise for his merits as a citizen.

Brother Colfax was initiated in South Bend Lodge, No. 29, on the 18th of February, 1846, and soon afterward became a member of the encampment branch of the Order. He became a member of the Grand Lodge of his state July 10, 1849, having received the Grand Encampment degree on the day preceding. He was elected by the Grand Encampment of Indiana, as a representative to the Grand Lodge of the United States, on the first day he entered its portals, showing that the knowledge of his merits had preceded his entrance to the Grand Encampment. He served in the Grand Lodge of the United States until his election to Congress in 1855, when he declined a reëlection as Grand Representative.

His services in the Grand Lodge of the United States were marked by industry and ability, he being placed on many leading committees; and, at the session of 1850, when at the head of the legislative committee, he had the opportunity offered him, by which he became famous as the father of the Rebekah degree.

The history of the formation of this degree, and the connection of Brother Colfax with it, is briefly stated as follows: at the session of 1850, Representative Smith, of Northern New York, offered the following, which was referred to the legislative committee, although it seems to have been intended, originally, for another committee: —

"*Resolved*, That a special committee of three members be appointed to prepare an appropriate honorary degree, with an accompanying sign or signs and password, to be conferred upon the wives of Scarlet degree members who are in good standing in the Order; and that such committee report such degree for consideration at the next communication of this Grand Lodge."

The legislative committee presented a majority and minority report on Wednesday of the session, the minority being Schuyler Colfax alone: all the others were against such a degree. These reports were considered on Friday, September 20th, and resulted in the adoption, by the Grand Lodge, of the report and resolution of Brother Colfax [for details of this famous contest, the reader is referred to other portions of this work]; and Brothers Colfax, Martin, of Mississippi, and Steel, of Tennessee, were appointed as the special committee provided by the resolution.

This committee carefully studied the question intrusted to them, and the result of their labors was presented to the Grand Lodge at its session at Baltimore, in September, 1851, in the shape of a full ritual for a new degree, which they styled the degree of Rebekah, and which was adopted by the Grand Lodge in secret session. While all of the special committee were in favor of the new degree, and assisted in this preparation, yet the

language of the ritual, and its construction, was the work of Schuyler Colfax, and to him belongs the great honor of evolving this degree which has proved so valuable an addition to the degrees of the Order.

The reputation of Brother Colfax as an Odd Fellow does not rest alone upon his labors to establish this degree, although generations yet to come will revere his memory, and bless his name for his services to the women of the Order, who are increasing the membership of this degree at this time (1896), in a greater ratio than any other branch; for this work was but a part of what Brother Colfax accomplished for Odd Fellowship.

While holding the responsible and arduous political positions of Congressman and Vice-President of the United States, he rarely failed to attend the sessions of the Grand Lodge and Grand Encampment of his state; and manifested to his last days his deep interest in the great Order to which he had devoted the *first fruits* of his early genius.

On the 13th of January, 1885, the useful and honorable life of Schuyler Colfax terminated under circumstances of peculiar sadness to his family and friends. He had left his home in Indiana on a business trip to Minnesota, and while in the town of Mankata was stricken by the icy hand of death. He was not known to the people of that place, but being identified by the members of the local lodge of Odd Fellows, his remains were conveyed by them with tender care to his home.

Thus sad were the surroundings of the death-bed of one who in all the relations he bore to society was ever genial, kind, and fraternal. Of strong convictions and maintaining his views, both in his fraternal and in his political life, with undeviating persistence, he never manifested anything but the greatest charity toward those who differed with him. His genial manners and unvarying good temper, under the most trying circumstances, were among his most marked characteristics, and were sometimes used as a reproach by his political foes; but posterity, as well as his contemporaries, will do justice to his memory, and say of him that he did his duty wherever placed,—without the exercise of unnecessary harshness to any,—and the women of America will ever revere his memory as the one, above all others, who clearly saw and recognized their adaptability to aid in the great work of alleviating the sorrows and relieving the necessities of mankind, through the instrumentality of the Order of Odd Fellows. Monuments have been erected to his memory, with graven lines commemorating his civic virtues and services to the state, but his best epitaph is and should be engraven upon his tomb: "Here lies the author of the degree of Rebekah."

Fred Q Aulton

SUPPLEMENTAL BIOGRAPHY.

ELIAS DRIGGS FARNSWORTH.

Introductory. — The journey of the Grand Lodge of the United States across the continent, in 1869, is noted both in the *Eulogium* and Third Meridian of this work. It seemed fitting to the author of the latter Division that something more should be said of one who was Grand Sire on the occasion of the grand visitation to the Pacific coast. That which belongs to what may be called his public life in Odd Fellowship has been treated in another portion of this volume, but the personal estimate of the man and his work, on two continents, stands enshrined in the records of this great Order.

Elias Driggs Farnsworth, Past Grand Sire. — E. D. Farnsworth, twentieth Grand Sire, came to California almost unknown. He contributed the full share pertaining to his high office in bringing about that great pilgrimage of the representatives of Odd Fellowship, in enlightening the Order in the farther West, and in enlarging the sphere of the usefulness and affection of its membership. When duty here was done, he left, no longer a stranger, but honored and beloved by thousands. Surprising all others by his zeal and ability in the great work of Odd Fellowship, he was himself surprised by having placed, as if by magic, at his command the necessary funds, and finding here competent and willing aids, to plant the Order in Germany and Switzerland; a work which he had scarcely hoped to see accomplished during his term, for want of necessary means. He often said, afterward, that this result of his visit was one of the happiest events of his life. He became so enamoured of California that when his official life-work was done he returned, and took up his residence in the city by the Golden Gate, where he became a member of Templar Lodge; and when his book of life was finished, on the 29th of March, 1893, the Great Grand Master called him home. He sleeps in peace, in the Odd Fellows' cemetery in San Francisco, in full view of the Golden Gate, close beside that wondrous semi-tropic park which has become a place of daily visitation by men and women from every part of the habitable globe, and where the ocean billows never cease to sound their restful requiem. When he first entered the Grand Lodge of the United States, he was a fairly prosperous citizen of Nashville, Tennessee. When his official life was done, and he came to California to spend the remnant of his days, he was a poor man, dependent upon his daily toil for daily bread. The reason is illustrated by a story, told the writer in Washington, by General John F. Miller, then a United States senator. The General had inquired very particularly after Brother Farnsworth, and

manifested so much interest in the subject as to surprise his listener, who knew that the business and political walks in life of the two men, at that time, were as far apart as those of two men could well be. Upon being interrogated as to what he knew about Farnsworth, and why he took so much interest in him, he replied: "That man made me an Odd Fellow," and then went on to relate: —

"While I was in command at Nashville, and the two armies laid there side by side, he was flitting back and forth from one army to the other every day, until I had about made up my mind to have him arrested as a spy, when he came to me voluntarily, and asked me for a permit to take the body of a dead soldier lying in one of my hospitals, which he said he wanted to prepare and ship to Michigan for burial. Finding that he was the man I had under surveillance, and had thought of arresting, I questioned him very closely as to his movements back and forth between the two armies, and his object; and I found that he was devoting his whole time to hunting up, and caring for, sick and wounded and dead Odd Fellows, in both armies. I then gave orders to let him go and come as he pleased at all times, but my men still kept some watch upon him, and I afterward found that he bankrupted himself, and his lodge, — and I guess all his friends, too, — in the work of mercy and benevolence in which he was engaged. I made up my mind that if that was Odd Fellowship, I would be one. As soon as I got home to California, I applied for admission to, and became a member of, Templar Lodge, where I was afterward very happy to find that he, also, had become a member."

This is an incident that will not be found recorded in the published journals of the Order, but which deserves to be preserved in print, in memory of the man, and in testimony of his fidelity to the teachings of Odd Fellowship. There are others, also unrecorded, of which the writer received a hint in 1869, from Past Grand Sire Race, and of which he often tried to get the details from Brother Farnsworth himself. These efforts were made during the lifetime of Grand Secretary Ridgely, and Brother Farnsworth always declined to give the details, saying that Brother Ridgely alone knew all the facts; and if the time ever came when it was proper to make them public, he would do it, in his own good way. After Brother Ridgely's decease, and shortly before his own death, while we were journeying together to meet the Sovereign Grand Lodge at Portland, Oregon, Brother Farnsworth related to the writer somewhat in detail what was, perhaps, the most important incident *to the Order* of his whole life as an Odd Fellow. It illustrates his wonderful attachment and fidelity to the great fraternity, but it is doubtful if the time will ever come when the full details of that episode in his life should be published. Certainly the names of the brothers, who at the time, beyond all question, acted conscientiously in endeavoring to accomplish the purpose which he successfully sought to defeat, and who have now for thirty years rejoiced with exceeding joy at their own failure of success, should never be given to the world, or even remembered among themselves for that act. War's alarms have long since ceased, — they never did disturb the ties of our fraternal love, — the bonds of patriotism have cemented our people

into a more perfect Union than ever before; let us rejoice in the fact that from the birth of our beloved Order neither war, nor systems of faith or sect, have ever disturbed our perfect unity; but there was a time when Brother Farnsworth rendered the Order a voluntary service, known to but few, the memory of which should be preserved. All that should be written of it may be gathered from the following quotation, from an appeal made by authority of the Grand Lodge of California, to its subordinates, for funds with which to erect a monument to his memory: —

"'Few men know what this Order owes to that man,' is what was said of Brother Farnsworth by Past Grand Sire Race, of Louisiana, at the time when, as Grand Sire, Brother Farnsworth came with the Sovereign Grand Lodge to California. He had then only partially made his record as an Odd Fellow, but he had at that time won laurels which, among those who knew the record, placed him in the front rank among the eminent Odd Fellows of the world.

"As with our country, Washington had been the father, Jefferson the guide, and Lincoln the preserver, — so in our Order, Wildey had been the founder, Ridgely the guide, and Farnsworth the preserver of our unity. While Lincoln, as President, was sacrificing his life to the successful preservation of the Union, Farnsworth, holding no station except that of membership in the Grand Lodge, at the peril of life, and of all that man holds dear, made a successful tour through hostile armies and throughout the jurisdictions of the South, for the preservation of the unity of our beloved Order. This accomplished, he devoted his energies and all his worldly substance to the care of the sick, the wounded, and the dead of our Order, on and around the battle-fields, never stopping to inquire whether they wore 'the blue' or 'the gray.'

"Peace and unity restored, he became Grand Sire, and then developed the great propaganda of our Order, carrying its flag beyond the seas, and erecting its altars in Germany and in Switzerland, in which work he had, as all California Odd Fellows will remember, the assistance of Past Grand Master Morse and Brother Frank B. Austin, of this jurisdiction; and which work was made possible by the munificent and voluntary contribution of Templar Lodge, of which he afterward became a member, and under whose care he was, when old age and the 'wasting hand of disease' was upon him, and when death called him to his reward.

"*He belonged to the Order*, and not to Templar alone, — she strengthened his hands while living, and buried him when dead. Alive, he gave all that he had to humanity. Dead, he leaves no estate to mark the spot where he sleeps. Let the Order, which owes him so much, perpetuate his memory by placing above his grave a monument which shall designate to future generations that the spot is one holding the sacred dust of one of its great benefactors."

Suffice it to say the appeal was successful, and its object accomplished. The record which called for it shows a noble character, moulded and elevated by the lessons of Odd Fellowship, never walking in the shadow, but working always in the light of that Truth (page 666) which reveals to us Friendship and Love as the solid bases of the great arch of our affinity.

Fraternally.

Chas. H. Gay.

DIVISION XIV.

THE JURISPRUDENCE OF ODD FELLOWSHIP.

THE NATURE AND SCOPE OF JURISPRUDENCE, AND THE BASIS UPON WHICH IT SHOULD REST; DEFINITION AS APPLIED TO THE ORDER; WHEREIN THE JURISPRUDENCE OF ODD FELLOWSHIP DIFFERS FROM THAT OF GOVERNMENTS, AND OF MOST VOLUNTARY ORGANIZATIONS; THE MANCHESTER UNITY, AND ITS GOVERNMENT AS DEVELOPED, TOGETHER WITH ITS EXPERIENCE IN BRITAIN'S COURTS; AMERICAN ODD FELLOWSHIP, FORMATION INTO GRAND LODGES AND GRAND LODGE OF THE UNITED STATES; THE GOLDEN AGE OF THE AMERICAN INDEPENDENT ORDER OF ODD FELLOWS, WITH ITS COMPREHENSIVE AND PREËMINENT SYSTEM OF JURISPRUDENCE; EXPANSIVE AND FLEXIBLE WITHIN CERTAIN LIMITS, UNYIELDING AND INFLEXIBLE IN ESSENTIALS; SPREAD OF THE AMERICAN ORDER IN FOREIGN LANDS; THE SYSTEM OF JURISPRUDENCE, AS DEVELOPED FOR THE CORRECTION OF ERRORS AND REDRESS OF WRONGS; CHANGE OF NAME TO SOVEREIGN GRAND LODGE.

By John W. Stebbins, *Past Grand Sire.*

CHAPTER I.

JURISPRUDENCE AND ITS BASIS.

Jurisprudence defined. — If we adopt the Ciceronian definition of jurisprudence, which is, perhaps, one of the most comprehensive, if not the most practical that term has received, and carry it with us through this discussion, it will materially aid to a correct understanding of much that will appear. It is as follows: —

"The study of law must be derived from depths of philosophy. By the examination of the human mind and human society, principles may be discovered in comparison with which the rules of positive law are but of trivial importance. The implied reasoning touches rights and duties that are fundamental. It is at once a *philosophy*, a *science*, and an *art*. As a *philosophy*, jurisprudence desires to understand justice; as a *science*, its purpose is to explain the evolution of justice; as an *art*, its aim is to formulate those rules of conduct essential to a realization of justice."

Practically and tersely defined, jurisprudence "is the science of law." It embraces alike the theory of the law, — its development into practical form, — its adaptation to the end sought, and the methods of its enforcement. It embraces, therefore, the three great branches upon which all governmental authority rests, — the *legislative*, *judicial*, and *executive*.

Every organization must have its jurisprudence. The more perfect it is, upon the lines above indicated, the greater will be its longevity and stability. Indeed, without it, no organization can survive its formation. To it, therefore, we must look for whatever of stability the organization may possess.

But a perfect jurisprudence will not alone secure stability and perpetuity. The principles that underlie the organization must possess intrinsic merit. They must be in harmony with the natural relations of man to his fellow, and as broad, comprehensive, and equal as are those relations. It matters not whether it be a voluntary, or forced organization; the same law prevails in all.

In organizations like those of nations, where constabulary and military force is employed, and jails and prisons hold the refractory, the organization may longer survive a disregard of this law; but sooner or later disaster and ruin are sure to follow.

The history of the past is full of examples and warnings of a disregard of it. Nations have been rocked to their centres. Governments have arisen and fallen. Churches have been broken into fragments. Organizations have been wrecked. Like successive waves, they have chased one another to the shore, only to die away upon the breakers. Too often formed for selfish ends, or with a jurisprudence that bore unjustly and unequally upon their subjects, in the administration of which favoritism and partiality were conspicuous, sooner or later destruction was inevitable.

Voluntary organizations especially, are largely dependent for continued existence upon the practical value of their principles to the membership. This is their adhesive force, — the cement and strength of their union. The "mystic tie" that binds them must be true to the highest type of the noblest manhood. Grovelling selfishness, petty ambition, self-aggrandizement, whatever tends to exalt one to the disparagement of another, cannot for a moment be tolerated. *Loyalty* to one another, — each seeking the highest good of all, — is the vital force in all fraternal organizations.

There would seem to be no reason why a jurisprudence, resting upon such a foundation and developed upon the same generous lines, ought not to give to the organization both stability and perpetuity. Manifestly, such a jurisprudence can only be the result of growth. Experience alone can be its safe teacher. Whatever it points out must be followed step by step, until it shall have reached a perfect stature. It cannot, like the

fabled Minerva from the brain of Jupiter, leap full clad from the fertile brain of fine-spun theory. As necessities require, it must be gradually developed by no forced process, save the urgent demand of those subject to its control.

Application to the Order. — Odd Fellowship, founded as it is upon the immutable truths of "Holy Writ," its whole aim being to develop a higher, nobler, practical manhood in man, and to lighten his burdens when in greatest need, is essentially the child of experience. Much in the early allusions to the Order, as in that of most secret orders, is wrapped in the garb of speculative mystery, doubtless with a view to add to its impressiveness. Whether by such means the end sought has been attained, is not within the scope of this article for discussion. That a degree of plausibility is given to the authenticity of these fragmentary allusions to the struggles of portions of the race for closer companionship with their fellows, prompted by a feeling of interdependence, can hardly be questioned; but these dim, shadowy struggles are shrouded in such extravagant and unreal surroundings as belong only to that mythical age that gave them birth. All such, therefore, we pass by, and approach directly its mergement in the realm of authentic history.

Here we note the underlying principles of Odd Fellowship, mark their unfoldings, — by what processes they have sought the stability of sound legal maxims for their guidance and development. Founded as they are in the nature of man, springing from a God-implanted yearning for sympathy and aid from his fellow in the hour of adversity and distress, recognizing and voicing man's dependence upon, and unity with, his fellow, they ignore the idea of his independence and isolation, and declare that "no man liveth to himself." Hence Odd Fellowship, in its very organic life, antagonizes selfishness in its every conceivable form. Between it and these reciprocal and fraternal duties and obligations, imposed by the Order, there is an "irrepressible conflict," its foundations being laid in the "Brotherhood of Man, the Fatherhood of God."

It will not be claimed that in the dawning life of the Order, its early founders saw all that lay before it, or fully comprehended its great destiny. Its seven cardinal virtues, if at all, they but dimly saw, and were quite content with three of them, — "Friendship, Love, and Truth." The full complement, — "*Purity, Friendship, Love, Truth, Faith, Hope, Charity*," — could hardly have been at first in their thoughts. Those virtues of a purely reciprocal nature engrossed their attention. At length those higher, purer, broader duties began to dawn upon them, and gradually, one by one, were received and ingrafted upon their creed; several of which were practised long before being so ingrafted.

Crude, fragmentary, and immature in its origin, and with a full consciousness of it, yet satisfied that its foundation principles were the per-

fection of Divine wisdom, rising far above finite conception; it recognized, as fundamental to its existence, that it must be "progressive in character," of which truth it has never for a moment lost sight. This truth has held its membership open to change, and to the willing acceptance of any improvement in its practical workings. In this regard it may be safely claimed to be the pioneer of all secret orders. From its crude and isolated system of "self-institution," it has developed into a united, combined, and harmonious whole, having a Sovereign head, world-wide in its jurisdiction and control; to whose wise, liberal, and fraternal behests, every loyal member (and there are few others) yields a cheerful and willing obedience.

CHAPTER II.

DIFFERENTIATION OF ODD FELLOWSHIP'S JURISPRUDENCE.

Three Logical Elements. — Three elements enter into the jurisprudence of every organization. They are the legislative, judicial, and executive. In civil governments they are usually lodged in three separate departments, each in a degree independent of the other, yet intended to act in coöperation with each other for the general good. The legislative cannot adjudicate, nor execute. It can only enact laws. The judicial cannot enact laws, nor execute them. It can only interpret, construe, and decree their execution. The executive, while it may recommend, cannot enact laws, nor determine their meaning, can only execute them as construed and determined by the judiciary. These, acting in concert, under wise and just authority, constitute a harmonious whole of great strength and efficiency, In civil government submission to them is enforced to the deprivation of the liberty, and even the life, of the refractory.

In Odd Fellowship there is no forced obedience. All is voluntary. Suspension or expulsion from its councils are the only penalties imposed. Pecuniary obligations, even voluntarily assumed, are not prosecuted before its own or civil tribunals, except in cases of malfeasance in office, which are of rare occurrence. Voluntary obedience to the mandates of the Order is the only condition of continued membership.

Excellence of Combination. — The three branches of government, above mentioned, are all centred in a single body, — the Sovereign Grand Lodge. As will be seen in subsequent chapters, its methods of discipline are simple, fraternal, and paternal. It is a unity in diversity, a centralization in diffusion. It creates certain subordinate bodies, giving to each, within certain limits, the same threefold power it possesses. Beyond these limits they must not pass. All the acts of the subordinate bodies are

subject to review by the Supreme body, with the reserved power to affirm, modify, or reverse. Thus the autonomy of the Order, through all of its branches, is carefully guarded and maintained.

It would seem that such a system, under wise and prudent management, ought to be stable and lasting. Certainly under it no collisions between the different branches ought to arise; and if too stringent or extreme measures are not adopted and enforced, no schisms or ruptures ought to occur. The revolutions and rebellions that so often disturb churches and states, and even sister organizations, threatening their disruption and often accomplishing it, ought not to disturb the peace and harmony of Odd Fellowship.

The history of the past records the fact, that so mild, fraternal, and paternal have been the measures, their adjudication and enforcement, in this great Order, that in its rapid growth and marvellous spread in so brief a period, the Independent Order of Odd Fellows has never suffered a serious revolt or disturbance. Nor has the Manchester Unity, — from which this Order sprang, — save in its early growth into a defined and well-organized jurisprudence, which has enabled it to overshadow all others in that country, and establish a reputation world-wide, ranking it among the leading fraternal organizations of the age.

A Common Platform. — The Order is based upon no class distinctions. It courts not the rich, neither rejects the poor. It opens its doors alike to the high and the low. All who enter are placed upon the broad platform of equality. It invites all loyal workers for the good of others. It invites no drones. It demands of all labor and self-sacrifice, in times of prosperity and abundance, and in return promises aid, assistance, and sympathy in hours of affliction and distress. It is a great practical organization for the great middle classes that practically rule the world, giving to the Order strength, character, and stability. All such it receives with open arms, and gives them a most cordial welcome to its labors and blessings.

CHAPTER III.

THE MANCHESTER UNITY.

The Parent Order. — Springing, as the Independent Order of Odd Fellows did, from the Manchester Unity in England, a glance at its jurisprudence is necessary to a complete understanding of our Order. Long before its formation, lodges of Odd Fellows existed in England by the law of "self-institution," recognizing no guiding head save their own free-will, yet recognizing the mutual obligations to one another in all the fraternal and social

relations embraced within their common ceremonials and obligations. Where these common ceremonials and obligations originated is not known to authentic history. They were, however, substantially the same in all lodges. A leading purpose of them is expressed in the following brief paragraph: —

"To uphold the dignity of the sovereign of the realm, to assist one another in times of misfortune, and to amuse and interest one another."

The presiding officer was clothed with absolute power and authority to command obedience in all things, for the general good, and every member called upon must say or do what was ordered, or forfeit a sum to "the benevolent fund." Authentic records of the formation of such lodges appear as early as 1745, and members of any of them appealing for aid, wherever they existed, were properly cared for.

This independent power of organization soon led to local combinations for greater efficiency, and to the formation and administration of laws of a more general character, binding on each so associating. Hence arose a large number of local organizations in different parts of England, each having its own code of laws and methods of enforcement, entirely independent of any other.

Government by Committee. — In 1825 there were no less than seven independent organizations, among which, as the most prominent and strongest, perhaps, was the Manchester Unity. Their systems of jurisprudence differed, though their purposes and aims were the same. To that of the Manchester Unity only need we refer. At first its entire system of government, including the adjudication of all differences that arose, was left to each lodge. Gradually the right of appeal to the Grand Master or District Grand Committee obtained, and, finally, after its establishment, to the Annual Movable Committee. Prior to the establishment of the Annual Movable Committee, lodges at a distance from Manchester, though recognizing and loyal to the common bond of brotherhood, generally acted in an independent manner. This led to its organization, and in 1822 it became the ruling power. Upon it was conferred the power to adopt or reject all laws passed by the subordinate bodies belonging to the organization. Membership in it was confined to past and present officers of districts and lodges that acknowledged allegiance to it.[1]

Central Government. — In 1823 a constitution was adopted, and thus a "central government" was permanently established, limited in its supervision and control to such lodges and districts as should voluntarily submit to its authority. Many, however, adhered to their local Grand Lodges, and to the present time continue in their local isolation.

The primary object of the Order, as shown in its laws and the methods for their enforcement, was to provide relief for sick and disabled members.

[1] Spry's "History of Manchester Unity," p. 10.

Not until 1836 did it provide in any permanent form for the relief of the widows and orphans. The Manchester Unity was the pioneer in this work. Previous to the year 1836, it had gathered something of a fund for this purpose, by voluntary contributions, and placed it in the hands of a board of trustees from the Manchester district only. That year the idea of a permanent contribution for them was incorporated into law, and it became an institution of the Order, and the control of the fund was taken from the local board and given to a board chosen at large. Out of this action sprang the first serious dissension and disturbance of the harmonious work of the Manchester Unity. Disobedience to the law caused charges to be preferred against several leading members of lodges in Manchester, two of whom, after expulsion, brought actions in the civil courts to recover the money they had paid into the lodge.

Decisions of the Civil Courts. — The commissioner of the Manchester Court of Requests, before whom the first action was tried, gave judgment for the plaintiff, and the lodge paid the amount recovered. Before the trial of the second case, the opinion of the Attorney-General, Sir John Campbell, was obtained. The concluding sentence in that opinion is as follows: —

> "I think the Court of Conscience (the Manchester Court of Requests) has exceeded its jurisdiction, and if it proceed in such cases, it might be restrained by prohibition. I would strongly recommend to the Odd Fellows to *keep clear of law proceedings* if possible. But should the Court of Conscience absurdly attempt to put them down by encouraging actions by expelled members, I think application should be made to the Court of King's Bench for a prohibition."

This opinion was presented to the Court of Conscience, which, after much delay and criticism of the opinion upon the second trial, reluctantly gave judgment for the lodge. This was a turning-point in the life of the Manchester Unity, and shows how strongly, at that time, prejudice even in the civil tribunals ran against the Order. Had the former decision prevailed, it is manifest that every worthless disaffected member would have been swift to obtain by law what by his disobedience he had justly forfeited, and the society, without as yet any well-established and settled system of jurisprudence, must have been degraded, and finally have been compelled to succumb, under the repeated attacks that would have been made upon its treasury. Disorder and disregard of lawful authority had been the inevitable consequence, and the Order, now blessing its millions, had been blotted out.

Public Confidence and Private Discipline restored. — This judicial turn of affairs gave check to lawlessness and disorder. The Manchester Unity gained rapidly in public confidence. Discipline, observance of law, its paternal enforcement, gave to the Order dignity, strength, and power. The arbitrary power, first vested in the noble grand, had been taken from him. The

right of appeal to the District Grand Committee, and from the decision of that body to the Annual Movable Committee, or board of appeals, and from its decision to that committee, as the tribunal of last resort, gave to the membership a feeling of security, and candidates by the thousands sought membership.

So rapid had been the increase of the Unity, from 1837 to 1843, that money in large amounts had poured into the lodge treasuries. Many designing persons, seeing this, had joined; and, gaining the confidence of their brethren, had sought and been advanced to positions of trust, and, obtaining control of, had grossly misappropriated the funds.

Origin of its Jurisprudence. — Up to this time, the Annual Movable Committee had made no provision, in its system of jurisprudence, for obtaining any knowledge of, or attempting to regulate, the finances of the lodges, or to restrict their use to the legitimate purposes of the Order. What funds the lodges had, for what purposes they were using them, whether meeting their obligations to their membership or not, were sealed volumes to that Grand body, except as occasional bankrupt lodges surrendered their charters, or suffering members made complaint. Sufficient, however, came to its knowledge in this indirect manner to show that the funds of the lodges were being misapplied, and that large additions, involving radical changes, must be made to the system as it then existed, in order to save the Order from a worse disaster than the one that had previously threatened it.

This subject came prominently before the session of the Annual Movable Committee of 1844, and resulted in ingrafting upon the system the requirement that every lodge should send a financial statement to the board annually, that its real condition might be known, so that such monetary reforms as were needed could be made.

To this change great opposition soon manifested itself, it being urged by the designing ones, that the purpose was to rob the members of all control over their own funds, and to destroy their independent action. Many lodges and districts refused to make any returns of their income and expenditures (although the larger portion did), which refusals resulted in the suspension of one hundred and twenty-three lodges and three districts, and a membership of 15,840, while at least as many more withdrew from the Order. This, however, did not shake the stability of the Order, nor deter the management from perfecting the system, the door to which that resolution opened. At the annual session of 1845, the following propositions were adopted, which may be said to be the first systematic solidification of the basis of the government that has since given to the Unity such great prosperity: —

"*First*, All lodges shall have the power of fixing the amount of weekly contributions to be paid by their members.

"*Second*, The whole amount of the initiation money, and a fixed amount of contribution, shall go to a fund, to be called 'the general contribution fund,' of the lodge; which fund shall be appropriated exclusively to the payment of sick and funeral gifts.

"*Third*, All lodges shall establish a fund, which shall be called 'the incidental expense fund,' — out of which all expenses incurred in conducting the affairs of the lodge (over and above the payment of sick and funeral donations) shall be paid.

"*Fourth*, For the sum of five pence per week contribution, lodges are allowed to pay their members not more than ten shillings per week during sickness; which, after twelve months' receipt, shall be reduced to five shillings per week, and they may pay ten pounds on the death of a member, and five pounds at the death of a member's wife.

"*Fifth*, A scale of contributions, sick gifts, and funeral donations shall be drawn by the Grand Master and board of directors, and circulated in the July reports, such scale to be in the following proportions: for every half-penny of contributions paid weekly by members, and which is apportioned to the general contribution fund, lodges shall be allowed to pay their members one shilling weekly for sickness, one pound at the death of a member, and ten shillings on the death of a member's wife."

The Test of Experience. — Nothing more clearly illustrates the mild fraternal and paternal administration of the laws of the Order, than the action of the Supreme body at its session of 1845, after the suspension of so many lodges and members, in which it declared: —

"That all lodges, — who have sent in returns since they were suspended, — shall be reinstated in the Order immediately, that the remainder be allowed until August 1, 1845 [the meeting was held in May], to comply with the financial resolution, of the Annual Movable Committee when they shall be reinstated; and that those who refuse shall remain suspended until the Annual Movable Committee of 1846."

Yet nothing so manifests the firmness and determination of the Order to adhere to what seemed necessary for its highest good, as the passing, in the face of all the discouragements, at the same session, of the foregoing five propositions.

Many of the lodges took advantage of the easy return to allegiance; but many still remained obdurate. The passage of the fifth proposition especially aroused their indignation. Of it they took advantage to inflame the passions of the members and array them in hostility to the board, the Grand Master, and the Annual Movable Committee. Scurrilous songs and pamphlets were issued, placards and offensive bills were posted, and a determined effort was made to destroy the Unity.

The law and the action of the officers under it were denounced as "tyrannical, oppressive, and unjust, and calculated to destroy the independence of the Order." Other suspensions, especially in the Manchester and Salford districts, became necessary. *Seven* lodges in the former and *two* in the latter, together with a number of members of other lodges who had taken prominent positions in resisting the rebellion, were all that were excepted from that suspension.

Notwithstanding this opposition and the organized efforts to destroy the Unity during this most trying and critical year in its history, there was an increase in membership of 3395, demonstrating the inherent value

and virtue of the principles of the Order, and the confidence of the public, in the form of their embodiment and enforcement.

Repeal of the Fifth Clause. — During the session of 1846, the fifth clause, above quoted, was repealed, owing to the discovery of its unsoundness as a *ratio basis* for the payment of dues and benefits between members of different ages. From time to time the foregoing basis has been modified to meet the changed conditions of the Order. Instructive experience tables have been obtained, and dues and benefits have been graded in accordance therewith.

Trust Funds and Act of 1850. —About this time another serious question confronted the Unity, — the proper preservation and control of the funds pledged to the fraternal purposes of the Order. They were now in the hands of trustees, who were required to give a writing that though held by them, they were held in trust and "were not theirs"; yet, the body for which they were acting not being known to the law, they could set their own statement at defiance, and claim the funds. Thus the lodge or district to which the money really belonged was without redress, unless resort was had to a Court of Equity, in which case every member of the lodge or district interested must be made a party.

The trustees of many of the lodges and districts became refractory, and the money, when needed, could not be obtained. The failure of the potato crop in Ireland and parts of Scotland, in 1846, causing great distress, the Unity raised for the relief of the sufferers a large sum of money the following year. Much of this fund was held back or misappropriated.

This state of affairs led the Unity to a combined and persistent effort to procure from Parliament an act that would entitle it to a "*legal*" standing in court, which resulted in the passage of "Public Act, 13 and 14 Vic. Cap. 115," on the 15th of August, 1850.

Previously there had existed "Friendly Society Acts," and "the Corresponding Societies' Act," which excluded from enrolment all secret societies except the Freemasons, and they were excepted on the sole ground that the charitable object of their Order should not be extended to such friendly societies.

The Manchester Unity Odd Fellows, therefore, by their energy and perseverance, without the aid of any other secret organization, obtained from Parliament the act of August 15, 1850, by which not only they, but the Foresters, Druids, Old Friends, and all kindred organizations, have been enabled to protect their funds against fraud and refractory officers; and, at the same time, preserve their own mode of internal government, without the interference of others in their management.

CHAPTER IV.

AMERICAN ODD FELLOWSHIP.

Self-instituted Lodges. — The same general law of "self-institution," that governed the early formation of the Order in England, obtained in America. By it lodges were formed in New York City, Baltimore, Boston, and Philadelphia, and I believe in the order named. The first one organized was in New York City in 1806, called Shakspeare Lodge. The second was in the city of Baltimore in 1819. Others were also organized in New York, Brooklyn, and Baltimore before the organization of any Grand Lodge or the obtaining of a charter from any source. At the time, those in neither city knew of the organization or existence of the others. Becoming known to each other, no question was raised touching the legality of their organization, or of their right to be regarded as members of a common family, entitled to equal rights and privileges.

The First Charters. —In 1819 Washington Lodge, No. 1, of Baltimore, applied for, and obtained, a charter from "Duke of York Lodge, held at Preston, in the county of Lancaster, in Old England," February 1, 1820, as the "Grand Lodge of Maryland and of the United States of America." It did not, however, reach Baltimore until October 23, 1820. Shakspeare Lodge, which during the war of 1812 had suspended its meetings, was revived in 1818, under the name of the "Grand Lodge of Odd Fellows." Soon after several members withdrew; and, on the 27th of January, 1821, organized Franklin Lodge, No. 2. This lodge organized two others: Washington Lodge, No. 3, November, 1821, and Columbia Lodge, No. 4, in Brooklyn, January 3, 1822. Neither of these lodges possessed charters, but recognized one another as possessing equal rights and privileges, each independent of the other, in regard to all matters of government and discipline.

In 1822 Columbia Lodge, No. 4, applied to "Duke of Sussex Lodge, No. 2," at Liverpool district, for a charter, which was granted November 14, 1822. This charter gave it power to open and charter lodges, with the consent of the "Loyal Philanthropic District Grand Lodge, No. 1, of I.O.O.F."

Thus in October, 1820, Washington Lodge, No. 1, of Baltimore, received a charter, and Columbia Lodge, No. 4, in 1822, both issued by a single lodge in England; these being the first chartered rights held by Odd Fellows on the American continent.

Herein slumbered the elements of that unity that afterward arose on this continent. Up to this time each was ignorant of what the other was doing, yet all were laboring for a common purpose. A master mind

seemed needed, — one possessing magnetic power, a born organizer, — to bring these lodges in their isolation into legal unity, as in spirit they were in fraternal unity, so that the same rules of action should govern all.

The "Founder" appears. — Thomas Wildey, of Washington Lodge, No. 1, proved adequate to the task. Visiting Massachusetts, New York, and Philadelphia, he succeeded in inducing them all to take charters from the chartered Grand Lodge of Maryland. Thus was laid the foundation of chartered lodges on this continent, — after which no lodge could gain a legal existence by the ancient law of "self-institution," as it thereafter became obsolete. It was not, however, surrendered without a struggle.

The Germ and its Development. — At this time it will be noticed that the lodge was the Grand Lodge. All the members, those just initiated, and those of long and ripe experience, had an equal voice in its government. The crude and discordant elements controlling it soon gave rise to the necessity of a committee of the older and more experienced, to whom questions of difference should be submitted. For this purpose the past grands were selected. Their decisions, however, were not binding, — merely advisory. The lodge or members might abide by or wholly disregard them.

It soon became manifest that unity and harmony could not, under such an administration, be long preserved. The committee of past grands soon prepared and submitted a plan of reörganization, such as would lodge authority in the higher body; and, on February 7, 1821, at the last meeting held by them, prepared and subsequently submitted to Washington Lodge, No. 1, a request that it surrender to the past grands "the sole possession of the charter received by said lodge from England."

The First Grand Lodge. — February 22nd, — the anniversary of Washington's birthday, — was selected for action upon the proposition. At that meeting the noble grand, instructed by the lodge, made a formal surrender of the charter or warrant to the past grands present, who thereupon organized "the Grand Lodge of Maryland and of the United States," and elected Thomas Wildey Grand Master, filling all the other offices in due form.

Being fully organized, that Grand body, six in membership and all having an office, — it requiring that number to officer a Grand Lodge, — took the initial steps toward the formation of that jurisprudence which has since grown to such a state of perfection: the gradual development of which we shall carefully trace. The first act was to grant a charter to Washington Lodge, No. 1, which was cheerfully accepted by that lodge. The second was the adoption of a system of finance, which was a tax of ten *per centum* upon the gross receipts of subordinate lodges, and $30 for the warrant and charge books in the institution of new lodges.

The First Constitution. — At its annual meeting February 22, 1822, the Grand Lodge adopted a constitution of twenty articles, which was the first written constitution ever adopted by a Grand Lodge or Grand Committee of Odd Fellows, all having previously been guided by "ancient usage." Even the Manchester Unity was without any, groping its way in the dim light of "ancient usage" for precedents to guide it in disposing of the perplexing questions constantly arising. At the semi-annual session August 22, 1822, a charter was granted to Franklin Lodge, No. 2, at Baltimore, and both were presented to the two lodges, soon thereafter. The form then adopted has continued, with slight modifications, to the present time. The past grands of these two lodges constituted the entire Grand Lodges of Maryland and of the United States. Doubtless in the twenty articles of the constitution, provision was made for appeal to it from the subordinate lodges and their members, and making its decisions of binding force, for such was the practice under them: and one of the chief objects in framing and adopting the constitution was to make binding on the subordinates what was only advisory, as previously determined by the committee of past grands. Whether such provision was contained in them, however, is left wholly to inference from the practice; as that constitution is not preserved among the records of the Order.

Axiomatic Results. — Up to this period the lodges in Massachusetts, New York, and Pennsylvania were still organizing under the law of "self-institution," and governing themselves by the law of "ancient usage," and no question was raised as to the regularity or legality of either. Even the lodges in Maryland, — existing now under charters regularly granted, — received, affiliated with, and admitted to their councils their members. A marked illustration of this was in the case of James Wilson, belonging to a lodge in Boston. In January, 1823, on a visit to Baltimore, he was received in the most cordial manner as a brother, and the intermediate degrees, which had originated in Maryland, were conferred upon him. On his return to Boston, so glowing was his account of his reception, and the superior condition of the Order and its methods of working in Baltimore, that "Massachusetts Lodge," on the 28th of March, 1823, applied for a dispensation to be empowered as a Grand Lodge for the state of Massachusetts. This application was made to Washington Lodge, No. 1, in ignorance of the fact that it had surrendered its charter to the Grand Lodge of Maryland, and had become subordinate to that Grand body. However, the Grand Lodge of Maryland proceeded to act upon the application, and, going beyond the request, granted a charter to "Massachusetts Lodge, No. 1," and another to the past grands of that lodge, for "the Grand Lodge of Massachusetts."

These warrants Grand Master Wildey was commissioned to convey in person to the lodge and past grands, in Boston. Upon his return, stop-

ping in New York and Philadelphia, he brought the lodges there into harmony with the general work of organization, which resulted in issuing to them charters for Grand Lodges; and, subsequently, the formation of "the Grand Lodge of the United States" as a separate and distinct body from the Grand Lodge of Maryland.

The Grand Lodge of the United States. — How this latter act was accomplished, — the course pursued by which these four separate Grand bodies, one of them possessed of the duplex power of state and general jurisdiction, were reconstructed, — forms one of the most suggestive branches of judicial experience in the progress of its development from the meagre and unrestrained authority of the local lodge to the high tribunal of a supreme body. Each of the Grand bodies, having received its charter, assumed and felt itself to be the equal of any other. The necessity of a supreme head, to which appeals could be made, grievances between each other could be referred, the secret work made uniform and uniformity enforced, and yet the local rights and powers of each Grand body, within certain limits to be settled and agreed upon, preserved, involved questions difficult of solution. All these must be so arranged and defined as to be satisfactory to each Grand Lodge, and the Grand Lodge of Maryland must surrender its duplex power, — a power which, though nominally possessed, it was powerless to exercise, except with the coöperation of the other Grand Lodges. Any attempt to do so could only result in the absolute independence of each Grand Lodge.

The Basis of Action. — The initiative was taken in the duplex body, where representatives from each Grand Lodge were admitted. At the annual session February 22, 1824, a committee was appointed to prepare and submit to the several Grand Lodges a basis for the organization of a new and supreme Grand body. It contained five propositions: —

First, That the permanent seat of the Grand Lodge of the United States should be in Baltimore.

Second, That the vesting of the Grand Lodge charters in the past grands was the death-blow to schism and dissension and the epoch of prosperity to the Order.

Third, That the Grand Lodge charter of Maryland and of the United States be vested in the past grands of the Grand Lodge of the United States:

On condition that they keep the Grand Lodge of the United States in Maryland.

Fourth, That the Grand Master and proxies from the several Grand Lodges prepare a constitution for the Grand Lodge of the United States, to be submitted for approval.

Fifth, That when approved, a copy be sent to each Grand Lodge, prior to its next annual meeting.

These propositions were submitted to the several Grand Lodges, and met their approval, except the first, and the last clause of the third propositions; and they were objected to by Pennsylvania only.

A constitution, meantime, had been prepared, submitted, approved, and adopted on the 15th of January, 1825. Space will not permit of its

insertion here.[1] It is a model of neatness, brevity, and completeness, and forms the basis of the jurisprudence of the Order. It brought into unity, in the midst of diversity, the different branches of the Order, at a time when it was comparatively easy to do so, there being then but four Grand Lodges and nine subordinates.

That constitution, from time to time, has since been amended, to adapt it to changed conditions, but its essential features are the same. It removed from our system the "ancient landmarks" of "self-institution" and "ancient usage," substituting in their places written law and chartered and constitutional guides. Thereafter no lodge could gain a legal existence except it was chartered by a Grand Lodge; or, in territory outside their jurisdiction, by the Grand Lodge of the United States.

In 1828 the name of Grand Master for the chief officer was changed to that of Grand Sire, leaving the other to Grand Lodges. But one step more was requisite to complete the legality of the organization of the Order on this continent. It had been built into its chartered form from a subordinate lodge in England. To it, the Annual Movable Committee, the highest judicatory of the Manchester Unity, had not given its approval.

The Charter. — In 1826 Grand Master Wildey was commissioned to, and visited, that body, and obtained from it a charter for the Grand Lodge of the United States. A photographic reproduction forms one of the illustrations of this volume. The delight with which this was received, and the sunshine which it threw over the work of the Order on this continent, are but dimly shadowed in the expressions of thanks for the recognition, to be found on page 82, of the Revised Journal of that year.

Governmental Stability. — The danger that threatened, of local Grand Lodges, independent of each other, as in England, was passed. The constitution, modelling the government somewhat after the government of the United States, giving to the smaller states equal representation with the larger; vesting the three functions of government, — legislative, judicial, and executive, — in each organized body, from the highest to the lowest, within prescribed limits; giving to each its appropriate sphere of action, gave promise of future undisturbed harmony and prosperity.

When it is remembered that this form of organizing a central government, that should embrace the Order everywhere and might become world-wide, had no precedent in the annals of existing organizations, the marvel is that its founders had faith strong enough and courage sufficiently undaunted for the undertaking; and a still greater marvel is that with the ambitions and independence of the different local memberships, and the examples before them of local independence in England and in the Masonic order, they succeeded in the undertaking.

[1] It may be seen in full, by referring to the Revised Journal of 1825, p. 7.

This grand achievement, within the brief period of six years, must be credited to the unselfish, noble, self-sacrificing spirit of the subordinate lodges. All power came up from them. They made the past grands. To them they surrendered the "ancient right" of "self-institution," and from them accepted charters. The right to govern their actions by the law of "ancient usage," and accept in its stead laws enacted by past grands, they also surrendered. Laying aside all selfish ambitions, they were manifestly seeking to place the Order beyond the reach of schism and disruption; and where, on the grandest scale, it could work out the highest good of the race. To their magnanimity, no less than to the wisdom of those to whom they intrusted this previously untried, world-wide experiment, and its grand results, are we indebted.

The surrender of power always involves self-sacrifice. To abnegate self, and rise to the high plane of "universal good," is one of the noblest achievements of manhood. Looking back upon that magnanimous act of the subordinate membership, in that voluntary surrender, we can but admire, to the verge of adoration, the nobility of nature that led to such sacrifice. By it was ushered in a future for the Order, the extent and greatness and grandeur of which baffle prophecy, as it turns to imagination to draw aside the veil and sketch the picture.

CHAPTER V.

THE GOLDEN AGE OF AMERICAN ODD FELLOWSHIP.

Dawn of the Golden Age. — With the adoption of the constitution of 1825, and the laws in conformity thereto, the morning-dawn of the "Golden Age of Odd Fellowship" broke upon the world. The unity and stability thus acquired were commensurate with the fraternal principles and beneficent practices upon which the Order was based. It had escaped the schisms that so often divide and disrupt others in their early organization. A great future was opened before it. From the cities of four states it must spread through the rural districts, into every state and country on this continent and throughout the world. This expansion and growth must necessarily demand many changes. A wise conservatism alone could preserve it from those disasters that lie in the pathway of all progress.

As yet the exact powers and limitations of the power of subordinates had not been clearly defined. Neither had those of Grand Lodges. The Grand Lodge of the United States had not yet fixed its boundaries of power, except in general terms.

The constitution of 1825 was enlarged in 1833, by defining the scope

and authority of the Grand Lodge of the United States, admitting Past Grand Sires to membership, — defining the qualifications for membership, — recognizing the encampment branch that had sprung up in the Grand jurisdictions of Maryland and Pennsylvania, and making other less important changes. June 29, 1829, the Pennsylvania Grand Lodge had chartered a Grand Encampment, and the Grand Lodge of the United States chartered one for the state of Maryland, in 1831. At this time there were eight Grand Lodges, ninety-six subordinate lodges, and one Grand Encampment, with two subordinates. In 1840 Pennsylvania surrendered her Grand Encampment to the Grand Lodge of the United States. In this act of allowing Pennsylvania Grand Lodge to charter a Grand Encampment, and hold supervision of it for eleven years, is demonstrated the liberal and fraternal policy of the supreme body; for, by the constitution of 1833, no such power legitimately belonged to Grand Lodges. In each annual report, Pennsylvania kept the Grand Lodge of the United States fully advised of the growth of the encampment branch in that jurisdiction, so that when the surrender was made in 1840, a full record of it was already upon its journal. By this broad and liberal policy of the Grand Lodge of the United States the Order was kept in unity and harmony.

Grand Encampments Coëqual with Grand Lodges. — Thus the Order progressed until 1854, with slight changes in its organic law, and such decisions as the cases arising under it required, when a new constitution and by-laws upon the lines of the existing one, submitted in 1853,[1] were adopted. This constitution recognized the encampment branch as the coëqual of the Grand Lodge with the right of representation and all other privileges on the same basis. By an amendment to the constitution of 1833, adopted in 1841, its representatives had been admitted, though it but imperfectly defined the relation of the Grand Encampment to the Grand body. At this period the Order had grown to thirty-four Grand Lodges with three thousand one hundred and twenty-nine subordinates, and twenty-nine Grand Encampments with six hundred and thirteen subordinates.

The Rebekah Degree. — Meantime a new branch had sprung into existence, — one that staggered the sound judgment of many of the more conservative members of the Order. In 1851, after several years of discussion, a degree was established for the wives of members of the Order. This was purely a work of legislation, — not of constitutional provision. It has never been ingrafted into the constitution as a part of the organic life of the Order, though it has grown to be a most important adjunct, and is wielding an influence for good second to no single branch. Though its introduction met strenuous opposition, so mild and conservative were

[1] Journal of the Grand Lodge of the United States, 1853, pp. 2029–2042.

the measures for its maintenance and enforcement, and so gradually was it left to work its way into popular favor, that no open or serious revolt against it was anywhere manifest. Gradually, as experience demonstrated its utility, the field of its membership was broadened, — the plan of its organization extended, — until now, all unmarried women above eighteen years of age may be admitted; organized into chartered subordinate lodges and state Grand Assemblies, with the right of appeal, for the redress of all grievances, to the Sovereign body equally with every other branch of the Order.

The limits of my subject will not permit the entering into detail of the great work that this branch of the Order is accomplishing, in the direction of building homes for the aged, the widow, and the orphan; in demonstration of the wisdom of its establishment. It has now entered into, and has become, a not inconsiderable part of the jurisprudence of Odd Fellowship, where it is sure to remain; in an ever-widening and increasing sphere of usefulness. No well-wisher of the Order can do other than wish it God-speed in its noble work.

Decisions and Digest. — We left the development of the jurisprudence of the Order, with the adoption of the constitution and by-laws of 1854, to make note of the introduction of the Rebekah branch. In that constitution, provision was made for the submission of questions for decision to the Grand Sire, from Grand Lodges, Grand Encampments, Grand Masters, and Grand Patriarchs; and also from subordinate bodies under the immediate supervision of the Supreme body in outlying territory; which decisions, before becoming general law, required the approval of that Grand body. It also provided for appeals to it, from the decisions of Grand Lodges and Grand Encampments. In the organic law but a mere outline of legal maxims for the government of subordinate bodies could be stated. So rapidly had the Order spread, and so new and untried were many of the practices constantly occurring, that a great variety of questions was annually brought before the Supreme body for final adjudication. Soon the necessity for their codification became apparent. These, together with the legislation in aid of the general work of the Order, were first compiled in 1862, occupying but 237 pages, which may be found in the Revised Journal at the close of Volume IV. Subsequently, the constitution, by-laws, rules of order, and laws and decisions, defining the rights, duties, powers, prerogatives, etc., of the Sovereign body, Grand Lodges, Grand Encampments, and subordinates under them, and under the Sovereign body, were codified in a separate volume called a "Digest." This has from time to time been revised and reprinted to keep abreast with the growth of the Order, the last revision of 1895 containing over 600 pages, after a most thorough condensation. Probably no secret Order has so elaborate and complete

To all Worthy Members of the Ancient Independent Order of Odd Fellows Grand Lodge of the State of Pennsylvania
Friendship, Love and Truth
These are to certify that our Beloved Brother
Wayne Lodge No 3
In Witness Whereof I have hereunto Subscribed my Name and affixed the seal of the Grand Lodge of the Independent Order of Odd Fellows of the State of Pennsylvania this twenty first day of July A.D. 1835
VISITING
INDEPENDENT ORDER OF ODD FELLOWS
TO ALL WHOM IT MAY CONCERN
This Certifies
Lodge of Germania Lodge
ODD FELLOWS
Lodge
April
FRIENDSHIP, LOVE, TRUTH
HARMONY LODGE, NO. 16,
Of the Independent Order of Odd Fellows of the State of Pennsylvania, now held at their Hall, South Fifth Street, Philadelphia.
This is to certify that our well beloved Brother
is a member of good standing in said Lodge at the date of this certificate. We therefore recommend him to the friendship, protection, and admission as a visitor, into all regular Lodges of Independent Odd Fellows, the day of
16
Attest,
Secretary.
N. G.
V. G.
This Certificate to remain good for and after null and void.
John Custer, jr. printer.
TO ALL WHOM IT MAY CONCERN
INDEPENDENT ORDER OF ODD FELLOWS.
Washington Lodge No. 15 of the State of
Jersey instituted at Albany
10th day of February 1838 met at the Odd Fellows
Hall Washington Street Albany
These are Certify that our Well beloved Brother Charles
Mesick was regularly admitted a Member of our Lodge
on the 17th Day of February 1838 and has paid all
demands up to this Day, we therefore recommend him to your
friendship and protection and request him to visit all regular
Lodges in the Union. In Witness whereof we have ca-
used our Hands and Affixed the Seal of our Lodge given
under this Day of June in the year of our Lord 1838
William Landy Jr. N.G.
Henry P. Boyd V.G.
The Certify that Brother Charles Mesick is a Member
of Germania Colonial Lodge No. 16 of Albany and pays all Demands
up to this Day. Albany March 24 1838 John Barnes N.G.
Jacob Mann P.G.
BOSTON PUBLIC LIBRARY

EVOLUTION OF THE VISITING CARD. II.

a set of laws and decisions, touching all the duties and relations of members to one another, and of subordinates to superior bodies, as this Digest of the law of Odd Fellowship presents.

The Visiting Card. — As early as 1827 it was found necessary to provide some means to protect lodges from imposition, and drain upon their funds by strangers professing to belong to the Order and in distress. For this purpose an elaborate visiting card, substantially in the present form, was adopted, and an Annual Travelling Password given to Grand Masters to accompany it. In 1863 any noble grand was authorized to communicate this word, upon an order from the lodge of the brother. These combined have proved of great service to the Order, as a protection to lodges and aid to brothers when "travelling in distant lands." A two-page illustration in this work shows the "evolution of the visiting card."

The Great Trial and Victory. — In 1861 a disturbing cause arose, that was to put the principles of the Order and the strength of its governmental polity to the severest test. If the former were the cohesive attraction that held the parts together when in contact, its continued unity in separation must depend wholly upon the strength and elasticity of its jurisprudence. If stern and unyielding like the common law, it must break, and the Order separate into different organized parts. Strong and elastic, it might hold even separated parts in loyalty, and, the cause of separation removed, draw all back into loyal obedience to the common head.

The Order taught, as one of its fundamental tenets, loyalty to the governments under which it existed, however diversified in form. Nor was the discussion of that diversity, nor the views of the members under it, to be a subject of discussion in the lodge-room; nor to be held as a disqualification for membership, any more than differences of religious views. When, therefore, the Southern Confederacy was formed, all south of that line were expected to be loyal to the new government, and all north of it were expected to be alike loyal to the existing one north. Each respected the other for that loyalty, because it was alike demanded of them by the laws of the Order.

At the session of 1861, in consequence of that disturbance, eleven states were unrepresented in the Supreme body, to wit, South Carolina, North Carolina, Louisiana, Virginia, Alabama, Georgia, Mississippi, Texas, and Florida. The same states were unrepresented in 1862. Their representatives could not cross the military line in safety.

In 1860 R. B. Boylston, of South Carolina, was elected Grand Sire. Of course he could not be present at the session of 1861. The Deputy Grand Sire presided. To the Grand Sire and all of the absent Grand Representatives from those eleven states, the journal of the daily proceedings was ordered regularly sent. The Deputy Grand Sire presiding, in his opening remarks made allusion to the unhappy condition of our

country, and it, together with the report of the death of Past Grand Sire Wildey, was referred to a special committee. That part of the committee's report alluding to our disturbed relations with the eleven states is germane to our present inquiry, as showing the strength and elasticity of our jurisprudence. It is as follows: —

"True it is that in consequence of the disturbed condition of our country, fraternal intercourse between different sections of this jurisdiction is for a season suspended, but we are proud in the anticipation that when a return of better days comes, — as come they must, we fondly hope, — it will be found that the spirit and offices of Odd Fellowship have borne no insignificant part in the restoration of peace and unity to our now distracted land."

It is needless to say that that report was unanimously adopted. No grander acts adorn the pages of our history, or more clearly demonstrate the profound wisdom embodied in our jurisprudence, than those of the session of 1861, above mentioned. They furnish a practical demonstration of the unity, strength, and elasticity of our system, showing that no shock however violent can divide, nor upheaval however widespread can shake, the stability of the good fellowship that sways the life and actions of all truly loyal members.

The same course was pursued during the entire four years of that unfortunate controversy. The roll of every state was regularly called. At its close, as soon as contending forces had laid down their arms, so that the separated parts could come together, representatives returned to their accustomed seats in the Sovereign body. [Look upon the faces of these brethren, preserved in the illustration in another part of this volume.] All past pecuniary obligations were cancelled; brother met brother in friendly embrace, and the scar-marked veterans of four years of sanguinary strife could not restrain tears of joy over their happy reunion. Such was the effect and force of the mild and fraternal administration of that system of laws, framed and enforced according to the principles and teachings of the Order.

We will not pause to ask where, in the organization of any other system, the like parallel can be found; but leave it to the student of history to search for the instance. How much this spirit of Odd Fellowship has had to do in healing the dissensions, and restoring friendly relations between the North and South, can only be known in that "final day that shall reveal all things."

Rapid Growth. — This most trying ordeal passed in safety, under the strain of which so many organizations were rent in twain, a new and unparalleled prosperity resulted. A dignity, and a respect for the Order, were everywhere manifest. Its growth became phenomenal. Its influence for good, its loyalty to government, became the themes of universal praise, from the pulpit, the bench, and in legislative bodies. Courts, juries, and legislators began to treat it as one of the great conservative forces in the

body politic. A most significant statistical fact in confirmation of this condition of the Order, at this period, consists in this: that while for the six years prior to 1860, it had made no progress in membership, from 1860 to 1866, — the first year after the war that full reports were made, — the membership had increased 15,310, notwithstanding the depleting effects of that struggle; and from 1866 to 1872, the following period of six years, the increase was 195,968, or more than double the entire membership in 1866. Since then the progress of the Order has continued unchecked, until now, in its four branches, its membership numbers 1,228,407, as shown in the reports of September, 1896: an average annual increase since the war of over 33,000.

The Military Arm. — Begotten of that struggle, a universal military spirit prevailed, demanding recognition and organization for its effective display. To the former, our jurisprudence readily yielded; to the latter, much opposition was at first manifest. In 1878 the subject of providing an organization was pressed upon the attention of the Sovereign body, and resulted in the presentation of the following majority and minority reports, which fairly present the views of the body at that time, the former, after a lengthy discussion, being adopted by a small majority[1]: —

"To the Right Worthy Grand Lodge of the I.O.O.F.: —

"Your legislative committee, to whom was referred the following, offered by Representative Stebbins of New York: —

"'That the Grand Encampments of the various jurisdictions, within whose territorial limits companies of uniformed patriarchs have been or shall be organized, are hereby impowered to organize subordinate encampments and issue charters to them as uniformed, mixed, or ununiformed encampments, and to prescribe suitable constitutions and laws for their proper government as such,'

"Would respectfully report that we can see no necessity for such legislation, and would deem it inadvisable to provide for the chartering of different grades or styles of encampments, as thereby uniformity might be destroyed and distinctions created, which might lead to dissension and strife. We therefore ask to be discharged from further consideration of the subject.

"Respectfully submitted,

"F. P. Dann.	John C. Underwood.
"Isaac A. Sheppard.	Erie J. Leech.
"O. G. Douglass.	John T. Given.
"John U. Perkins.	S. H. Bradley."

Representative Stebbins of New York, from the same committee, made the following minority report: —

"To the Right Worthy Grand Lodge of the I.O.O.F.: —

"The undersigned, member of the legislative committee, begs leave to submit the following minority report, touching the necessity of further legislation by this Right Worthy Grand body, for the proper regulation and government of uniformed patriarchs: —

"He regrets that duty to his jurisdiction and this growing body of the Order, imposes upon him the necessity to dissent from the views of the majority of said committee. This Grand body has wisely provided a style of uniform to be worn on public occasions by the patriarchal branch of the Order: one that, in the judgment of the undersigned, is doing more for that branch of the Order than all others in that direction for years past.

[1] Journal of the Grand Lodge of the United States, 1878, pp. 7764, 7765.

"That legislation, however, went no further than to prescribe the uniform to be worn by individual patriarchs. It made no provision and gave no power to state or territorial Grand Encampments to make provision for their organization and government as *associations* of uniformed patriarchs.

"It is impossible for the uniform to be worn with any credit to the wearers unless they organize and drill, so that their movements shall be as beautiful and uniform as their dress.

"In the absence of any rules and regulations for their organization and government in such drill by this Grand body, or power conferred upon Grand Encampments to grant charters and frame constitutions and laws for their proper government, the uniformed patriarchs have been driven to the necessity of forming outside organizations for that purpose. These are entirely beyond the control and independent of subordinate or Grand Encampments.

"It is believed that if proper legislative power is conferred by this Grand body upon Grand Encampments, the embarrassments now springing up, and which are sure to strengthen and increase, unless speedily remedied, will, in the not far future, produce results that will seriously and injuriously affect this branch of the Order, and weaken, if not ultimately destroy, what now gives promise of the highest good to the patriarchal branch.

"For these and other reasons that will naturally occur to those who have given the subject practical thought, this Grand Lodge should confer upon Grand Encampments the requisite legislative power, to enable them to control uniformed patriarchs, when organized as such. He therefore submits for adoption the following: —

"*Resolved*, That the Grand Encampments of the various jurisdictions within whose territorial limits companies of uniformed patriarchs have been or shall be organized, are hereby empowered to organize subordinate encampments and issue charters to them as Uniformed Encampments, and to provide suitable constitutions and laws for their proper government as such. "Respectfully submitted,

"J. W. STEBBINS."

It would seem that so practical and manifestly necessary a provision should have been adopted without dissent, and yet so ultra-conservative was the majority of that Grand body, that upon a test vote the minority report was voted down and the majority report adopted, an evidence of the extreme caution of the Grand body, — and perhaps wisely so, — upon all new and untried measures.

Three years had not elapsed before a legal organization of the uniformed patriarchs in separate form was authorized; which, step by step, grew under the supervision of the Sovereign body, until, in 1893, it became a separate independent local branch with department councils for local government, subject only to the supervision of the Sovereign Grand Lodge.

The successive steps by which this rank was obtained, the opposition with which it met in its different advance steps, from the ultra-conservative element in the Order, do not belong properly to our branch of inquiry, — nothing beyond the initial step in its progress, which we have given. In receiving, organizing, and ingrafting it into our system of government, no great difficulty was experienced. On the contrary, it was cordially received, fully developed, and welcomed as one of the advance movements demanded by the times, and essential to the Order's fullest usefulness. New codes and laws, adapted to its necessities, were required, and readily furnished, until now it has grown to be one of the most complete and popular branches of the Order.

CHAPTER VI.

THE AMERICAN ORDER IN FOREIGN LANDS.

The "Macedonian Cry." — It was early manifest that Odd Fellowship could not be confined to a single continent or nationality, under the inspiration of its broad teachings that "upon its broad platform, all the nations of the earth may concentrate their energies for the good of the common race." With a polity as broad as its principles, it needed no prophet's ken to see that it must sooner or later embrace the race. Early its mystic rites, its laws and practices, began to be translated into different languages on this continent. Now they are taught in eight of the leading languages of the world. This opened the door for their universal spread. No system less elastic could have furnished such facilities. That a Sovereign head could have adopted a system of jurisprudence sufficiently flexible to meet all of the phases of human governments, with all the suspicions and jealousies toward anything new, that naturally exist among them, is one of the untried problems which Odd Fellowship seems destined to solve. It would expand our inquiry to too great length to detail the processes by which this has thus far been accomplished, in the face of the violent opposition with which everything secret is wont to be met. An outline, however, of where, and the order of its spread, can hardly fail to arrest the attention of the most casual reader, especially in the light of the harmony and obedience to its laws that everywhere prevail.

Let it first be distinctly understood that Odd Fellowship is no propagandism. It waits to be called, knowing full well that no forced spread can be permanent and lasting. But when the Macedonian cry, "Come over and help us," is heard, it never fails to respond with its helping hand: —

The spread of the Order, outside the United States, both as to time and place, is as follows: —

1. Prince of Wales Lodge, No. 1 ..... Montreal, August 10, 1843.
2. Ivorain " " ..... Tradegar, Wales, June 27, 1844.
3. Pioneer " " ..... Stockport, England, October 28, 1845.

[These, with several others, soon afterward chartered in England and Wales, shortly ceased to work; and our Order has now no lodges in that country.]

4. Excelsior Lodge, No. 1 ..... Honolulu, Sandwich Islands, December 10, 1846.
5. Victoria " " ..... Victoria, British Columbia, March 10, 1864.
6. Württemberg " " ..... Stuttgart, Germany, December 1, 1870.
7. Mount Royal " " ..... Montreal, Quebec, December 13, 1870.
8. Germania " " ..... Berlin, Germany, April 2, 1871.
9. Saxony " " ..... Dresden, Germany, June 6, 1871.
10. Helvetia " " ..... Zurich, Switzerland, June 19, 1871.
11. Lessing " " ..... Braunschweig, Germany, November 30, 1873.
12. Valparaiso " " ..... Valparaiso, Chile, April 15, 1874.
13. Paradise " " ..... Amsterdam, Holland, March 19, 1877.
14. Denmark " " ..... Copenhagen, Denmark, June 29, 1878.

15. Ridgely Lodge, No. 1.....City of Mexico, August 5, 1882.
16. Provenir " " .....Havana, Cuba, August 26, 1883.
17. Valley " " .....Northwest Territory, Canada, December 28, 1883.
18. Scania " " .....Malmö, Sweden, October 29, 1884.
19. Concorde " " .....Havre, France, March 2, 1887.
20. Far East " " .....Yokohama, Japan, May 28, 1889.
21. Columbo " " .....Naples, Italy, March 12, 1895.

These, by the law of the Sovereign Grand Lodge, remained under its direct supervision and control, as did all others, until in each particular country, province, or territory a sufficient number was chartered to form a Grand Lodge; when a Grand Lodge charter was issued to them, and for local purposes they became a separate governing and law-making body.

At present the following are acting under Grand Lodge charters, issued in the following order: —

1. Grand Lodge of the Lower Provinces, July 26, 1855.
2. Grand Lodge of Ontario, August 23, 1855.
3. Grand Lodge of Victoria, Australasia, February 22, 1868.
4. Grand Lodge of New Zealand, Australasia, March 11, 1869.
5. Grand Lodge of Brandenburg, Germany, July 16, 1873.
6. Grand Lodge of Switzerland, April 22, 1874.
7. Grand Lodge of British Columbia, April 25, 1874.
8. Grand Lodge of Württemberg, Germany, April 30, 1874.
9. Grand Lodge of Hanover, Germany, November 30, 1874.
10. Grand Lodge of Chile, November 18, 1875.
11. Grand Lodge of Saxony, Germany, December 30, 1876.
12. Grand Lodge of South Australia, Australasia, September 30, 1878.
13. Grand Lodge of Quebec, October 30, 1878.
14. Grand Lodge of New South Wales, Australasia, October 26, 1880.
15. Grand Lodge of Tasmania, Australasia, December 4, 1882.
16. Grand Lodge of Denmark, April 21, 1884.
17. Grand Lodge of Silesia-Posen, Germany, May 2, 1885.
18. Grand Lodge of Sweden, July 8, 1895.

Thus the Order is now established in twenty-two different nationalities, provinces, and territories, in eighteen of which Grand Lodges are chartered; and twenty-two different flags annually adorn the hall and wave over the assembled representatives of the Sovereign Grand Lodge. To these, one by one, shall others be added; until in that bright galaxy shall wave the flag of every civilized nation on the globe, and bowed humanity, lifted up, shall rejoice in its great deliverance.

CHAPTER VII.

GENERAL GOVERNMENT OF THE ORDER.

Redress of Errors and Redress of Wrongs. — In a great Order embracing five *quasi*-independent Grand Lodges, sixty-six subordinate Grand Lodges, fifty-four subordinate Grand Encampments, twenty-eight subordinate Rebekah Grand Assemblies, nineteen subordinate Department Councils of

the Patriarchs Militant, and thirty-eight subordinate lodges, thirty-two subordinate encampments, one subordinate Rebekah lodge, and twenty subordinate cantons, under the immediate jurisdiction of the Sovereign Grand Lodge, all of which are annually increasing, it cannot be presumed that the entire methods for the correction of errors and redress of wrongs, real and imaginary, can be given in a brief chapter. An outline of the plan is all that will be attempted.

The Grand bodies are clothed with a degree of local control, differing according to their rank. The *quasi*-independent Grand bodies may make all laws and provide for their enforcement, except those relating to the secret work, embracing the degrees, their signs, tokens, passwords, emblems, etc., absolute control of which is reserved by the Sovereign body.

The Grand bodies may give to their subordinates constitutions, and approve of by-laws prepared in conformity thereto; pass laws for their local government, subject to review by appeal to the Sovereign body.

The subordinate bodies, under the immediate supervision of the Sovereign body, must receive their constitutions and the approval of their by-laws, passed in harmony therewith, from the Sovereign body.

Each Grand body provides its own method of procedure for the passage of laws and the review of questions upon appeal. These differ materially in the different Grand jurisdictions. No Grand body, however, has the power to cut off its subordinates from the right of review before the Sovereign body. It has declared: —

"That the right of appeal is a sacred right, and may be made under any circumstances, within the mandates of the law applicable to the case."

The question must first go from the action of the subordinate, if it arise there, to the District Deputy or District Grand Committee, if there be one, then, to the Grand Master or Grand Patriarch, or direct to the Grand body, as the local law of the jurisdiction shall have prescribed, and from that Grand body to the Sovereign body.

If the question arise in a subordinate Rebekah lodge, before it can reach the Sovereign body it must pass through the Grand Lodge, reaching that body direct through the decision of the Grand Master only, or by first being presented to the Rebekah Grand Assembly, then to the Grand Master and Grand Lodge, as the law of the jurisdiction shall have prescribed.

If the question arise in a canton, it must first be submitted to the Department Commander or Department Council, or both, before being presented to the Sovereign body, as the local law shall have prescribed.

Thus all questions relating to the secret work, — unwritten or ritualistic, — may be carried to the Sovereign Grand Lodge, whether arising under a *quasi*-independent Grand Lodge, or any other branch of the Order, in any part of the world; and all questions, of whatsoever nature, arising else-

where than under the jurisdiction of the *quasi*-independent Grand Lodges, may be carried there for final settlement. They are independent, therefore, only as to those questions arising outside of the secret work, its teachings and the practical duties it enjoins, which constitute the vital force, the very soul of the brotherhood. This freedom of action, within prescribed limits, giving to each locality an opportunity to frame the laws for its local government, according to the educational and governmental notions of the people where it exists, so that only the great doctrines and duties enjoined shall be faithfully observed, is what gives to the Order its unity and strength, and has enabled it successfully to resist every effort at disintegration or separation. Like a "slack-rope," firmly held at either end, intermediate which there is freedom of movement, yet leading all from the same beginning to the same ending, it binds all in unity of labor, to the consummation of its mission of love.

Germany may have her essay lectures, in teaching the great lessons of the Order to meet the cast of her philosophic minds. America may have her high-wrought dramatic representations, tableaux, and thrilling scenes, with which to write those lessons upon the heart and conscience. Whatever will most deeply impress the mind with those practical duties, so that there be no deviation from the authoritative and approved language to be used, and so that it be dignified, courteous, and gentlemanly, may be employed.

CONCLUSION.

In the limited space assigned for this Division of this great work, it were impossible to do more than present the merest skeleton of the beginning, gradual development, and salient features of that model system of jurisprudence which adorns Odd Fellowship, — a system without a superior if it has a peer. Imitations of it have thus far proved, — at best, — partial failures.

The *philosophy*, *science*, and *art* of law, alike in its adaptation to the rights of man, under the varied forms of civil government in which he is placed, are sought to be evolved, and the dependence upon, and relation of, the one to the other shown. How fully this has been accomplished, must be left for the reader to judge.

While all forms of jurisprudence must be drafted on the same general lines, as all grades of human action are governed by the same general laws, the specific methods of their enforcement must vary according to the particular surroundings of each. In the hasty traverse we have made of this greatest and most vital theme, upon which, more than all others, rests the stability of the Order, many special and important changes

vital to its larger usefulness had to be necessarily passed by unnoticed. To a few of them it seems necessary, in conclusion, to call attention, that the manner in which the present advanced status of the Order was reached may be better understood.

The transition from the "Grand Lodge of the United States" to that of the "Sovereign Grand Lodge," occurred in 1879, after several years of discussion and labor. At that time, the Order had spread and was established in eight different governments outside the United States, so that it had quite outgrown its name. The name, moreover, presented serious objection to its rapid spread, as will readily be seen to have been most natural. Yet to abandon a name so dear to the great body of the then membership was a sore trial, and taxed the spirit of loyalty to the highest good of the Order severely. The opposition to the change was at first strong, earnest, and most formidable. At length the better sentiment prevailed. The change was made; and true to that loyalty to the Order that has so universally prevailed, the most zealous and eloquent opponents of the change cheerfully acquiesced.

Originally all the work of the subordinate lodge was done in the Initiatory degree, which led, as has already been shown, to the voluntary choice by the members of the past grands, on account of their superior knowledge and experience in the Order, as an advisory, and finally, as an appellate body. In 1881 this was changed, and all work, save conferring the degrees, was required to be done in the Scarlet degree. This change aroused a widespread opposition. Thousands of members had gone no further than the Initiatory degree and were content to remain there, as it entitled them to all lodge privileges. This act closed the door of the lodge against them, until they should take the three degrees. It was, however, soon acquiesced in, and all who really desired to belong to the Order for the Order's good, saw the wisdom of the advance step, and qualified themselves to enjoy the advantages of the change.

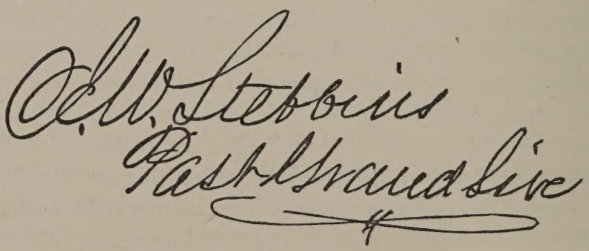
The laws of the Order have always required, "as an ancient landmark never to be departed from," that a substantial benefit must be paid to every brother in good standing, when sick or disabled, "as a right, not as a charity." The amount has been left to each lodge, so that it be "substantial." It finally came to the knowledge of the Sovereign body, in 1892, that some lodges were paying ten, fifteen, and twenty-five cents per week sick benefits; and a law was passed that year, fixing the *minimum* that a lodge should be permitted to pay, during disability, at $2 per week, with the power given to the Grand Lodge of the jurisdiction to reduce it to $1 after the first year, in its discretion. This caused very much discussion and attempted criticism; but only on the old line of "interference with lodge rights," the same that was raised in the early history of the Order in England; but then, as now, disregarded as being

utterly at variance with the established traditions of the Order. The effect of this law has been to lift the lodges into higher esteem in the public mind, and greater respect for themselves.

Other acts might be mentioned, such as the granting *quasi*-independence to the German Empire and others, the enlarging of the field of membership of Rebekah lodges, all of which display the elasticity and practical adaptability of our jurisprudence to any emergency that may arise; and the loyalty and devotion of the great body of our membership to the principles of the Order, as well as the readiness with which they accept and carry out whatever promises a greater good, however it may seem at first to conflict with their previously formed opinions.

Such a jurisprudence, engraven upon the minds and consciences of such a membership, will abide all opposition. It is the great conservative force, — the sheet-anchor, — that holds the Order to its moorings, amid all the storms of opposition from without, or attempted turmoils from the selfish and those holding narrow and imperfect views of its great mission and high destiny, within.

Pioneer in a world-wide jurisprudence, which, spanning oceans, spreads over continents and touches every "isle of the sea," wherein are innumerably diversified and antagonistic forms of governmental polity, from the freedom of the republic to the tyranny of the despot, each alike jealous and suspicious of everything not its own, it is fast winning its way to a universal empire of peace and good-will. Who shall say that it is not to be the harbinger of the millennial dawn, that shall usher in the time when "one law shall bind all nations, tongues, and kindreds of the earth, and that law shall be the law of universal brotherhood," and this grandest prophecy and prayer of the Order realize its fulfilment?



DIVISION XV.

THE LITERATURE OF ODD FELLOWSHIP.

THE BEST MONUMENT TO NATURE'S TRUE NOBLEMAN; THE CULTUS OF BEARING THE CORN AND WINE OF BLESSING; THE FRATERNITY TAUGHT IS NOT ANTAGONISTIC TO THE CHRISTIAN CHURCH; TESTIMONY OF THE "FATHERS" AS TO WHAT ODD FELLOWSHIP IS; THE PRESS IN EVIDENCE; BELIEF IN GOD; THE CROWN OF THE "THREE GRACES"; THE VARIOUS AUTHORITIES AS TO THE ORIGIN OF THE ORDER; RESULTS OF SEVENTY-FIVE YEARS' LABOR; IMPREGNABLE IN ITS POSITION ON THE QUESTION OF TEMPERANCE; THE "SALOON AMENDMENT"; THE ORDER'S ETERNAL DURATION PREDICTED; ODD FELLOWSHIP, ITS TENETS, ITS VIRTUES, ITS BENEFACTIONS; THE GROWTH OF THE ORDER ITS BEST EULOGIUM; THE FUTURE WE FACE WITH COURAGE AND CONFIDENCE; A SYMPOSIUM OF THE BEST THOUGHT OF THE MOST GIFTED ODD FELLOWS.

By Alfred S. Pinkerton, *Deputy Grand Sire.*

CHAPTER I.

THE ORDER'S CHARACTER, EVIDENTIALLY CONSIDERED.

The Founder of American Odd Fellowship. — In the city of Baltimore rises a modest shaft which bears upon its base this inscription: —

"He who realizes that the true mission of man on earth is to rise above the level of individual influence, and to recognize the Fatherhood of God over all, and the brotherhood of man, is nature's true nobleman."

It was erected in commemoration of the founder of American Odd Fellowship. To perpetuate

"The memory of a great public benefactor, whose harmonious scheme of human benevolence and universal brotherhood has no relation to sects, or parties, or politics; is not subject in its hold on human affections to the changing opinions or passions of men, nor to the mutations of society, nor to the vicissitudes of governments. It is not for to-day, but for all time; not for one people, but for all people, for every age and for every nation that dwell beneath the sun."

The Standard of Trial. — For more than three-quarters of a century Odd Fellowship, — the Odd Fellowship above described, — has lived in the broad sunlight of America. It has been tested by a practical people and has become the handmaid of an intelligent race. Boldly proclaiming its belief in the universal Fatherhood of God, in the eternal brotherhood of his children, — admitting into, and retaining in, its membership only those who profess belief in and reliance upon the common Father of us all, — it has quietly, patiently, persistently trod the path of obligation and of duty, sure of the victory of endurance born.

It has been assailed but never defeated, wounded but never destroyed. Its animating principles are heaven-born and not to be effaced from earth by human agencies, even when those agencies are directed by the fanatic's brain or are aided by the bigot's zeal, — Odd Fellowship has a place in the world's work and history, and it has come to stay. It has never proclaimed itself as the sole heir of past good, nor pretended to be the only repository of human wisdom or charity. It has claimed, and does now claim, to be a great moral power, to be a practical weapon, in the hands of a practical people, with which to meet the enemies of man and of human progress. Teaching loyalty to God, to man, to country, and to law, it has called into active fellowship more than two million living souls. To-day, more than eight hundred thousand men, — *citizens* all, — follow the white symbol of its world-wide fraternity.

There is an element of splendid worth, a glowing heart of life in an organization that in seventy-eight years has become the most powerful "secret" society in America; that has sent its influence into foreign lands; that has unfurled its flag on the continent of Europe and amid the isles of the sea; that is doing a great work in behalf of mankind, and, by deeds, has won an enduring place in the affections of an observing people.

Though responding in times of public distress and calamity to every appeal for aid, Odd Fellowship has never been an almsgiver in the public place. It has not proclaimed its gifts from mountain-tops, nor named its beneficiaries to a careless and criticising world; but in the seclusion of the sorrowing home, by the desolate hearthstone, in the abode of sickness and of want, the careworn, weary sufferer gladly welcomes the brother who comes bearing in tender hands the corn and wine. The annals of Odd Fellowship are written in the hearts of brothers relieved, of widows comforted and "cared for," of little children clothed and sheltered and educated.

The Spirit of Odd Fellowship considered. — A noted philosopher said: that "to become a man was the great aim of life." To *live* a man is the command of Odd Fellowship. It has warred against vice in every form. Its mighty power has never sought to shield a violator of the public law

nor an enemy of the public weal. It has taught its membership that they could not be good Odd Fellows unless they were good citizens. It has promoted public peace, public morality, public honesty. It has taught the dignity of manhood, elevated private character, and emphasized the worth of a human life that was pure and undefiled. It teaches toleration. It remembers the story of the Good Samaritan, and the true Odd Fellow can truthfully say: "I have never refused the cup of cold water to the traveller in distress." The lesson taught on that lonely highway in Judea has not been forgotten, and amid the triumphs and the failures of human endeavors, the want and suffering, the trials and sorrows, the joys and agonies of human existence, Odd Fellowship repeats to each of its members the inspired words: —

The Divine Definition. — "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Teaching in every lodge-room these holy precepts, exemplifying them by deeds of practical helpfulness, — justifying faith by works, — we can yet occasionally, even amid the enlightenment of the present day, hear the voice of ignorance crying from the wilderness of selfishness, that human aid to human distress is sinful; and the voice of bigotry, speaking from a chest too narrow to hold a human heart, proclaims that fraternity is at war with the Christian church; that the duty of the lover of God is to smite off the hand that does God's work unless the owner walk in the narrow path that is bordered by sectarian hedges.

The church and Odd Fellowship at variance? Not so. Never has a baser libel fallen from the lips of untruth. Rise in protest, ye ministers of the church who are affiliated with the Order, and ye who have witnessed its ministrations of love. Rise, ye occupants of pews who have gone forth from the lodge-room to live the faith the pulpit preaches. Rise, ye who know the worth of, and the dispensers of, charity. Rise, ye who in the work of fraternity have learned and taught that religion is not a form, but a breathing spirit, — that the more thoroughly a man is imbued with the spirit of religion, the better Odd Fellow he is, and that the most loyal Odd Fellow has within him the making of the most sincere and earnest Christian.

True fraternity, like true religion, is of the spirit rather than the outward form. The church of God is the holiest institution of earth. To save human souls from the consequences of human sins is its divine mission. Its ministry is the highest of all human callings. To reach the haven to which it points is the end and aim of human aspirations.

It is the blessed privilege of the church to teach men their duty to God and to one another; to lift the thoughts of men to heavenly things and direct the paths their feet should tread. Odd Fellowship neither

denies these prerogatives nor seeks to trespass upon the church's privileges. It is not a heavenly but an earthly organization. It does not seek primarily to govern man's spiritual life, but to so direct his earthly one as to render him more fit for the spiritual and holy ministrations of the church. Odd Fellowship does a work the church cannot, or if it can, does not do. It is religious, but it is not sectarian. It is religious in that it teaches the Fatherhood of God, derives its principles from his holy word, and teaches to all its members in every line of its ritual,— in every sentence of their obligation,— those scriptural truths upon which true religion rests. It is non-sectarian in that it neither teaches nor permits to be taught, in any lodge-room, the tenets of any particular division of the Christian church. It is based upon the word and promise of God, but the path by which the member passes from earth to the vaulted sky it leaves to the church to point, and the individual conscience to select.

Testimony of the Fathers. — Said Brother Doremus,— an able exponent of the best thoughts of the Order: —

The Rule of Action. — "We hold to no particular creed, save in the existence and attributes of Almighty God, and the binding obligations of the moral law. Religious discussions and political disputes are, alike, excluded from our lodges. We put far from us the bigotry excited by the one, and the ill-feeling engendered by the other. 'Politics divide men, but interest unites them.' Nor yet do we enjoin the practice of *virtue* merely as a substitute for the *spiritual* exercise of religion. We fetter not the *consciences*, nor do we dictate to the *wills* of our brethren. We have no peculiar dogmas to establish, and we have nothing to do with politics. Antagonistic partisans in the strife for civil preferment here meet in amity and friendship; and the harshness of party denunciation is lost, within our walls, in the accents of mutual regard. We seek only to promote brotherly love, and the practice of humanizing virtues among those who are our associates; and unto those 'to whom it is given to know the mysteries of brotherhood, that they may have fellowship with us,' our confidence is as unbounded as our friendships are sincere."

The Order was born to minister unto human necessities. It cares not of what race the sufferer is, nor what his views of redemption are. A man, the son of a common Father, is stricken by terrible affliction, the hearthstone of his home is desolate, famine is in the land, want and woe on every side. Enough for Odd Fellowship that suffering exists, enough that men of all religious faiths can say of it: —

The Test. — "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Listen to James L. Ridgely when he says: —

The Foundation-stone. — "Such is the Order of Odd Fellowship; resting its foundation upon the best and purest feelings of man's nature, it lifts its head to heaven, and spreads itself beneath the fostering favor of the great 'I Am.' Its temples are dedicated to the perpetuation and promotion of practical and universal benevolence, while its precepts indicate the paths of life in which man may be most happy in himself, and most useful to his fellow-creatures. Its object is to disenthrall human action from the degrading operation of the grosser passions, and to mould men to generous, confiding, and affectionate relations with one another."

We learn from this authoritative definition that Odd Fellowship is a great moral agency, lifting humanity from the dust of selfishness, and seeking by the inculcation of divine principles to beautify man's earthly tabernacle while fitting him for more spiritual temples. It proclaims the *interdependence of the human family.*

Did not our Reverend Brother Smothers, of Texas, state a truism when, twenty-three years since, he wrote: —

The Great Foot-print. — "Though Odd Fellowship is not a religious society, nor does it profess to be, yet it is the great handmaid of religion, the stepping-stone to virtue and to goodness. The true Odd Fellow cannot be otherwise than a good man. And although we regard our Order as preëminent in her works of benevolence and charity, we do not array ourselves against other and nobler forms of effort in the same direction. Nor are our works and their fruits thrown to the public gaze; yet the great foot-print of Odd Fellowship has so indelibly marked its path, during the fifty-four years of its ever-progressive existence, that its God-like virtue can no more be obscured than truth could be stricken from the firmament."

Odd Fellowship is the true ally of the church because, like it, it is *building* character; and the worth and effect of *character* in and upon the church, the state, and the affairs of life were beautifully expressed by that great captain of the Order, Ridgely, when, in his report to the Sovereign Grand Lodge, at its session in 1877, he said: —

"By what Judgment ye mete." — "Character has more to do with healthy human progress than any other of the many elements of civilization. It may be assumed as the broad basis upon which society rests, to constitute the *nucleus* of public virtue and its real support in every trial. Christianity itself and all religions advance more under its auspices than under all other aids, because it forms its solid foundation and sure defence. Character, in fact, is the gem of life, it ennobles man and lifts the human to the divine image. Judging it and any system of religion by the extent of nobility of soul which they inspire, or the moral elevation which they awaken, it invokes the highest admiration of all candid men. In this aspect, Odd Fellowship stands forth as the champion, advocate, and auxiliary of the best interests of the church, the state, and the people, because it demands and inspires character as the highest adornment of life and the strongest support of the social fabric."

These thoughtful words, copied widely by the fraternal press, have ever since been an inspiration not only to the Order, to which they were addressed, but to every teacher of public morality and true lover of organized, enlightened government.

The Press in Evidence. — Odd Fellowship, like the church, is making *men*, and the former editor of the *Companion*, who afterward became the Grand Secretary of the jurisdiction of Ohio, wrote truly in the issue of April, 1876, that: —

The Order as a Conservator of Good. — "Men are helped morally by the attrition of principles, — by rubbing them against the mind, — repeating them frequently, so that they become fixed there, — rooted. No grander help than this can well be devised. In the lodge-room, under the stimulus and magnetism of numbers, exciting the brain to highest activity, these great fundamental principles of our Order, and of society, are evolved and pressed weekly upon the minds of members; not in a dogmatic way, as one would teach arithmetic and grammar, but familiarly, in an easy, popular manner, so as to fasten them on the mind,

without tiring it, so as to instruct and store it, without any apparent effort. If moral principles are good for men, if the teachings of the golden rule are not a myth, if right is better than might, then our Order has a high value, and performs for its members a great service, because of its special adaptation to work into the mind these doctrines."

There may have been a time in ages past when church and state, alike, did suffer from the aggressions of so-called "secret" societies; but the societies of those days and the fraternities that exist in the purer air, and amid the healthier environments, of the present, differ as night from day. *Then* "fraternity" was the masquerading cloak, *now* it is the living soul. Once church and state combined to stifle human aspirations, to strangle conscience, and drag weak humanity in the dust. The rack was the confessor, and death was king. Now the state is but the agent of man's will, and the church the blessed portal through which the human family are seeking to reach a life that is not perishable.

Men are becoming better acquainted with one another. They are fast learning that in the vineyard of truth, there is work enough for all; that the harvest of human toil and aspirations is not confined to class or creed; that even in remote corners of the earth there now exists an intelligent doubt as to whether any one sect will monopolize the narrow road to perfect life. To-day, broad morality, an honest love of man as man, has its recognized function in religious life, and, to-day, many eminent ministers of the Christian church are earnest workers in our lodge-rooms and zealous defenders of our cause. The gateways of the Order are thronged with those who recognize and gladly yield obedience to the high tenets of religious life. There is such a thing as working Christians. There are societies whose every principle, whose every teaching, whose every act, is in harmony with the highest planes of thought and life. Such a society is Odd Fellowship. It is applied Christianity, and the editor of the *State Gazette*, published at Trenton, New Jersey, well stated the Order's aspirations and its relation to the church in the following words: —

Applied Beneficence. — "To represent us as antagonistic to the church, in any way, is illiberal and unjust. We claim to be a potent philanthropic association, but not strictly a religious institution, although our solemn ceremonies and lectures all have a tendency to lead the mind to the contemplation of those principles which underlie the whole structure of Christianity. The practice of morality is inculcated in every step of the candidate's progress. The beautiful examples of the patriarchs of antiquity, in everything that is commendable, are constantly held up for imitation. Every virtue is recommended and every vice is denounced. We teach men their true relation to one another, — their need of mutual assistance and mutual forbearance. We teach them the duty of toleration and charity. We teach them the blessings of forgiveness and tender sympathy. Those who strictly observe the lessons we present must become wiser, better, and happier. Their condition will be improved in every relation of life. The influence of our efforts will be felt in public as well as in private, and the social and domestic circle will be elevated far above the degraded level of selfishness and sensuality.

"It will make a man a better citizen, and more faithful and honest in meeting the obligations that every one owes to the community in which he dwells. If its avowed aim is not to promote spiritual development and lead men to repentance, and to plant a hope

within the breast of a life of joy and peace, when the trials of life shall end, it certainly is one of the most efficient means of opening the mind for the reception of those precious truths, and for leading the way to the practice of those exalted duties which it is peculiarly the province of the church to enforce. Thus we are not an enemy, but rather a friend and support of the church.

"The great aim of both is to do good. The one aims to purify the heart directly, and thus to make the outward life correspond with the ruling principles within; to have every act controlled and regulated by the two great motives of love to God and love to man, and by keeping constantly in view the felicities of the world beyond, which are in reserve for those who can secure them by a devoted and self-sacrificing life: the other strives to alleviate the sufferings which are sure to overtake humanity, to cultivate fraternal feeling among all classes of men, and to elevate the tone of society and the general character of mankind by the strict observance of the laws of a rigid morality."

This thought was so finely expressed by the able editor of the *New Age* that the *Heart and Hand*, then published in New York, reprinted these sentences: —

An Evangel of Benevolence. — "We know of no reason why our Order is stamped 'infidel,' except it is from the secrecy of its good deeds, and the worthiness of many of its members. Its good deeds are felt, — not seen, — hence many suppose that they do not exist. In the stillness of night, in the darkness, and in secrecy, the true Odd Fellow acts the true man, and goes to the side of the sick, the poor, and the forgotten; he ministers to his necessities, he relieves his sufferings, he weeps over his sorrows. The gaze of the world is hidden, but the eye of God seeth; the world cheers not with its tumultuous applause, but the approving conscience nerves the arm and induces him to go and brave all opposition. This practice is surely not *infidelis*. It is obedience to God to look after his children; to acknowledge them as brethren. Some people admit all this, but urge the necessity of a 'change of heart,' or a union with the church. We admit that Odd Fellowship does not teach these doctrines; at the same time it does not, either in word or deed, deny them. It is not a religious organization; it is benevolent, and so far practises what every pure religion teaches. The religious opinions of its members are not 'interfered with.' It teaches simply faith in God, purity in ourselves, and charity toward all men: its organization is only to give force and effect to our charities. Against the church, the head and front of its offence has this extent, — no more."

"And now abideth Faith, Hope, and Charity." — These are the watchwords of the church and of the Order. The influence of the practice of these virtues upon mankind, and the world, — their great inspiring, upbuilding power, — has seldom been more beautifully voiced than by Brother Robert Dale Owen when he wrote: —

The "Three Graces." — "As Odd Fellows, we recognize the vast influence for good of faith. Yet faith, not in its sectarian aspect. Faith in noble effort. Faith in our common nature; in its capabilities; in its progress. Faith in the good and the beautiful, — in the good that is felt, not seen; in the beautiful that must be conceived before it is realized. Faith, too, in the economy of the world; tranquil assurance that all is well and wisely ordered here, by a Wisdom that sees deeper than ours. Faith, again, reaching farther still than this. Faith that progress in knowledge and goodness ends not here, but continues in another phase of being, where there are many mansions, to be occupied by those who have fitted themselves to enter them. Various, indeed, are our individual conceptions of heaven. Suffice it, if we obtain assurance that there *is* another world, higher, purer, happier than this. No belief at once more cheering and more wholesome. One seeks in vain a more powerful lever of social reform, — a stronger incentive to morality and civilization, — than a living, abiding conviction that we are the architects of our own destiny, here and here-

after, inflicting our own punishments, selecting our own rewards; and that the qualities, intellectual, moral, spiritual, which attach to us in this world will be ours also in another, there constituting our identity and determining our state.

"Nearly allied to faith, and equally the helpmate of man, in all that he undertakes for the good of his race, is hope. Under her rainbow of promise we work with redoubled zeal, with ever-renovated strength. When we look out on the world, taking note of the darkness and doubt through which man gropes his way to a knowledge of himself, his duty, and his destiny, and see the chains of ignorance and prejudice which so often fetter soul and spirit, we should faint in despondency, but for hope's inspiring sunshine breaking through the gloom.

"But far beyond even faith and hope, — cheering and invigorating as their influence are, — first among Christian graces, embracing in its generous scope peace and mercy and charity and friendship, chief among reforming agencies upon earth, the supreme law in heaven, is love. It is a living and moving spirit, and pervades the entire system of morals and civilization."

In earnestness, in sobriety, in an honest belief in the divine birth, and in the eternal duration of the principles that underlie and govern the Order of Odd Fellows, its members have striven to advance its interests, believing that by so doing they were benefiting humanity. Anchored to the rock of brotherhood, the Order has, by a steady adhesion to fundamental doctrine, by its ministrations to the widowed and the suffering, by its education of the fatherless, by its great humanizing influence, prospered and grown strong. It has won the hearts of men, and in the harvest-field of this world it is doing the work of the Master.

Belief in God. — "*As Odd Fellows*, our belief is in the One and Living God, who sits enthroned in the majesty of the heavens, as the Creator of the universe, and the source of all our blessings. Our lessons inculcate the purest morality, as emanating from the same divine fountain, and the practice of the virtues enjoined by religion. They teach us the dependence of man upon, and his duty toward his fellow-man; and advocate the spread of intelligence, and the general diffusion of brotherly kindness and truth. Such are the noble principles summarily expressed, and thus pure are the designs upon which every lodge of our Order is constituted and sustained." — *Heart and Hand.*

Odd Fellowship invites and would welcome the coöperation of all good men, irrespective of race or creed. It seeks to make life worth the living, to promote the welfare of the individual, and so, of the many, to broaden man's aspirations, to strengthen the ties that should unite our common humanity, to be a powerful agency for good in the life of to-day; and, to quote the words of John F. Anthony: —

Love to God, and Love to Man. — "Outside influence in opposition to Odd Fellowship will never seriously affect its prosperity, for the reason that by its persistent teaching of the love of God and man, its strict conformity to the Word of God, the religious character of its exercises, both within the lodge-room and without, the indorsement of its principles by men eminent for piety and learning, who grace our pulpits and frame our laws, the wholesome effects of its influence on the moral nature of man, as witnessed in the gradual improvement of those who become identified with it, — in other words, who seek shelter 'under its wing,' — it presents unanswerable arguments, based on facts, to the groundless charges of its opponents; those who endeavor to crush it, by advancing against it abuse and vituperation, founded on mere conjecture, and emanating from a spirit of prejudice and hatred. So long as Odd Fellowship retains its present characteristics, it will be uncon-

querable. . . . From the first step in Odd Fellowship to the last, when it stands revealed in all the fulness of its beauty, the doctrines of a pure and true manhood are inculcated, and impressed upon the mind of the advancing member. The Initiatory degree teaches him to disengage his thoughts from the vain things of the earth, and look to Him, 'In whom we live, and move, and have our being.' It convinces him of the necessity of fraternity, so that, feeling himself equal with his fellow-man, he can, with more confidence and strength, reject the pleasures of a perishable and aspire to the glory of an imperishable world."

Clad in the armor of faith, inculcating these lessons of hope, of principle, of honor, of fraternity, Odd Fellowship takes its place among the moral powers of the world. It is needed. It must be a permanent factor in life. Side by side, in perfect harmony and accord, let church and Order pursue their peaceful missions, and together strive for the welfare of man and the glory of God.

CHAPTER II.

THE ORDER'S ORIGIN: CONSENTIENT TESTIMONY.

But, whence came this Order? — That its organized existence in America dates from the meeting of Thomas Wildey and his four associates at the historic inn in Baltimore, April 26, 1819, is now conceded. The results of Wildey's work, and the place he will occupy in the world's history, his aspirations and his accomplishments, were well and forcibly expressed from the platform of Tremont Temple by that grand Ohio Odd Fellow, who so long represented his state in the Sovereign Grand Lodge, Henry C. Hedges, when, in 1886, he declared: —

The Pioneer's Place. — "Unaided by wealth, position, place, — without social standing or surroundings, — his [Wildey's] great soul was so burdened with one intense thought, one ever-present purpose, that he founded a benefaction, which, in the flight of years since 1819, has deeply interested 1,400,000 of grown men; gathered from willing hearts and hands $110,000,000 of treasure, and dispensed of it more than $41,000,000 in relief.

"Test him by the rule: What did he? What meant he to, for, and with the world? He visited the sick, relieved the distressed, buried the dead, educated the orphan, and cared for the widow.

"He multiplied himself a million four hundred thousand times, and each of these million and four hundred thousand of men did likewise and in like manner as he, and his and their works do follow, and will endure, be repeated, multiplied, intensified, 'as the long train of ages glides away.' Here is a hero, the hero of humanity, Thomas Wildey. As the sands on the shore of the sea are without number, so are the deeds of kindness which have sprung from his organized benefaction. These acts make up the sum of life and hallow it; they build human character. *These make a man* and bless humanity, and in turn: —

" 'Blest is he, forever blest,
Who patient sows where others reap;
And ever-ripening fields shall best
His ever-growing memory keep.' "

It was the representatives of the Order, thus established, organized, and convened in annual session, who, at Indianapolis, in 1875, received this greeting from the eloquent lips of that distinguished Odd Fellow, citizen, and statesman, Schuyler Colfax: —

Victors of a Glorious Dominion. —"Welcome to you, as you come hither from the battle-fields of humanity, where you have achieved the victories whose trophies we hang in our halls as the proudest to be won in the brief lifetime God has given to us. Victors over destitution and anguish! Victors at the bedside of the dying brother, where you have striven to pour oil, if possible, into the expiring lamp of life! Victors at the grave, where, for the humblest, equally with the highest, the evergreen upon the coffin betokens our undying remembrance and regard! Victors over the vices which would insnare and corrupt, and, perhaps, destroy the unguarded orphans of our departed brethren! Victors over the demons of want and poverty, of loneliness and temptation, that so often couch at hearthstones where the bereaved widow pines! Welcome from labors and from triumphs like these, known often only to the All-seeing Eye! Welcome, in the name of Friendship, Love, and Truth! And, with heart and hand, with speaking lip and beaming eye, we exclaim with the sincerest fraternal regard, welcome, thrice welcome, one and all!"

When as keen an observer of men and of events, so close a student of human affairs as the brother whose influence and persuasive power gave to the Order one of its most cherished degrees can, from the fulness of his heart, utter such words; when the man who became Vice-President of the United States could say: —

"This country has conferred many honors upon me, but I would not exchange all of them to-day for that good standing in Odd Fellowship of which for nearly a quarter of a century I have been so justly proud."

When James L. Ridgely declares that: —

"No greater moral wealth enriches society than the high standard of character which Odd Fellowship inculcates, inspires, and exacts."

When that observant Odd Fellow, Past Grand Sire Ellison, of Massachusetts, invites you to search the records of the world and asks: —

"Where can you find an institution that has done more for the amelioration of man's condition, and the relief of human suffering, than this fraternity of Odd Fellows?"

While Kentucky's own George W. Morris points to the Order in pride, and exclaims: —

"There it stands, dispensing its rich blessings on every hand, serenely contemplating the past, with all its varied reminiscences; the present, with all its joyous fruition; the future, with all its boundless prospects; wrapping itself in the mantle of its own integrity, and gathering around it the thousands of its widows, and tens of thousands of its orphans, who have all arisen to call it blessed, it triumphantly exclaims: 'These are my trophies; these are my jewels.'"

And that great worker in the Order, Past Grand Sire Isaac M. Veitch, of Missouri, who, out of his abundant knowledge of fraternal accomplishments, could truly state that: —

"The triumphs of Odd Fellowship are not on the battle-field, amid the groans of its slain, victims sacrificed to the insatiable ambition of some monarch, or to enhance the glory of

some warrior; but in the silent vigil at the bedside of a sick brother; in the ministration of its acts of benevolence; in the education and fostering care of the orphan; and in generously supplying the requisite means for the sustenance and comfort of the needy and suffering objects of want. The benedictions of the weeping widow and desolate orphan are its trophies, more honorable and valuable than those acquired upon all the fields of carnage, by all the heroes of all the military exploits of the world."

The practical Odd Fellow, or citizen, cares little whether this wonderful brotherhood has or has not an ancient lineage. To-day it is here; and, long after all who now live shall with their fathers sleep, the Order's work of love and helpfulness shall continue. This we *know*, and the majority of its members are content: "Too proud to care from whence *it* came."

Pride of Ancestry Honorable. — And yet pride in honorable blood has led the careful student of the Order to search the records of the past, and among the societies of the ancient world find the lineal ancestry of our present organization. That the principles of the Order have, for ages, been proclaimed and practised, is true; that Odd Fellowship, by name, existed in Europe long before it did in America, is undoubted. It is not the province of this article to trace the line of descent, or attempt to write the Order's history. That is the duty of others; but it is impossible to overlook, or to omit, in this connection, the following words, uttered by the lamented Ridgely in an address delivered by him, and reported in the *Covenant* of February 28, 1842; spoken by one who was not only instrumental in building the Order of to-day, but familiar with its history,— who was not only an orator, but a student, — they have especial weight: —

Odd Fellowship's Origin. — "The origin of our Order has been the subject of many vague, I will not say idle, speculations here and abroad. Some who have spoken of its history have penetrated the night of heathen mystic lore, and in classic strains have proclaimed its birth divine. Others have invoked the historic page of the Visigoths, the Vandals, and the Suevi, and traced the progress of its mysterious wanderings through the labyrinth of countless ages, until they saw it peering above the horizon which separates the gloom of the past from the brightness of modern days. I will not deny that the secret principle was cherished in the days of Gothic ignorance; or that the mystic tie was known amid the voluptuous splendors of the Roman Court; yet I prefer to discover the application of the principle, as embodied and illustrated in Odd Fellowship, in far purer and more hallowed days.

"I will not say that associations partaking of the nature of Odd Fellowship have not existed in times beyond which the memory of man runneth not, but I would bring your minds, my brethren, to the contemplation of Odd Fellowship as the offspring of civilization, and of the highest intellectual and moral enlightenment. Not yet half a century has elapsed since the institution of Odd Fellowship, the germ of which was sown by the hand of an humble brother. In its infancy, it was blighted by the withering breath of so-called '*social mirth*'; there was no interference of power or of rank in its behalf, but shooting its roots into the mass of the people, it spread its branches to shelter and protect the working classes, to whom its growth and prosperity emphatically belong."

The same sentiment was well expressed by that eloquent brother, F. A. Tyler, of Mississippi, during the same year: —

The Roman Camp Legend. — "In principle, in spirit and essence, as long as men have associated under the seal of secrecy, and the social virtues have been cultivated, Odd Fellow-

ship has existed, under different names, organizations, and grades of usefulness; but under the name of 'Odd Fellows,' and in its present form, we have no certain *data* upon which to base the assertion that it has existed more than two centuries; for which time its existence in Europe can be sufficiently established by documentary evidence. Some persons, in enthusiastically claiming for it a high antiquity, have dated its origin in the year 55, among the Roman soldiers in camp, in the reign of Nero, and have asserted the name 'Odd Fellow' to have been given by Titus Cæsar, in the year 79; that it found its way into Spain in the fifth century, into Portugal in the sixth, and in the twelfth into France and England; while others have referred its origin to the northern barbarians, before whose prowess Rome herself was humbled.

"To say nothing of the moral improbability of the erection of an altar to charity and virtue from the morals of a half-civilized, or barbarian people, though doubtless there were secret societies among them, I place no confidence in statements so obviously fabulous; and as a benevolent institution, doubt the antiquity of the Order altogether. I care not if it was organized but yesterday. It will be judged by its character and usefulness alone. If, in these, it is at fault, though it be as ancient as the eternal Alps, its foundation is of the sand, and it will fall before the first war among the elements of the moral universe; while, on the other hand, though it originated but yesterday, if its character is elevated and its usefulness great, it will be as immutable as truth and virtue, — the most violent concussions and convulsions of the universe, and all the shocks of ages, will not move it."

Those similar words, spoken from widely separated platforms, are worthy of careful study and are full of meaning; but beside them let us place the following, from the pen of the able editor of the *Heart and Hand* who did so much for the Order: —

No Claim to Remote Antiquity. — "Odd Fellowship makes no claim to a remote antiquity, but offers for the consideration of the moral and intelligent, of all classes, inducements for respect far more potential. Though we may be of yesterday, we can point not merely to the principles which govern the Order, but to the acts of charity and benevolence which have been done, as prouder monuments of glory than could be reflected by the loftiest pillar, though it bore the name of Nero. If we have no martyrs to decorate our walls, we have the living preachers, in all ranks and classes, who have gone forth and spread the glad tidings of joy to the sorrowing, and sung the anthem of peace and good-will to men. If no mouldering parchment, stained alike with age and crime, attests the hoary hand of time as the seal of our Order, we have the thanksgiving of the poor, the prayer of the widow and orphan, to consecrate our institution. If we cannot proclaim the narratives of stern and unbending zeal that would light the faggot and kiss the flame as it enrobed him who was bound to the stake for the sake of his country and his God, we have the satisfaction of knowing that, in our times, no such test of fidelity has been required; and that in the sick chamber of the dying, with the haunts of wretchedness and sorrow, with the misery of those who are sojourners together on earth, our brethren have made themselves the patient partners and sharers of the lot so hard, and have hallowed their hands with the last breath of the poor and neglected stranger."

In a discourse delivered in Trinity Church, New Haven, Connecticut, September 2, 1842, Reverend Brother A. B. Chapin, speaking of Odd Fellowship, said: —

Differences of Opinion. — "Concerning the *origin* of this institution, there has been much debate and no little differences of opinion. That the *present* name is modern, no one doubts; that its introduction into this country is recent, is granted; but that the *thing* is far more ancient than the *name*, is certain. If, then, we lay aside the *name*, which has been frequently changed, and confine our attention to the *substance*, we shall find no difficulty in tracing the *principle* back to the remotest ages."

Whatever may have been the origin of the Order, its conquering self is in the life of to-day, and its influence and power are *daily demonstrated.* When the Sovereign Grand Lodge convened at Indianapolis, in 1875, seated on the same platform with Brother Schuyler Colfax was another, like him, destined to receive the high honor of the Vice-Presidency, — the then governor of the state of Indiana, — Thomas A. Hendricks. In his address of welcome, after referring to the claims of antiquity made for the Order, he said: —

The Element that appeals to the Popular Heart. — "But, discarding tradition and adopting the better evidence and judgment of its more modern origin, it is still with commendable pride that your fraternity may claim that, through all the period of its existence, Odd Fellowship has been true to its charitable design. History lays no *crime* to its charge; and no uncharitableness, because of differences in condition, or of opinion. Its works have been works of benevolence, and its influences have all gone forth in the direction of truth and right. There is something in benevolent action that has always created a lively and affectionate interest in the popular heart. For near nineteen hundred years the world has read with growing pleasure the parable of the Good Samaritan. While the march of Roman armies, lustrous with the glory of Cæsar's triumphs, and destroying the balances of empire, nineteen hundred years ago, is now half-forgotten, that journey of the Good Samaritan, and his deeds of kindness by the wayside, are not forgotten, but seem rather to gather fresh interest as the ages advance."

The declaration of the Manchester *Times*, that "Odd Fellowship has its origin in the wants of the race," seems as well founded as its further statement: —

Our Mission. — "The Order comes like a ministering spirit to succor the needy, cheer the desponding, and protect the helpless. Its aims and objects are high and praiseworthy. The institution, from its very nature, commends itself to the good and true in every age and clime. Those who know it best, love it most. Its pure principles become a part of their very being. They cherish them as the apple of their eye; and find a sweeter satisfaction, a purer pleasure, in visiting the sick, relieving the distressed, burying the dead, and educating the orphan, than they would in sitting on Fame's highest pinnacle and listening to the plaudits of an admiring world."

This is the repetition of a truism, and the Order we love has certainly won its victories by appealing to the hearts of men; by reminding them of mutual duties; and by instilling into the minds of its membership the divine precepts of the Order; the lessons and spirit of truth. We have before quoted from that New England Past Grand Sire, William Ellison, but he never spoke truer words than those he uttered in New York City, August 30, 1871, as follows: —

Its Life in America. — "The introduction of Odd Fellowship in these United States was an experiment. It was founded by men of toil, and from the lowly walks of life. It was scoffed and derided on account of its low paternity, but it reviled not again. It went to the Bible, the fountain of all good, for its principles; and, by the light of divine truth, it made that simple experiment a perfect and sublime success.

"The creative mind has displayed itself in building philanthropic institutions, whose peculiar province it is to war against vice in all its protean shapes; to comfort the sick and distressed; to visit and care for the widow in her affliction; to bury the dead; and to educate the orphan. Such are some of the duties that Odd Fellowship enjoins. It is not, that

we should lay aside our principles with our regalia, when we leave the lodge-room, to be resumed again at its next regular meeting; that is the dead form of Odd Fellowship. Its living principle goes with us into the counting-house and the workshop, upon the busy mart of trade, upon the exchange, 'where merchants most do congregate.' It scatters the good seed by the wayside in our daily pilgrimage through life, giving us the divine assurance that it will return an hundred-fold.

"In the great procession of the ages, mankind found the necessity of associated effort, for mutual protection and mutual support. This gave rise to philanthropic and charitable institutions, civil governments, states, and nations. This spirit of philanthropy and brotherly love has been breathed into the nostrils of the present age, and with us to-day it is called Odd Fellowship."

Another Past Grand Sire, Cornelius A. Logan, of Illinois, wrote, in his report to the Sovereign Grand Lodge, in 1874: —

Tenure during the "Formative Period." — "Fifty years ago, American Odd Fellowship was but a little candle, throwing its beams into the darkness; to-day, it is a light rearing itself above the seas of the world, and flashing promises of hope and safety over the angry waters. Fifty years ago, but a germ; to-day, a harvest for millions. Fifty years ago, uncertain of surviving the voices of the devotees preaching its doctrines; to-day, it gives indubitable evidence that, in its electric spread, all nations of men are to come under its influence, while they enshrine its essence upon every household altar."

Herald of a Mighty Brotherhood. — And, indeed, this fraternity has wonderfully developed. The little gathering at Baltimore was the herald of a mighty brotherhood now numbering 800,000 men, which disbursed, in the year 1895, $3,333,923.14 in relief; and which, since its inauguration here, has received into fellowship 2,077,446 men of mature age and understanding. Can we not say with the gifted editor of the *Talisman*: —

After Seventy-eight Years. — "When we look at the institution of which we are members, at its birth, and compare it then with its present condition, acquired in the short period of about three-quarters of a century, we are overwhelmed with astonishment at the great revolution which it has effected. It came into the world in the midst of difficulties. It struggled with those difficulties; through many years it was pursued with enmity, and hostility, and obloquy; and if the five men of which my brother spoke, who originated it, had not been men of extraordinary heroism and nerve, they would have succumbed to the persecution which followed them.

"This is a triumph of truth over error, over bigotry and ignorance. It is the triumph which truth will always achieve; as the old adage has proclaimed: 'Truth is mighty, and will prevail.' It is a triumph of peace, because 'Peace has her victories as well as war.'

"Our brethren have attempted in no way to force our institution upon the public,[1] and have made no attempt to support it by any extraordinary means. They have left it to itself, and by virtue of its own intrinsic merits, of its pure and unsullied worth, of its high and lofty principles, and by its divine favor, it has cleaved its way into public favor. I congratulate you, my brother Odd Fellows, on the splendid spectacle which our Order has to-day presented us, and invoke you, one and all, to take advantage of the golden opportunity that is now presented to go onward in the work of gaining favor in the public mind."

[1] *Note by the Editor-in-Chief.* — This characteristic is proved in a striking manner by the journals of the Sovereign Grand Lodge. Beginning at a very early date, inquiries from foreign countries regarding the Order have been often received by the Grand Sire and other officers. There is not a civilized country on earth that has not (through some of its citizens) made overtures for the establishment of Odd Fellowship therein, and while this has not uniformly resulted in the transplanting of the Order, yet the wonderful spread of this beneficent institution, now located in fourteen nations, is quite phenomenal. As Past Grand Sire Stebbins once said: "Side by side, stand the church and Odd Fellowship, both springing from a common base, the Bible. Does the church tower higher? Wears she a brighter crown? Is she decked with a more sparkling diadem? Grant it. Just below, and near by, stands Odd Fellowship, ready to do its part."

CHAPTER III.

TEMPERANCE: AN IMPREGNABLE POSITION ASSUMED.

Temperance. — Odd Fellowship seeks to improve and elevate the character of man, to imbue him with a proper conception of his capabilities for good, to enlighten his mind, to enlarge the sphere of his affections, to cultivate all those inborn qualities of mind and heart and sentiment that make the man. Though born in a time when the social glass was almost universal, temperance has always been a cardinal doctrine of the Order. The founders of the first lodge held their initial and many subsequent meetings in a tavern. Doubtless the term "Odd Fellow" was often construed to be "Good Fellow," — yet these men knew and understood the evils of intemperance, and from the start this Order was organized to oppose vice in all its forms, and denounced drunkenness as the vilest and most pernicious of all vices. It taught that the drunkard, deprived of the reason given him by God, lowered himself to the condition of a brute; that he contracted ruinous engagements; neglected his business; squandered his property; abused his health; filled his house with trouble, and if not cut off by a premature death was doomed to an old age comfortless and diseased; but *total abstinence* was no part of its creed. Custom was master then as often now; fashion was king; it was no disgrace to use liquor, and, in the outside world, even the abuse of it was not unpardonable. The custom of years could not easily be put aside, and every attempt of those who believed that the Order should exemplify its teaching in this regard, was for nearly half a century frowned upon. The Order also proclaimed its belief in universal toleration, — a recognition of the rights and opinions of others, — and, under the shield of this virtue, many attempted to find shelter for the vices of intemperance. They falsely held that a belief in one principle compelled them to oppose the other, or to suffer in silence the inconsistencies of profession and of practice.

Odd Fellowship does not to-day, and probably never will, require *total abstinence* as a test of membership; but at this hour no purely fraternal Order in the world has taken more advanced ground in defence of public morals, and in condemnation of the demoralizing liquor traffic. It has not merely, by words, condemned the evils of intemperance, but has closed its doors, and refused its communion, to the saloon-keeper. Excepting those who were members of the Order prior to the passage of the constitutional amendment of 1895, no person engaged in the saloon business can bear the insignia, or march under the banner of the Independent Order of Odd Fellows. Men may differ as to the wisdom of the legislation, but it has been engrafted on the Order, and has become a part of its law.

Reforms go not backward, and there is no prospect of the law's repeal. The great body of the fraternity approve the amendment, and are content with a decision that excludes from membership, — in an Order whose mission is the upbuilding of moral character, — the men whose outside business tends directly to destroy it. That veteran Odd Fellow, Lewis Parker, of New Jersey, writing to the *Bundle of Sticks*, after the adoption of this legislation, rightly said: —

The "Saloon Amendment." — "It was a remarkable thing that a great body like ours should give such a positive expression upon a question of morals. Never, in the history of any organization, can a parallel be found. It was war without quarter upon an entire class of influential men. Only an organization powerful in resources and conscious of rectitude would have dared to do it.

"When we want to arrive at a full realization of the magnitude of this act, we must bear in mind that it was not simply the condemnation of a vice in the abstract, but it was the denunciation of an individual. It is easy to pour out whole torrents of censure upon a thing. It is also perfectly safe; but it demands a very extraordinary degree of moral heroism to face a person, and declare as Nathan did to David, 'Thou art the man.' An appreciation of such courage will prove that American Odd Fellowship has put itself upon record on the highest plane of human rectitude, and the grandest attainment of human possibilities. It was therefore a bold and courageous act. It says a saloon-keeper and a professed gambler shall not be eligible to membership in our great brotherhood. It shows its pity for the victim, — the unfortunate man who is made worse than a brute by the operation of the poison dispensed by the saloon, — but it puts a mark, the very mark of Cain, upon the intelligence that deliberately, for gain, makes sots, and paupers, and criminals.

"Without hesitation I say that no organization of equal magnitude and universal adaptability has ever given such an emphatic recognition to the virtue of temperance. Our Sovereign Grand Lodge has gone away beyond the church in this matter, for where is even the ecclesiastical body that declines the contributions of any class of men, no matter how disreputable, to augment its resources? They accept with thanks the donation of the saloon-keeper, and at the same time condemn his business. They never stop to inquire how much human misery is represented by the money that goes into his till. They never ask if it is clean, and without blemish, and worthy to be received as an offering to the Lord; but our Sovereign Grand Lodge has declined their contributions to our treasury, and excluded the entire class from participation in our benevolent and social privileges.

"The spectacle is simply wonderful. The more I think of it the more I am impressed with the truthfulness of our declaration that Odd Fellowship is built upon a moral foundation."

History leading to this Position. — This legislation was of slow growth. Many earnest Odd Fellows shrank from "sumptuary legislation," and questioned, alike, the legal and the moral right of the Order to act; but public opinion has condemned what our ancestors tolerated. The wave of advancing thought has swept along, — Odd Fellowship, carried on its crest to broader fields of usefulness and power, can turn the pages of its journal, and read the progress of the years. In 1849, — upon the question whether a Grand Lodge could approve a by-law of one of its subordinates, reading: "Any member of the lodge who shall be guilty of using spirituous or malt liquors, wine, or other intoxicating drinks, *as a beverage*, shall be liable to reprimand or suspension, and if persisted in, to expulsion," — the Grand Lodge of the United States adopted the following: —

First Pronouncement. — "The committee . . . report: That they cannot perceive any right under the constitution, nor have they heard of any fundamental principles of the Order, which allow subordinate lodges to abridge the *liberties* of the citizen, and to dictate what he shall *eat*, *what* he shall *drink*, although they do sometimes speak of wherewithal we shall be *clothed* as Odd Fellows.

"The committee do not find any right under the constitution whereby subordinate lodges may introduce *new principles* by which the Order must be governed in their jurisdictions. All good Odd Fellows despise, as such, the *abuse* of intoxicating drinks, and in their 'war against vice' they look upon drunkenness as incompatible with every principle of the Order; but neither will the laws, nor the principles, of Odd Fellowship descend to the restriction, or regulation of the *beverage* of its members. While *temperance* is a cardinal principle of the Order, and must be observed, they will not attempt to enforce *total abstinence*, a principle never intended by the framers to be engrafted upon our Order.

"As an introduction of a new principle, this committee think it cannot be constitutionally approved, without a previous sanction from this body."

Subsequent Enactments. — But, with the passage of years, the evils of intemperance become more and more manifest; and, in 1864, the same body that accepted the above report, on motion of Grand Representative Griswold, of Illinois, unanimously adopted the following: —

"*Resolved*, That all refreshments in the way of edibles or beverage (except water) shall be strictly excluded from all lodge-rooms, or anterooms, or halls connected with or adjoining thereto, under the control of any subordinate or degree lodge or encampment of this Order.

"*Resolved*, That no subordinate lodge or encampment of this Order shall hold any anniversary or other celebration, ball, or party, where the regalia of the Order may be worn, or the name of the Order assumed, without the consent of the Grand Master or Grand Patriarch of the jurisdiction first obtained in writing; such permission to be predicated only upon the direct promise, through the officers of the subordinate seeking the permission, that no intoxicating beverages of any kind shall be offered by them to the members or guests present on the occasion.

"*Resolved*, That the several state Grand bodies under the jurisdiction of this Grand Lodge shall proceed to adopt and promulgate, for the information of their respective subordinates, such laws as will most effectually attain the results hereby sought to be accomplished."

Ten years later the following law was enacted: —

"*Resolved*, That all spirituous, vinous, and malt liquors shall be excluded from the lodge-rooms and anterooms, or halls, connected with, or adjoining thereto, under the jurisdiction of any subordinate or degree lodge or encampment of this Order.

"*Resolved*, That every provision in conflict with the foregoing resolution, as well as all regulations respecting the use of edibles in lodge and encampment rooms, heretofore passed, be, and the same are, hereby repealed."

In 1870 the Grand Lodge of Indiana instructed its representatives to use their influence in the Grand Lodge of the United States

"To secure the passage of a law allowing state Grand Lodges to make such legislation as they may deem proper to *prohibit* members of subordinate lodges, under their respective jurisdictions, from *engaging in the traffic of intoxicating liquors*. The members of the latter Grand Lodge replied 'That in their opinion it would be contrary to the spirit and policy of our institution to pass any law on the subject referred to, creating a new test of membership in the Order.'"

The Indiana Odd Fellows, however, were in earnest. Not only in that state was the agitation continued, but, elsewhere, widely separated lodges

were announcing their belief in the wisdom of restrictive legislation. Our fraternal papers and magazines entered into the discussion; and the *Heart and Hand*, in its issue of July 11, 1874, copied the following significant words from the *Odd Fellows' Record*:—

"While we are free to confess that our laws do not admit of anything of a religious or sectarian nature, yet we claim that Odd Fellowship and temperance are identical, and they cannot be divorced. Their aim is the same; it is to save and elevate mankind. The work must be guided by an inextinguishable love for man's happiness, and must be firmly and fearlessly done. The recent manifestations in some sections of the country are but the expressions of the convictions, which are becoming universal, that temperance is, as it always has been with American Odd Fellowship, one of its fundamental principles, and he who is not temperate in his habits is not a true Odd Fellow."

We said Indiana was in earnest, and, at the 1874 session of the Grand Lodge of the United States, Representative Monroe, acting under instructions from the Grand Lodge and Grand Encampment of that state, presented resolutions requesting

"That a law be enacted to prohibit subordinate lodges and encampments *from admitting to membership* any person who is engaged in the manufacture or sale of spirituous or malt liquors." These resolutions were referred to the legislative committee, who, subsequently, reported: "That such legislation would make a new qualification for membership unknown to our present laws, and might even require an amendment to our constitution. An applicant must be a free white male, of *good moral character;* what constitutes good moral character is left to local action, and is generally to be determined by the vote of a lodge in the reception of a member. With such questions we have nothing to do, and have always refused to concern ourselves."

Whereupon the Grand Lodge adopted a resolution discharging the committee from the further consideration of the subject.

The "Saloon Question" introduced. — The entire question was elaborately reviewed, in 1890, by Brother Underwood, of Kentucky, then Grand Sire, in ruling upon the legality of certain legislation adopted by the Grand Lodge of Missouri, and indicated in the following resolutions: —

"*Resolved*, That the Grand Master be, and is hereby instructed to see that the enactments of the Grand Lodge on the subject are complied with, and that the subordinate lodges be required to refuse admission to persons who are engaged in the business of saloon-keeping.

"*Resolved*, That, as the business of saloon-keeping is an immoral one, and not such reputable means of support as our laws require, subordinate lodges be instructed to demand that any of their members who may be engaged in such business shall abandon it, or be charged with unbecoming conduct and expelled from the Order."

In deciding that such legislation was inoperative (which decision was approved), the Grand Sire said: —

"The qualifications for membership are prescribed by the constitution of the Sovereign Grand Lodge (section two, article xvi.), and retroactive legislation is illegal and cannot be enforced. The mandates of a subordinate Grand body conditioning habit-qualifications for members, and interdicting the business privileges of citizens, are directly contrary to the continued action of the Sovereign Grand Lodge, which Sovereign body has invariably refused to interfere with the personal attributes of applicants, or members and their business avocations, further than as expressed in the constitution. A man's bad habits and

illicit business transactions (so-called) are proper reasons for his rejection by those with whom such characteristics are disliked, and improper applicants should be refused admission to the Order through ballot, the silent and sacred protector of the lodge."

This decision followed one made in 1885, by Grand Sire Garey, reversing the decision of the Grand Master of Kansas, who held that: —

"A person engaged in the sale of liquors, or *other business* that is in violation of the constitution and laws of the state, is not eligible to membership in the Order. He must be a law-abiding citizen." The reasons assigned by the Grand Sire, for his ruling, were that "The qualifications for membership are prescribed by the constitution of the Sovereign Grand Lodge, and no Grand or subordinate lodge has the right to change, restrict, or add to them. The point raised by this decision might properly be considered in balloting for a candidate."

The agitation for positive temperance legislation by the Order was continued, and in the Sovereign Grand Lodge, the subject was constantly arising, either by appeal from action of subordinate Grand Lodges, by decisions of the Grand Sire upon questions submitted to him, or by resolutions seeking legislation. In 1889 a proposed amendment to the constitution of the Sovereign Grand Lodge, providing "a person who sells intoxicating liquors at retail for the purpose of livelihood, shall not be entitled to admission to the Order," was *indefinitely postponed* by a vote of 63 to 44.

Similar propositions were either defeated, or postponed, at nearly every session of the Sovereign Grand Lodge until 1895, when the present law was adopted. That it was not sooner adopted was, perhaps, due more to a reluctance to part with the traditions of the Order, and a reverence for past action, than any indifference to the temperance cause. The sentiment that Odd Fellowship and the liquor traffic should be widely separated had rapidly increased. Intoxicating liquors had long since been banished from the subordinate lodge, and its use forbidden at gatherings held in the name of the Order, and, in 1892, the Sovereign Grand Lodge, in session at Portland, Oregon, declared its

"Absolute objection to any indorsement by this Sovereign Grand Lodge, directly or indirectly, of the habit of drinking intoxicating liquor, believing that any such indorsement is in direct violation of existing laws."

The Grand Master of the Grand Lodge of Nebraska decided, in 1893, that there was

"No law in the jurisdiction of Nebraska, under which a member of the Order can be tried and punished for being engaged as a bartender in a saloon," and, in answer to the "*Question*, Can a member of a lodge of our Order in this state be expelled or suspended for being engaged in the saloon business?" replied, "No, the constitution of subordinate lodges, in this state, does not define saloon-keeping as an offence against the laws of the Order. Therefore, a charge against a member for being engaged in the saloon-business cannot lawfully be entertained; but should such member violate any of the laws of the state, in conducting a saloon-business, and such act being made criminal by the laws of the state, the brother then becomes amenable to the laws of the lodge under paragraph seventeen, section one, article xii., of the constitution of subordinate lodges."

The Grand Lodge of Nebraska reversed both of the above decisions, and from such action of the Grand Lodge an appeal was taken to the Sovereign Grand Lodge, which reversed the decision of the Grand Lodge of Nebraska. So the time passed,— many of the Grand Lodges, and a large proportion of the membership, seeking to evade the then existing law which the executive officers of the Order, and the Sovereign Grand Lodge on appeal, was correctly interpreting; and others hesitating as to the proper course to pursue. The Sovereign Grand Lodge decided the question at the session held in Atlantic City, in 1895. There, after earnest debate and as a result of years of agitation, 147 representatives, out of a total of 179 voting, declared it to be the part of wisdom to write into the fundamental law of Odd Fellowship the words: —

The Final Edict. — "No saloon-keeper, bartender, or professional gambler shall be eligible to membership in this Order."

The mandate had gone forth. Henceforth Odd Fellowship was to occupy a higher moral plane than ever before. The greatest fraternal Order of the world faced the greatest enemy of moral advancement, and dared to defy its power. Mingled with the rejoicing were words of criticism, and once more the downfall of the Order was predicted; once more was the statement made that a business legalized by the state was respectable, and that among the saloon-keepers were many men who had contributed time and money to the Order. One prominent brother, commenting adversely on the legislation, wrote: —

"There are not enough bad saloon-keepers in the Order to keep good men out. Saloon-keepers without number belong to the Roman Catholic churches, and are their most liberal supporters. They enjoy all the rights and privileges of their church, their money is acceptable, and those of more respectable callings never leave on account of the presence of the rum dealer."

Without commenting on this strange comparison between our Order and the *only* church hostile to it, beyond reminding the writer that the Roman Catholic church, also, contains some of the most radical temperance leaders of our times, and, with other Christian denominations, fosters and protects in many of its churches temperance societies, cannot we rejoice in the fact that the Order has had the courage to speak; and must we not, also, regret that no church, Protestant or Catholic, has yet pronounced the same or a similar edict, and endeavored to live without the tribute wrung from want and misfortune? The Order has had the courage of its convictions, and while we agree that among our membership, and engaged in a now forbidden business, are those who have loyally supported the Order and possess admirable traits of character, we yet believe that the thinking Odd Fellow, the thinking citizen, will admit that saloon-keepers, *as a class*, are not the men to whom moral movements can safely be committed; and that the Independent Order of Odd Fellows acted wisely in

thus publicly proclaiming divorce between such incompatible interests. It is natural that such a radical change in the organic law of the Order should cause some dissatisfaction, but as it is realized that existing rights of membership are not to be attacked, this dissatisfaction will disappear and a new era of prosperity bless the Order and the world.

Let every lover of fraternity, every Odd Fellow, read and heed the following words of our beloved brother, Past Grand Sire Nicholson. They have the ring of manhood, the earnestness of one who loves his fellow-men and the instrumentalities that aid them: —

The Eternal Duration of the Order. — "There is a battle to be won in each human heart before 'the vices which defile, and the passions and prejudices which separate the children of a common Father, shall be extirpated from earth.' As an Order, we can, through sympathy, impart strength to the struggling, and stimulate the culpably indifferent to virtuous action; to this our energies should be unitedly devoted. The entire membership should be educated to a full and high comprehension of the reality and the grandeur of the mission of Odd Fellowship. Its banners should be firmly planted upon the high grounds of temperance, morality, and virtue. Let those in official station, in fact all who possess influence in the Order, or love its principles, continue to point out by precept and example the paths that lead to true honor, and to real, lasting happiness.

"If the instrumentalities of the Order be thus wisely directed and efficiently employed, sooner or later its benign influences will be felt by society, millions will unite in acknowledging its blessings, in chanting its praises, and in handing down its heaven-born teachings from generation to generation, until the angel shall stand upon the land and upon the sea, and swear by Him that liveth forever, that time shall be no more."

CHAPTER IV.

TENETS OF ODD FELLOWSHIP: ITS BENEFACTIONS.

"In faith and hope the world will disagree,
But all mankind's concurred in charity."

An Apostrophe to Charity. — Our reverend brother, and Past Grand Master, E. H. Chapin, D.D., author of some of the most beautiful passages of the Order's ritual, defined charity: —

"As that principle which prompts us to give when suffering humanity requires. That comprehends its operation, not only in bestowing the pittance and the loaf upon beggary and hunger, but in granting the boon of pity to the erring, and casting the glance of mercy upon the faults of our fellows. It is a lovely principle. It stands among the desolate homes of men, and by the poor and neglected, an angel, whose wings untarnished, by its passage through scenes of misery and pollution, are all bright with the hues of heaven. It is a principle which may not shine as prominently, — which may not sparkle like some, — but it is not of earth. Its trophies are immortal. They will live when the weapons of victorious battle have been broken, and the sound of the poet's lyre has died forever; when green wreaths have faded, and glorious monuments of human skill have perished; nay, when ancient earth itself shall have toppled into primeval chaos, and when stars cease to burn, they will be remembered among the jewels worn in heaven, 'beside the crystal waters.'"

The charity of Odd Fellowship, — wrote the editor of the *Heart and Hand* —

"Consists in befriending the stranger, relieving the distresses of the unfortunate, administering comfort to the needy, alleviating the sorrows of the afflicted, securing its members, — in the midst of those trials and difficulties of life from which few are exempt, — against dependence upon the cold, calculating, reluctant charity of the world; providing for the destitute widow, protecting and educating the helpless orphan, and performing the last sad offices of humanity, when the curtains of darkness close around a brother. Its high aim is to diffuse the principles and inculcate the practice of a pure and holy charity, that gives without vaunting, and relieves without leaving the sting which worldly charity too often inflicts. The charity of the heart, the charity of fraternal spirits, while mourning over misfortune and weeping over misery, rejoices in the ability to succor and to save; and, throwing a mantle of protection over the destitute brother, warms his heart, revives his spirit, and encourages, cheers him on his pilgrimage along the rugged pathway of life."

The charity of Odd Fellowship does not vaunt itself; it is not paraded before the world; it does not appear on subscription lists; it is not conferred with ostentatious show. As one member of a family cares for another, in the hour of the latter's affliction, so the Order's helping hand is extended to a brother in distress. Silently, but none the less effectively, does fraternity the deed, dictated by duty and by love. Said the Reverend Sydney Smith: —

"That charity alone endures which flows from a sense of duty and a hope in God. This is the charity that treads in secret those paths from which all but the lowest of human wretches have fled; this is that charity which no labor can weary, no ingratitude detach, no horror disgust; that toils, that pardons, that suffers; that is seen by no man; but, like the great laws of nature, does the work of God in silence, and looks to a future and better world for its reward."

Public Charities. — Nor is the Order selfish in its gifts. Suffering humanity, within and without the brotherhood, is benefited by its existence and its benefactions. Past Grand Sire Veitch, referring to the unselfishness of the Order, used these words: —

"Nor are the benefactions of the Order confined to its own circle, or bestowed upon those only within its pale, as some suppose; but in lodge and individual capacity it has largely contributed to public and private charities; alleviated the wants of the destitute and poverty-stricken; and lessened the aggregate of human suffering, whether within or without the Order. In no boastful spirit do we assert that, as an organization, Odd Fellowship, in the department of its mutual relief and by contributions to general objects of charity, has accomplished more in supplying the wants of the needy, mitigating the sufferings of the wretched, and reclaiming the fallen, than any other form or system of benefaction devised by man; and for this reason, if for no other, it is worthy of public esteem, and the cordial approval and support of the virtuous and benevolent."

In every period of public calamity, — of widespread distress, — when plague, or fire, or famine, or flood, engaged in their work of devastation and death, the Order has sent its ministers of charity and nobly borne the burden of the hour. It then exemplifies its creed that "all men are brothers." A Memphis despatch to the Nashville *American*, at the time of the terrible yellow fever epidemic of 1879, thus spoke of the Order's work in that city of death, in those hours of agony: —

ODD FELLOWS' HOME, WORCESTER, MASSACHUSETTS.

BOSTON PUBLIC LIBRARY

Amid Yellow Fever. — "Silently, unobtrusively, as the grass springs under our feet, covering the wide fields with a carpet of green, so spontaneously, yet quietly, go the relief members of the Odd Fellows' brotherhood, seeking out the sick and distressed, and sending joy and gladness into many a household, and new life into many a despairing heart by administering to the needs of those in want. Their physicians are ready at all times to give aid and counsel as to the best means of healing those who ail. Their nurses are of the most skilful to be found, selected with the utmost care, and known to be of good character, faithful, and watchful."

These were the days to which the Memphis *Appeal* referred when it said: —

Brothers and Sisters, together. — "The Odd Fellows have covered themselves with glory during this epidemic; and, among the first in every good word and work, have draped the exterior of their hall and the interior of the lodge-room in a way that must strike every beholder as both appropriate and artistic. That on the outside was accomplished by the laboring brethren of the visiting committee, and that of the interior by Mrs. G. W. L. Cook and Mrs. Jessie Prescott, wives of two of the most conspicuous, laborious, and best of Odd Fellows in Memphis. These ladies have expended a very wealth of taste in the sombre and funereal decorations. All the lodge and encampment charters are draped, and the hall is overcast with the gloom of black cloth and *crêpe*, festooned in every imaginable way from the cornice to the chandeliers, relieved occasionally with white.

"The effect is very striking, and grows, especially in these days of death and disease, almost oppressive the longer it continues. This will remain for many weeks to speak silently but forcibly to the brethren of the terrible havoc the yellow fever played in their ranks. They have lost altogether forty-eight persons, thirty-seven of them active members. A terrible mortality truly, but representing only a fourth of the whole number of cases nursed and cared for, as only brothers can nurse and care for one another. We commend the unselfish conduct and noble liberality of the Order, and very much admire the order and beauty perceptible in their funeral decorations. The ladies under whose auspices it was accomplished deserve the highest meed of praise."

Such deeds and such actions we expect of such an organization, for, as the *Odd Fellows' Chronicle* said: —

Regular Relief. — "Odd Fellowship meets society as it is. It recognizes the wants and necessities of its members, and it provides immediate and radical relief. The sick or distressed husband is 'provided for' in the hour of trouble. The pangs of poverty are averted, and the painful and degrading feeling engendered in an honest mind, when subject to transient bounty bestowed by the hand of charity, is never experienced by the members of our Order. Nor does our care of the physical wants of members cease with their existence. The grave is no extinguisher of their claims. They are decently interred by the Order, and their wives and their children become sacred relics, to be preserved and cherished by the brotherhood with whom the departed husband and father was affiliated.

"These are great, practical realities in Odd Fellowship; but they are not all. The principles of our Order go beyond this mere physical amelioration of the wants and distresses of mankind. It proposes an enlarged expansion of human sympathies, and a widely extended diffusion of the divine injunction of brotherly love. On this point we may be defective, as all human institutions will be under the present organization of society; but even in this, perhaps somewhat ideal characteristic of Odd Fellowship, there is sufficient of the truly *real* to make us justly proud of the institution."

To use the words of Brother George F. Borie, Past Grand Master, of Pennsylvania: —

Promises fulfilled. — "The grand feature of Odd Fellowship consists in its fulfilment of all the promises made by the Order to the uninitiated as well as to those who have

enlisted in the good work. . . . The brief history of Odd Fellowship sounds in clarion notes its fidelity to these duties, which form the basis upon which it rests, and which command the brotherhood to relieve the distressed. The millions of treasure contributed by the members and expended for that purpose speak eloquently, in a language that cannot be misunderstood, of the incomparable amount of suffering and anguish prevented, assuaged, and relieved by the Order in prosecuting its mission in the cause of humanity.

"There is no sounding brass or tinkling cymbal in these facts. These works are fixed permanently and immovably, and like lights upon the hill-tops, notwithstanding we may strive to conceal them, will shine before and be appreciated by men. This in a great measure accounts for the unparalleled success of American Odd Fellowship. The Order practises what it preaches, and does not advance theories to deceive the unwary."

According to the editor of the paper last cited: —

The Philanthropic Spirit. — "The very coöperation of our members in works of love and charity, fosters a spirit of philanthropy which might be dormant in some minds without this active exercise of the faculty, while this practical and well-systematized benevolence has been known to create feelings of philanthropy in men heretofore notoriously selfish, and callous to the distresses of their fellow-man."

It is well for the world that such an organization lives and thrives. It keeps alive the spirit of helpfulness; it fosters those divine attributes with which man is blessed, and if it is true that human love is most uncertain, how much more uncertain, said *Heart and Hand*, are the means whereby it shall be supported: —

Exigencies of Life. — "The happy faces that have made glad the halls of sumptuous elegance have been doomed to wander along the highway, the mendicants of bitter winter; and the flush of health, and the eye speaking and beaming with joy, have been exchanged for the cadaverous hue of want, and the sunken, hollow gaze of wretchedness and despair. No precaution evades it, for the reputed wise have fallen beneath the influence of this destiny. No store is too large to defy its power, for they who could not count their heaps of gold have been reduced to starvation. For whatever wise reason this dispensation governs among men, all classes sooner or later know and attest its powerful influence; and the records of our race present us with no higher incentives to disregard the excesses of temporal pleasures, than in the plain narratives of those who have sunk and fallen beneath the influence of social whirlwinds."

Speaking of the Order's charity, and its methods of work, the *New Age*, editorially, used these sensible words: —

Unostentatious Ministries of Love. — "There is, in these days of parade and show, too much of that loud-talking charity, which sounds a trumpet in the streets, and seeks notoriety that it may hear the praise of men; and sometimes we are forced to believe that the good is done for the sake of the credit, rather than for its own. When all the world is advertised of the charity bestowed, of the aid granted, it begets a love of notoriety; a desire for benevolent display on the one side, and a painful sense of dependence and humiliation on the other. The inclination to sound a trumpet in the streets, when entering upon a work of mercy, is not without its influence upon our Order; tending to the praise of men, rather than to the praise of God, the approbation of a grateful heart, and a satisfied conscience. It is well to keep in remembrance the character of Odd Fellowship, what it aims to do, and *how* it proposes to do it. The example of the Great Teacher, which is our guide, is the best rule, and should never be 'departed from'; when it is 'departed from,' the great influence and usefulness of the Order is imperilled. Let Odd Fellowship keep strictly in the way in which it has hitherto walked so wisely and so well; and by this rule of secrecy ever continue as a 'secret society.'

"In the sick-room, ministering to the wants of the sufferer; watching by the couch of the dying; gliding into the abode of poverty and sorrow, with a step so noiseless that it is unheard by the world; visiting the widow and the orphan, whom the world has overlooked or forgotten; relieving the destitute stranger, and sending him rejoicing on his way, with a light and happy heart; raising up the desolate and crushed in spirit, for whom the multitude have no word of sympathy; these works of mercy done quietly, unseen by all save the 'All-seeing Eye,' and those blessed by them; these are the works of Odd Fellowship, and this the course which it has pursued thus far. May it ever follow this path, avoiding all display, and firmly resisting the promptings of that spirit which seeks notoriety and the glory which the world giveth; and then wheresoever in the broad earth the angel of it shall go, though she herself be invisible to the curious gaze, yet will she leave behind her shining footprints, which all men will quickly recognize. More than this ought not to be desired, for such is the crowning glory of Odd Fellowship."

The Divine Command. — "When thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

"What, then, is Odd Fellowship?" asks our Brother Doctor C. L. Carter, in the *Companion*, of November, 1879; and he proceeds to answer his own question as follows: —

"It is a brotherhood. It is the union of men, realizing their mutual dependency, the depravity of their natures, the sameness of their origin, and the similarity of their relations. It is the union of a common brotherhood for the practice and diffusion of the principles of Friendship, in every act of kindness expressive of genuine fraternal feeling; of Love, in the synchronous throbs of hearts as one, alike and mutual, because they have the same lessons, experiences, and motives, — universal philanthropy; love, especially to the household of the initiated; of Truth, as the link that binds brother to brother and man to God. Truth, the antipode of all that is bad, the precursor of all that is good. Truth, the jewel of an honest man; the lever that moves the world in every advancement, moral, intellectual, and social."

Speaking of brotherhood, the key-stone of fraternity, — the basic principle of this and every kindred order, — the Reverend B. M. Tillotson, a Past Grand of the jurisdiction of New Hampshire, said: —

Brotherhood of the Race. — "The great fact that is being developed in the present age is the brotherhood of the human race. Heretofore man has given the highest significance to the intellectual element of his nature. But another element is now manifesting itself in the world, which imparts a finer significance to human life, — the moral element in man's nature, — that which unites him with God and his fellow-man. It is the development of this moral element in man that begins to gladden the present, and gives such bright promise for the future. Man with a heart and a soul; man, the brother, the child of the common Father, a member of the same family, possesses a centralizing force; and we are drawn unto him by a power 'we could not resist if we would, and would not if we could.' This new fact of the brotherhood of our race is breaking the bondage of selfishness, and drawing the individual closer and closer into harmony with the great whole. Touched by its magnetic influence, man now feels the force of sympathy, gentleness, and love, and begins to see, and act, and live as a brother of the common family. He realizes the connecting link that binds him to the lowest state of humanity, and underneath all its outward forms he sees a common nature, and finds the throbbings of a common humanity. The brotherhood of the human race! Let this truth spread abroad, with its all-absorbing power, cementing the broken links of humanity, uniting the interests of our race, until all selfishness and wrong shall be done away, and man, universal man, shall rise to that standard of perfection destined by a beneficent Creator."

The claims of brotherhood, and the necessity of associations of men, have seldom been as well stated as by Past Grand Sire Busbee, then a representative from North Carolina, in Tremont Temple, Boston, in 1886, on the occasion of the meeting of the Sovereign Grand Lodge in that city. The interdependence of nature and of man is clearly set forth, and the results of such a union eloquently portrayed. Said our distinguished brother: —

Interdependence of Nature and of Man. — "The need of humanity for sympathy and aid, the mutual dependence of mankind and the duties that result from it; these truths are the basis and the essence of Odd Fellowship. Sir Walter Scott has written: 'That the race of mankind would perish did they cease to aid each other.' Aristotle declares that 'Whosoever is delighted in solitude is either a wild beast or a god.' And the declaration of Terence, oft-quoted, yet always clear-cut, would almost serve as the key-note of the Order: '*Homo sum, nihil humani a me alienum.*' The longing desire of man for human sympathy is as universal as the air; and because of it, because man *is* dependent upon his fellow-man for everything that brings comfort or happiness to this human life, these fraternal organizations exist and impress themselves upon social life; for they aid us in smoothing the rugged points and edges of life for each other. You do not find this idea of mutual dependence limited to rational existence. The material world is filled with it. The flowers that adorn and refresh the globe are dependent alike upon earth and air and water. The streams that rush unceasing to the sea find their never-failing sources of supply from the evaporation of the waters of that ocean which they aid in filling. The wonderful system of the organic heavens maintains its equilibrium by the associated action and interdependence of its innumerable planets and stars and suns each upon the other. But why enumerate? On every side, in every phase of life, you find this truth of mutual dependence, this reciprocal idea of nature's economy, closely interwoven with and permeating every atom of life: —

"'All served, all serving, — nothing stands alone;
The chain holds on, and where it ends, unknown.'

"In the association of man with man is this truth most clearly defined and developed. To it he owes the protection and preservation of his character, his property, and his life, for in union there is safety as well as strength. It is the bed-rock of government, this cohesion of the individuals for the protection of the whole. It is the difference between civilization and barbarism, between law and anarchy. It is the associated harmony of individual force, the glad bondage of liberty, the clear, cool atmosphere of government, law, society, civilization, and peace, above the miasmatic mists of unbridled license and anarchy. It is the extension of this truth of mutual dependence into the domain of daily life, and the inculcation of the duties growing out of it, that constitute the ground of Odd Fellowship. A common alliance founded upon the basis of common humanity, not only for protection from without, but as a means of upholding and aiding one another in the thorny paths of actual life."

Lodge-room Friendship. — This union of man in the close affiliation of such a brotherhood is of more than material benefit. Many and many a member of the Order never needs the watcher's care, and never receives financial aid, yet he cherishes as among his most priceless possessions the friendships formed within the Order; his lodge-room becomes a pleasant place, and he impatiently awaits the hour when he can grasp a brother's hand. Brother Benjamin P. Shillaber, known to the world as "Ike Partington," once said: —

"Within the walls of the lodge-room I have formed some of the dearest friendships of my life. I have seen there the strongest manifestations of Christian charity, have heard

the most impassioned appeals for fellowship, and have been moved, again and again, to new devotion to the principles that underlie our organization, and touch humanity the deepest." And again he wrote to his friend Comstock of the Providence *Record:* "The faithful brother connected with a living lodge, who has any proper appreciation of the power of life, and the beauty and spirituality of his connections, cannot stand still in any dull mediocrity of moral attainment; he must go onward and upward. If he have any sort of sense of the power of his relations, he will feel the contagious force of a common enthusiasm, and the ennobling motives to act in the service of Friendship, Love, and Truth."

That brilliant and distinguished brother, E. H. Fitzhugh, long a representative from Virginia in the Sovereign Grand Lodge, and who came within one vote of being Grand Sire, once said: —

Not a Money-making Institution. — "Ours is not a money-making institution. It is a great, a fatal mistake, to subordinate the great principles of the Order to its finances, and to make its revenues a subject of more importance than its great moral principles. This is to reverse the command of the Order and to subvert the grand fundamental purposes of its organization. It is to 'pay tithe of mint and anise and cummin,' and omit the weightier matters of the law, — judgment, mercy, and faith. The command emblazoned upon our standard is to 'visit the sick, relieve the distressed, bury the dead, and educate the orphan'; not to make money. There is a great tendency in times like these to regard a full treasury as the chief good; but it should never be forgotten that the money we accumulate is only a means to an end, and a means immeasurably inferior in importance to the great purpose for which it is gathered. It is well and wise to be economical; but it is wrong to economize at the expense of the great charities of the Order.

"The true wealth of the Order is its membership. Surround the altars of the subordinates with good and true men, and all things else that the Order needs will be added unto it. In almost every lodge there are to be found a few of the faithful, who are always in place, and who watch over the interests of their lodge with the tender solicitude of a parent over a child. Men in whose hearts the proposition for the good of the Order, — in adversity and in prosperity, in the lodge and out of the lodge, — is always open; and while such men live and love and labor in our lodges, this grand old institution of ours can never fail. These are our jewels, these constitute our true wealth."

That able paper, the *Covenant*, in its editorial columns of July, 1842, declared: —

Origin: Aims and Attainments: Manifest Prerogative. — "Humble in its origin and having none of the adventitious aids of rank or power to promote its advancement, Odd Fellowship has laid hold on the good sense and kind feelings of Americans with a firmness and comprehensiveness of grasp to which prejudice can offer no adequate resistance. Linked together by sympathies that spring from the noblest sentiments, guided by the soundest judgment, the members of the brotherhood behold themselves ranged under the banner of Friendship, Love, and Truth, and devoting their energies, far and near, to the promulgation of opinions, which have for their object the reinstatement of their kind in the proud position which ambition and worldly pride have for a time deprived our race.

"Under the glorious institutions of self-government, Odd Fellows find ample scope for the full development of the philanthropy which embraces within its ample fold every heart that throbs responsive to the touch of pity, or glows beneath the genial sun of universal love. Awed by none of the imposing appliances by which power strives to lead captive the human will, they proceed upon their way rejoicing in their strength, and looking forward with a confident hope that, erelong, the shadows which have so long obscured the sunlight of human intelligence will yield to the powerful influences of truth, and usher in the day of all-pervading liberty.

"In the manifestations of the spirit of Odd Fellowship we behold no wild speculations that serve only to delude and amuse for a season; but deep-rooted practical benefits that

must be recognized and felt so long as the social system shall exist. The philosophy of past ages, however calculated to surprise and astonish, had too often for its aim results with which the real happiness of the mass of mankind had but little, if anything, to do; but in the doctrines of our Order we find a healing and restorative principle, which addresses itself alike to the fireside circle and the sick bed, the manly struggle for wealth and high station, and the enfeebled conflicts of sickness and of want. They teach us that to be entitled to honor and distinction, we must aid in sustaining the dignity and moral bearing of those with whom we are associated; and that to establish a claim to the good feelings of our fellow-beings, we must minister to their wants, and make their sufferings our own."

The editor of the *New Age*, writing thirty-four years later, so well expressed the purposes of the Order, that the article was widely copied by the fraternal press as follows: —

Ancient Ideas *v.* Modern Acts. — "Mythic history tells us that the ancient gods invisibly and secretly followed their favorites in all their wanderings, and when exposed to danger, or threatened with destruction, would unveil themselves in their awful beauty and power, and stand forth to preserve them from harm, or to avenge their wrongs. Odd Fellowship realizes the myth of the pagan gods; she surrounds all her children with her preserving presence, and reveals herself always in the hour of peril, sickness, or distress. Nowhere in our country can a true Odd Fellow feel himself alone, friendless, or forsaken. The invisible but helpful arms of our Order surround him wherever he may be."

Stated Benefits. — "Should he be overtaken by illness or misfortune, be he in any part of the country and never so poor, he will, if he makes his wants known, receive as a *right* the necessary assistance, and friends to watch over him with fraternal solicitude; and should he fall a victim to disease, the brothers of charity will be there to close the eyes, and with solemn, yet hopeful, heaven-born rites, consign his body to the repose of the silent tomb. Odd Fellowship is an embodiment of family love and affection, and is the only substitute for *home influence*, and the only green spot in the dreary waste of life, which binds these brothers to the tender practice of every virtue; guides in prosperity and health, and, as a ministering angel, bends over them, with tenderest pity, in their chamber of suffering. True, there are sorrows which it cannot reach; there are griefs which it cannot remove; notwithstanding, it still pursues its way, imparts its healthful influence, and accomplishes its beautiful and holy ministry of benevolence and charity. If it cannot heal the wounds of misfortune, it administers the balm of sympathy, friendship, and love."

The same pen wrote: —

Making glad the Earth. — "The mighty force and energy of our Order is now doing wonders for the well-being of society, and we have never dreamed of half the good it will in future accomplish for the world. The heaven-born principles of our Order are now marching onward, the earth is ringing with their footsteps, the mountains of Asia are receiving their lessons, and the world at large is gradually feeling their influence, and offering up their homage of gratitude for the light of civilization and peace. Let us be true to our pledges and lay the foundation deep in justice and compassion, and inscribe upon its columns: 'Peace and good will to men.'"

Our distinguished brother "Ike Partington" declared that: —

To bless Mankind. — "The principles of Odd Fellowship are not mere superficialities, but deep, practical, vital; and everything to relieve, benefit and bless is embraced within its scope. This is seen clearer every day. There is no standstill to Odd Fellowship, no holding it back. Growth is written in every line of it, and the development of fifty years but shows its capabilities. No society ever continued that lacked this vitality, and Odd Fellowship will fall away to naught when those holding the plough look back and try to limit its beneficent mission. . . . The lessons inculcated in all the teachings of the Order are in accordance with the maxims upon which it is based, — Friendship, Love, and Truth. Said the *Heart and*

Hand: 'They teach us that we are all brethren of the same great family; that we are bone of the same bone, and flesh of the same flesh, sons of the same father, children of the same mother, and travellers through the same world of trouble, and misery, and woe, alike needing the sympathies and aid of our brethren. They remind us that the bounties of Providence were not given to be squandered in riotous living or in idle extravagance, but for the general good of mankind; that it is inconsistent with humanity, as well as a sin against our fellow-beings, for the more favored to pass the needy without heeding their cry. They remind us, too, that man is but the steward of God's bounty, and that for the faithful execution of that stewardship he must erelong render a strict and impartial account.'"

Odd Fellowship's Sovereignty. — When we realize that in every state of this Union; in the Canadas, and the Maritime provinces; in Europe and in the isles of the Pacific, Odd Fellows are carrying on the great work of the Order, are zealously defending its interests and advocating the great principles, whose purposes and results have been so well portrayed in quoted words, we agree with Past Grand Sire Veitch when he says: —

"Occasionally, at long intervals of time, there gleams forth from the pages of human history some splendid achievement of arms or brilliant victory, whose renown fills the world, and whose *éclat* is undimmed by the lapse of centuries; but it is the more peaceful yet grander achievement of the marshalled hosts of Odd Fellowship, composing a noble army of humanity, that should challenge our admiration, and which is eminently worthy of being honored by mankind. The triumphs of Odd Fellowship are not on the battlefield amid the groans of its slain, victims sacrificed to the insatiable ambition of some monarch, or to enhance the glory of some warrior; but in the silent vigil at the bedside of a sick brother; in the ministration of its acts of benevolence; in the education and fostering care of the orphan; and in generously supplying the requisite means for the sustenance and comfort of the needy and suffering objects of want. The benedictions of the weeping widow and desolate orphan are its trophies, more honorable and valuable than those acquired upon all the fields of carnage, by all the heroes of all the military exploits of the world.

"Nor are the benefactions of the Order confined to its own circle, or bestowed upon those only within its pale, as some suppose; but in lodge and individual capacity it has largely contributed to public and private charities, alleviated the wants of the destitute and poverty-stricken; and lessened the aggregate of human suffering, whether in or out of the Order. In no boastful spirit do we assert that, as an organization, Odd Fellowship, in the department of its mutual relief and by contributions to general objects of charity, has accomplished more in supplying the wants of the needy, mitigating the sufferings of the wretched, and reclaiming the fallen, than any other form or system of benefaction devised by man; and for this reason, if for no other, it is worthy of public esteem, and the cordial approval and support of the virtuous and benevolent."

Such an Order, doing such work, disbursing since 1830 more than $71,000,000 in actual charity, — every dollar reaching the beneficiaries, — carrying joy and comfort and peace to so many sorrowing homes, deserves the support of all who believe in human goodness, or who have witnessed human suffering. Such labors should be recognized, and our membership have a right to rejoice in the Order and its accomplishments. "Why may not the triumphs of benevolence be celebrated?" asked the Reverend Brother Isaac Dowd Williamson, of New York: —

"Why may not the triumphs of benevolence be celebrated? Are there no laurels but those gathered in the fields of battle, 'mid the bristling bayonets and clashing swords? Has earth no honors but those that have been purchased with the price of blood? When charity

toils with bleeding feet over barren rocks and thorny deserts, that she may staunch the wounds of the traveller, weltering in gore by the way-side, ought she not to be honored? Is there no peace for her, as with locks wet with dew, she stands and knocks at the door of poverty, that she may go in and feed and bless the hungry and heartsick tenants of the humble cot? Are these things so common, that they need not be remembered, or so unworthy, that they deserve not our notice? Nay, but he that labors for the good of his kind, *he* is the true man; his *deeds* may be done in silence and obscurity, and to the most lowly of his fellows, yet he deserves more honor from man, than all the kings that ever waded through slaughter to a throne; yea, and he shall be honored of Him who said: 'Forasmuch as ye did it unto the least of these My brethren, ye did it unto Me.'"

For, said James B. Nicholson, Past Grand Sire: —

The Only Danger outlined. — "Smiling serenely, in the calm consciousness of its moral power, at the futile efforts to thwart its benign development, our Order knows full well that it cannot be stayed in its useful career by outward opposition. The only blow that will be fatal must be struck by our own hands. None but Odd Fellows can destroy the majestic fabric that Odd Fellows have reared, and naught but internal divisions and internecine strifes can sap our strength or destroy the influence arising out of the example of a united, a grand, a glorious fraternity."

To every human being comes hours of discouragements. Life holds dark hours for us all: work! work!! work!!! is alike the *lot* and the *salvation* of men: after the storm is the sunshine, and though the leaves fall and lie thick upon the ground spring comes, and in the place of death there is beauty and joy; so let every brother repeat the lines culled from a sermon delivered by Brother E. H. Chapin before the governor and legislature of Massachusetts in 1844: —

Good Citizenship Synonymous with Odd Fellowship. — "The means of reformation are with every man. Let no one despair so long as he has power over his own soul! Let the idea go abroad that he does the best work for his country, who secures his own intellectual and moral exaltation. By firesides, in workshops, in fields of toil, let it be felt that they do not alone serve their country who sit in its executive chairs, who contrive in its cabinets, who debate in its legislative halls; but every man, also, who is true to his reason and conscience, whatever may be his sphere of labor. Let him feel that the best distinction is honest manhood, and that the proudest title the state can bestow, is that of *citizen;* and let any one who, born among us, may go out from us to expose our weakness, to raise the sneer at our expense on foreign lips, remember that the sentiment of nationality, the love of country, the spirit that cherishes its birthplace, is holy; near akin to that filial affection which proudly hides from others the faults itself perceives. Let them remember him who babbled of the nakedness of Noah, and staggered under the curse of Canaan!"

The truth here so eloquently set forth should be learned and heeded by us all. Love of home, of family, of country, is essential to good citizenship and equally so to good Odd Fellowship. Then note the exhortation of another reverend brother, Thomas G. Beharrell, Past Grand Representative of Indiana: —

Lodge-room Influences. — "Let our lodge and lodge-room be the 'Tabernacle of the Congregation,' — the place to which we resort for a renewal of pledges. Let us expect Him in whom we profess to trust, to direct us in all our works of life; and while the leading spirits of our lodge, who, like Moses in communion with God in the 'Tabernacle of the Congregation,' plan and arrange for us, let us accept their revelations and execute their plans."

Alfred Orendorff, then Grand Representative of Illinois, in 1886, at Tremont Temple, Boston, said: —

Two Phases. — "Fraternity, uncontrolled, is like an immense conflagration, which, while it warms, destroys and consumes all the useful and beautiful within its reach. The beneficial feature, uninfluenced by charity, is like an iceberg, brilliant and glittering, but blighting and freezing all it approaches. The two combined are to the social world what the sun is to the natural one, filling the world with radiant light, peace, and happiness, 'a thing of beauty and a joy forever.'"

The future of the Order rests with the Order's membership. Its destiny is committed to their hands. Gather into our lodge-rooms the good and true men of the various communities in which you live. Call back the brother who has wandered from the fold. Make the lodge the Mecca of those tired with the strife of life. Call to your aid the strong manhood of the day. Gather *men* who, standing shoulder to shoulder with you, will strive with you in the great work of human benefaction. To all classes of citizens of the republic let the name Odd Fellow be as a welcome household word; for, as the *Companion* says: —

Odd Fellowship, the Guardian of Freedom. — "Its principles are the bulwarks and guardians of freedom; founded on the eternal principle of divine revelation, they are a sure guaranty of human rights; without them, human governments leap into despotism; with them, law stands forth to perform its high purpose, the protection of the weak from the oppression of the strong; virtue and religion flourish under their shelter, and beauty grows brighter in the glittering radiance that shines from its shield. We are speeding toward that period which prophets long since predicted, and for which millions of the human race have struggled and died. The recognition of the truth of universal brotherhood, — independent of all national, political, religious, and social distinction; irrespective of all geographical and sectional lines, — and the reduction of this doctrine to practice, is one of the noblest features of the institution."

Weighed by Moral Standards. — The eloquent Fitzhugh declared that our Order was

"Not a mere fair weather institution; it was created to meet and to overcome the trials and difficulties of life. It has been built and framed to meet the tempest and the storm, and its genius and its virtues should ever be the more conspicuously displayed in the evil day, when the time of trial comes. Mere financial troubles should bind us more closely together, incite us to still greater efforts, and animate us to nobler triumphs. The great moral principles which characterize American Odd Fellowship are not to be measured or weighed by the standard of silver or of gold. They should be maintained by loving hearts and strong and willing hands, notwithstanding financial depression and difficulty; and they will be. I have no doubts, no fears as to the ultimate success of the Order. There may be temporary depression; there may be times when the true men of the Order will be tried by more fiery trials than at other times, but the inherent vitality and power of the Order will ultimately prevail. The world needs Odd Fellowship. It needs its great heart to pity; it needs its strong hand to help; and, while there is sorrow and want to be relieved, there will always be found in the Order the hearts and the hands to meet the exigencies of the hour."

Friendship, goodness, love, truth, the corner-stones of the temple of fraternity; the rock of the foundation. The eternal, basic principles of the Order were probably never more eloquently spoken of than by our

Brother E. H. Chapin, whom again we take the liberty to quote, in an address delivered at the dedication of the Odd Fellows' hall in Baltimore, September 13, 1883: —

The Rock of the Foundation. — "There is a cycle of years that shall run longer than the oldest pyramids. The hills themselves must perish; the granite ribs of earth shall crumble; all things material must pass away; but goodness, truth, love, these are imperishable and shall outlast the morning-stars.

"*My Brethren:* Let it be our chief work to cherish the spirit of truth and love. This alone shall be triumphant and lasting. This alone is true power. The banded legions of carnal might shall break and fall; the steel-girt hosts of violence shall be swept away, and their bonds lie scattered like drifted snow; but truth and love shall never die. They may be drowned awhile in the babbling discord of sin and falsehood; but they alone are the oracles of eternity, and shall be heard at the last. The spirit of truth and love! This is the spirit of our Order. Let it have full sway in our hearts. This, too, is the spirit of the age; the spirit of victory; the spirit of human regeneration. I feel it moving all around me. I hear it in the murmuring of the storm, and the roar of the mighty forests; I hear it in 'the clank of armor, giving note of preparation'; in the sound of trumpets, calling to the march; I hear it in watchwords, from prayerful lips, on the summits of the mountains; I hear it in thunder-shouts from the long, long host that sweeps below. Thrones shall crumble before it. Shackles shall fall. Humanity shall come up from its degradation and its bondage, in its coronation robes; and when the old ages have past, — the iron age, the ages of the sword, the gibbet, and the chain, the ages of sorrow and sin, — a *new age* shall dawn upon the nations, and refresh the hearts of earth's weary millions; and that shall be an age of *Friendship, Love, and Truth.*"

Forty years before these words were spoken, James L. Ridgely, that great Odd Fellow of blessed memory, speaking in Broadway Tabernacle, New York City, and referring to those who regarded these virtues as the guiding-stars of life and action, said: —

True Ideal of Free Government. — "Joined in the holy league of brotherly love, they present a front before which the shafts of misfortune fall blunted and powerless, while sheltered by friendship, and guarded by the imperishable *ægis* of truth, they move through life in harmony and peace with one another, and defy the ills that hang upon their march and lay in wait to destroy them. If there be on earth a place more suited than any other for the development and perfection of the principles of Odd Fellowship, it must be where political freedom and self-government have taken up their abode; if there be a clime calculated to foster its growth and draw forth its energies, it is where the glorious sun of knowledge sheds its light alike for all, and where the budding germs of virtue burst forth and expand under the genial influence of universal beneficence. Taking the sympathies implanted by the hand of the Creator in the bosom of man for its guide, the spirit of our Order spreads itself, and mingles in every modification of the social system, imparting grace and beauty to every relation in which we are placed by the force of circumstances. . . . In our Order national distinctions are lost to sight, and sectional feelings are merged in the all-pervading principle of universal benevolence.

"Nor are we permitted to stop here, as Americans; for, if there ever was an association formed for the support and maintenance of popular government, that association is Odd Fellowship; where thorough equality of right and self-government is practically illustrated, the more beautifully because carried to its original and legitimate length. The honors and distinctions of our Order are the free gifts of its members, bestowed upon the worthy in token of high appreciation and confidence, without regard to what may be termed the patronage of rank, or the influence of place. Here are banded together the sons of every nation and of every clime, of every rank, faith, and calling, rich and poor, humble and exalted; from the high places of power to the more virtuous and happy abodes of poverty,

the chain of our love extends to all, embracing within its circle no man for his wealth, honor, or fame, but estimating all, *all* alike by the pure standard of moral excellence and worth.

"Its form of government is congenial to the character of its constituents; from one fountain-head it sends forth its genial influence, disseminating its principles throughout the land, invigorating in all its details the lesser departments, and carrying countless blessings among the people. The governments of the earth may quake and totter to their deepest foundations, revolution may follow revolution in the war of strife, and the jarring discord of power against power be upraised to strike down the fabric of the people's hate and convulse the earth, still the banner of Friendship, Love, and Truth floats aloft on the battlements of our temple, unharmed by the mighty storm without, 'glistening like angel's wings amid the darkness and sorrows of the earth.'"

Our gifted Brother Robert Dale Owen, of Indiana, announced: —

Under Various Names. — "We trust," as Odd Fellows, "in an appeal to a spirit inherent in our race, as is the vital principle in the bare-limbed forest tree, a spirit that hardly indicated existence through the long, barren winter of human barbarity; but now, in this springtime of civilization, stirred into energy, puts forth of its kind, fresh, green leafage, to gladden the world. How is this spirit named? When it stills in the individual of the nation, the fierce impulses of combativeness, and bids him discard brutal force and substitute the mild appliances of reason, it is called *peace*. When it softens the asperity of human codes and tempers indignation against the wrong-doer, we name it *mercy*. When it seeks, in a neighbor's conduct, the good and not the evil; when it respects, in others, independence of thought and speech, and finds in honest difference of opinion no cause of offence, its name is *charity*. When it attracts us to our fellow-citizens of every tribe and tongue, impelling us to take them by the hand and do them good, we call it *kindness*. By whatever name, under all its phases, it is a gentle spirit, eminently civilizing, humanizing; the herald of virtue, the dispenser of happiness."

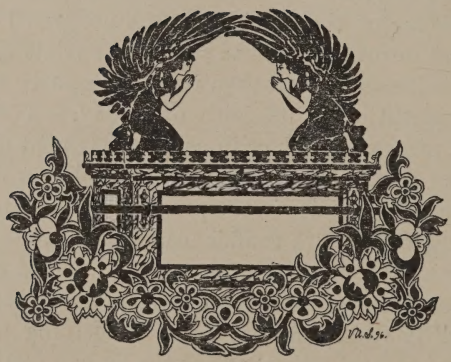
Retrospect and Prospect. — So Odd Fellowship has lived in America. Breathing the free air of the republic, it has prospered beyond the hopes of its most ardent devotees. It has shared the trials that come to every community, but it has never forsaken its allegiance to man as man, and the faith of its inception is its faith of to-day. The past is recalled with pride; with reverence we bow in acknowledgment of the wisdom and goodness that has controlled its destiny. We honor the men who have held the flag aloft. We rejoice in the promise of the present. The future we face with courage and with confidence. Battles are yet to be fought; so long as society exists so will its foes. The work of fraternity is never done, and the poor, the destitute, the suffering, are always among us; but never was fraternity so strong, never its underlying principles so well understood, never has the brotherhood of the human family been so widely acknowledged. In hope, then, begin the onward march; wherever man is wanting a friend, the downtrodden a champion, the sufferer a healer, let Odd Fellowship be known and found; and hear Brother George W. Leach repeat: —

"*My Brothers:* — You are exhorted to

> "'Be just and fear not:
> Let all the ends thou aim'st at be thy country's,
> Thy God's, and truth's; then, if thou fall'st,
> Thou fall'st a blessed martyr.'

"Never desert them; never forsake them; never betray them! Let me entreat you to 'put on the whole armor' of right principles. March with unfaltering step in the path of duty, making diligence and integrity, truth and justice, the companions of your way; proclaim against all vicious inclinations, and each low desire, an exterminating war; contend for the mastery in this sternest of conflicts; strive for that brightest of victorious wreaths, — the chaplet which adorns the brow of him who rules his spirit, who vanquishes his evil passions, who fights the 'good fight' of faith and virtue. So shall you be enabled to fill up the measure of action and of honor here; and when the Supreme Grand Master of the Universe shall summon you into His presence you shall come before Him with songs of triumph, and receive from His lips the welcome plaudit; from His hand the amaranthine crown."

Alfred S. Pinkerton
Deputy Grand Sire



Part VI.

HOMES ESTABLISHED IN THE VARIOUS GRAND JURISDICTIONS, AND THE EULOGIUM OF THE GOLDEN AGE OF ODD FELLOWSHIP.

DIVISION XVI.

ORGANIZED BENEFICENCE.

THE DISTINGUISHING CHARACTERISTICS OF THE ORDER (THE PAYMENT OF SUBSTANTIAL WEEKLY AND FUNERAL BENEFITS), CRYSTALLIZED AND SUPPLEMENTED IN THE ORGANIZED BENEFICENCE OF HOMES, MAINTAINED BY GRAND LODGES, AND REBEKAH STATE ASSEMBLIES; THE PROPOSED FOUNDATION OF SIMILAR INSTITUTIONS THROUGHOUT THE WORLD OF ODD FELLOWSHIP.

By the Editor-in-Chief.

CHAPTER I.

STATED WEEKLY BENEFITS, AND HOMES.

The Unit of Benefaction. — The payment of stated weekly benefits to sick members of the Order, as a *right*, not of charity, and the very antipodes of alms-giving, being the distinguishing characteristic of the Order, it was a very logical step to supplement this feature with that of the "home." The lodge, as the unit of benefaction, could do much more and better than the individual, and by a parity of reasoning, the Grand jurisdiction was able to do better than either. The "power of association" was one of the favorite topics of discussion by the late Schuyler Colfax. He contended that the benevolent work of Odd Fellowship in its associated capacity of the lodge, was so much of a saving to tax-payers that the Order was entitled to recognition by the municipal government, as well as by the people. What would our brother say, to-day, of the homes of the Order, that have since been added to the stated-benefit system? It is perfectly fair to assume that astonishment would succeed the knowledge of the advance made by Odd Fellowship in this capacity, and that

he would predict much greater results than those already attained. The thought of the writer is so graphically stated by Past Grand Sire Stebbins, in his report to the Sovereign Grand Lodge, in 1894, that we quote him in this connection. He said: —

Enlarged Beneficence. — "In no department of our work has there been so decided progress as in making provision for the aged members and orphaned children. As our Order grows older, the number of our members who, from the misfortunes of age, become dependent upon us, must increase, and increase rapidly. Many of them have borne the burdens of others in days gone by, and have performed faithfully all the duties which the Order devolves upon its members. Now, in the evening of life, where shall they turn for refuge and rest save to the sheltering arms of Odd Fellowship? Not less urgent are the claims of the children of our deceased members. 'To educate the orphan' has been one of the great commands of our laws; but the one least obeyed. We have been too much inclined to regard it in its literal terms, and to think that its requirements have been met by the education that the state provides for all; but education means more than this. It means moral as well as mental training; it means the care of the body and mind and soul. 'To educate the orphan' means that the Order should exercise parental guardianship over those whom death has made fatherless; and our benevolent mission in society is not complete where we fail to accomplish this work."

Objections Considered. — Past Grand Sire Stebbins then proceeded to illustrate the foregoing by references to the homes already established for the aged brethren, and the orphans of the Order. There is one phase of the "home question" that should ever be kept in mind. The Grand Lodge can care for these classes better than any *one* subordinate, however good the latter's disposition may be. An aged brother, or an orphan child, dependent upon a Grand Lodge of five thousand members, for instance, is less a care than the same individuals would become to a lodge of one hundred brothers, just as the lodge is superior to the single Odd Fellow in the matter of resources. This is one of the strongest arguments in favor of the "home," and replies to the only opposition we have ever known that is worthy of the name.

The Pioneer. — Past Grand Patriarch Bingham, of Pennsylvania, records the fact that, in 1874, the movement was started and fostered in Pennsylvania, to found the *first* home ever established by any benevolent association. This was a dwelling-place devised for the care and support of aged Odd Fellows, and the institution, — the "Odd Fellows' Home of Pennsylvania," — has continued until this day, growing in favor, and in its capacity for doing good. This noble work was not completed until the "Home for the Orphans of Odd Fellows of Pennsylvania," became a living factor as well, in the polity of that Grand Lodge; and now four of these homes stand as monuments to the liberality of the Order in the Keystone State, blessing the great fraternity of which they are a part. The pioneer did not long remain alone in its proposed work; but, like everything else of progress, — not excepting Odd Fellowship, — this idea was destined to become the cause of much failure as well as success, even where blessing appeared to be the only object sought. Every attempt to found Odd

Fellows' homes did not at the first succeed; but the cause so appealed to the great heart of the Order, that homes were bound to become an established institution, in the beneficent work of Odd Fellowship.

The Manner of Progression. — In some Grand jurisdictions the inception of the home arose in the self-sacrifice of Odd Fellows, and sisters of Rebekah. The "home fund" was begun with voluntary subscriptions, like Minnesota, Missouri, Illinois, and other states. This was a direct departure from the pioneer, the foundation of which was by the efforts of associated lodges, as in Pennsylvania, New York, and one or two other jurisdictions. Again, the movement appealed to men of means,— some of them not connected with the Order,— who gave in part, as in Massachusetts; or outright, as in the Vermont instance. In all of the nearly thirty examples, now of record, there are many notable instances of self-sacrifice for the "home," and of generous benefaction by those able and willing to thus assist in erecting imperishable monuments to the impulses of their better nature, for this is concrete Odd Fellowship. There are, to-day, more than $1,000,000 invested in these homes, with real estate of about 4000 acres of land,— furnishings not included.

The true policy of benevolence is to assist the needy to help themselves, without the impairment of their self-respect. This is accomplished by the "home plan." The brother, who has borne the labor and heat of the day in manhood, finds here a shelter when age or adverse fortune overtakes him in the evening of life. His wife is embraced in the scheme of beneficence as well. The widow and the orphan are given a place of refuge,— the one to receive assistance when most essential to support, and rightly shape the lives of her children; or, else, should both parents be taken, their little ones are given the benefits of a *home*, otherwise denied and precarious, where they may be reared to manhood and womanhood, and so saved to themselves and to the race. Noble work! It is a labor that might become the envy of the angels,— and this is the latest and best mission of Odd Fellowship.

Homes Founded. — Homes have been established in the following Grand jurisdictions (including those where such institutions[1] are about to be built), and the figures in parenthesis

[1] It is the conviction of the Editor-in-Chief, after a careful study of all the *data* it has been possible to collect during the past two years, that the time has not arrived to attempt the compilation of the completed history of the "Homes of the Order." Much of this movement is in a transition state, and while Grand Lodges (like Pennsylvania, Massachusetts, New York, Ohio, Illinois, California, Texas and others have the "home idea" firmly established as a matter of permanent policy, several jurisdictions have scarcely begun to *endorse* the plan; so that less than thirty of the fifty-six American Grand jurisdictions possess homes, or have adopted plans for their establishment. We include the foreign Grand Lodge of Switzerland in this notation. Again, at this stage, the story of *one* of these beneficent institutions is the record of each of the others, — with very few differences of detail, — so that the description of the one, changing the name and place, and special donations, is the true history of the others. This being the fact, the plan of Division XVI. has been changed, and its method of treatment will be similar to that of the adventures of the pioneers of the Pacific Slope, by Past Grand Master Fox; or the more even parallel of the Rebekah degree, and the State Assemblies, by Past Grand Master Brodrick; the "Assembly" organization of the Rebekah degree having been found to be in solution, — in its formative state, — and the subject of continual change, like that of the increasing number of these homes; excepting, of course, the homes established, and to which reference has

give the number, when these are more than one: California, Connecticut, Florida, Georgia, Idaho, Illinois, Iowa, Indiana, Kansas, Massachusetts, Minnesota, Manitoba, Missouri, New Hampshire, New Jersey, Nebraska, New York (4), North Carolina, North Dakota, Ohio (2), Oregon, Switzerland, South Dakota, Tennessee, Texas, Pennsylvania (4), Vermont, Washington, and Wisconsin. In some of the states, the Order supports relief associations (of which Louisiana was the pioneer) that have done an immeasurable amount of good.

Methods of Support. — Voluntary contributions to support the homes of the Order have been tried, but the settled policy now seems to have crystallized into a small *per capita* tax upon the entire membership. As a matter of insurance, divested of all fraternal features, the fact that a brother or sister, by the annual payment of nominal dues extra, may guard against the exigencies of age, disease, or misfortune, and never want for a home, appeals very strongly to the business-sense of Odd Fellowship, — *the* great fraternal society of the nineteenth century, of many-sided aspects, and boundless resources.

Description of a Home. — What is a home like? Come with me. On a plateau overlooking an enterprising village, in one of our eastern states, stands an imposing edifice. Its architecture, enriched by the renaissance, is a picture of beauty, were the landscape less enchanting. From its broad piazzas and balconies the eye feasts upon nature, the grandeur of which is scarcely parallel in the world. Across the valley express trains run frequently on the trunk line of railway; and this building and its spacious grounds, — seen some time before the locality is reached, — becomes hourly one of the interesting attractions of the route. What institution is that? The landscape garden, showing the three-links in relief on the bluff of the many-acred lawn, tells the story, — for this is the Odd Fellows' home of one of the smaller jurisdictions. It was the *free gift* to the Order by a philanthropist who is not an Odd Fellow.

Within, the arrangements are in keeping, — spacious halls, commodious parlors, a large dining-room where one hundred people can easily sit at the tables, — polished oak and natural woods everywhere for casing, stairs, and furniture, — heated with steam, lighted by gas, supplied with aqueduct water from mountain springs, hot and cold baths, toilet rooms, modern conveniences on all the floors, — crowded weekly by scores of visitors. The smallest of the twenty-eight sleeping-rooms and *suites* is 13 × 17 feet, lighted by two large windows. The parlor furnishings are rich; and, with the grand piano, scarf, and stool, in cost were above the $1000 mark. The office and reading-room corresponds, and the dormitories have double bedsteads (iron, brass-trimmed), with couches, reclining chairs, plate glass mirrors, and every comfort, — even luxurious in all appointments. But this is not all! In addition to the $60 per room, net cost for the furniture, each has bed-linen, bric-a-brac, etc., to the cash value of from $25 to $100, contributed additionally by the lodges and Rebekah lodges after which these apartments are named. Was there ever a grander purpose in benefaction? Were thousands of busy fingers ever set at work in a better cause, impelled by loving hearts? The morning sun, as he rises, beams upon the scene; at his zenith, he warms and cheers; when he sinks into the west, his last rays shed an evening blessing on the institution, — and when the queen of rest succeeds him with her silvery light, the eternal hills in the rear and across the valley sentinel the home and its residents until another day shall dawn. This is the Odd Fellows' way of blessing the declining days of an aged brother and his wife, — here they rest at *home*, ere they go hence. The brother's widow and orphan children, also, find here a *home*, — the world observes and wonders, mentally comparing this institution, and all that it implies, with the poor-house, the asylum, and the intermittent charity of the community.

been made, in most instances, in the text of the history of the Grand Lodges. It is quite probable that this Division may sometime be enlarged to include the narrative of the rise and progress of the homes, when it becomes possible to write it in a completed form.

ODD FELLOWS' HOME, LUDLOW, VERMONT.

BOSTON PUBLIC LIBRARY

DIVISION XVII.

THE EULOGIUM OF THE ORDER.

THE GOLDEN AGE OF THE INDEPENDENT ORDER OF ODD FELLOWS; ODD FELLOWSHIP, THE ANGEL OF THE HELPING HAND.

SECTION I.

And I saw a pathway, trodden hard as by many feet, that led to a gorgeous temple on the brink of an ocean of darkness and death; but an Infinite Ocean of Light and Love flowed over the ocean of darkness, and its reflection irradiated the temple; and in that I saw the Infinite Love of God, for the portal was guarded by Friendship and Truth.

By Rev. John W. Venable, *Grand Chaplain of the Sovereign Grand Lodge.*

CHAPTER I.

"KNOWN UNTO ALL ARE THEY BY THEIR WORKS."

Introductory. — To prepare an *eulogium* of a great benevolent Order, like that to which this work is dedicated, may seem to many an easy task; but the writer views it in a different light. The subject is so grand, and the field so extended, that no ordinary mind can render it full justice. A divine teacher has said that "a tree is known by its fruit," and a practical application of this truth is found in the splendid record given in the preceding Parts, Divisions, and Chapters of this work. The best and truest *eulogium* that can be pronounced of our great fraternity, is contained in the Master's words: "By their fruits ye shall know them."

The Condition that confronts us. — This world in which we dwell is beautiful, and the beneficent Creator has provided on a grand scale for the comfort and enjoyment of man. All nature is lovely, from the blue sky above our heads, to the grass springing at our feet; from the mighty ocean, to the rippling streamlet "passing gently by." Mountains and cataracts,

peaceful valleys and magnificent forests, and all the living wonders of the animal and vegetable creation, in turn excite our admiration, and serve to fasten our affections upon the material world, because it affords such unbounded facilities for enjoyment. Ample provision has also been made for the human family, in the endowment and faculties of soul and body, and in giving us health, friends, food, and raiment, and all the other comforts and conveniences of life.

Yet, from all quarters of this glorious world, the wail of suffering humanity is heard, wrung from the sorrowing. Homes darkened by poverty or sickness, hearts bleeding for the loss of loved ones, all demanding our sympathy, and yearning for comfort. Strenuous efforts are made by individuals, by religious bodies, and by civil authorities, to relieve, as far as possible, this heavy burden of sorrow. Other agencies are needed to meet the ever-increasing demands, and hence the formation of organized bodies for mutual help, and for diffusing the principles of benevolence and charity. Prominent in this grand work, stand the fraternal societies, for the especial relief of the members thereof and their families.

Strange as it may appear, there are people calling themselves God's children, and "wearing the livery of heaven," who denounce these benevolent Orders in unmeasured terms, and refuse to acknowledge the value of their labors for the afflicted and distressed. They can recognize nothing that is good or commendable in secret societies, and would rather suffering and sorrow should be continued, than to have it relieved through such despised agencies.

It is a striking fact, that the most bitter and uncompromising opposition to Odd Fellowship is cherished by those who are utterly ignorant of the principles and objects of the Order. They claim that we are antagonistic to the church, because our fraternity is a secret one.

Secrecy is necessary to a certain extent, as a protection from imposture, and to enable us to do more efficient work in our chosen sphere of labor, as a great family of brethren; and the outside world has no more right to know our secrets, than those of any private family. They concern ourselves alone, and are concealed from idle and curious questioners.

Contemporaneous Testimony. — An eastern clergyman recently said in a sermon: —

"A radical change in the opinions of good men has taken place in regard to secret societies. Forty years ago, such a thing as upholding secret societies by religious people would have shocked society. Now, in colleges and public institutions, sustained by the church, secret societies are not only tolerated, but encouraged. Men in this day must have public association, and it must in the necessity of the case be restrictive, and therefore secret to some extent. Even in church organizations, there are duties to be attended to that require secrecy. As long as *good* results, secret societies will have a right to live, and will prevail. The criticism has been against the *method* rather than the *principles* on which they rest. Their influence and their relation to the church must therefore be considered. They do a

work the church cannot do. So has the church a work to do that a secret society cannot do. I therefore say to the secret society: go on in your work, ministering good to the needy; but the church comes first and the secret society second. To antagonize men or bodies on any other ground than that of wrong-doing is productive of evil, and weakens the influence of the church for good."

Odd Fellowship considered. — Our Order is not a religious organization, and therefore cannot be regarded as conflicting with the claims of any religious body. Belief in a Supreme Being, the Creator and Preserver of the universe, is required by our constitution, and no person can be admitted as a member of the Order, who does not acknowledge this; but all questions of doctrine are left to the individual, — no discussions of religious belief are allowed in the lodge-room. Toleration is a fundamental principle, and men of widely differing opinions meet in perfect harmony upon the platform of Odd Fellowship. It is absolutely impossible, therefore, that there should be any antagonism between the church and our fraternity. The church has a noble duty to perform; to help the soul when in need of help; to relieve the soul when in distress; to extend the hand of spiritual brotherhood, and lift up the fallen; to turn the erring soul into the pathway of safety; to guide men to holiness and heaven. These are its peculiar and exalted functions, and with them we do not, and have no desire to, interfere.

Our Order seeks not to usurp the rights and privileges of the church in any particular, but rather to aid its work by the relief of bodily suffering and temporal distress; to enjoin by precept and example the principles of true helpfulness and fraternity; thus strengthening man's faith in his fellow-man; illustrating the spirit of sincere human benevolence, brotherly love, and unselfish interest. The spirit prompting these acts of mercy is found in the Word of God, and hence the *Bible* is an integral part of Odd Fellowship; and a copy of that holy book must be kept in every lodge-room. Our ritual and degree work is based upon its teachings, and this fact of itself ought to satisfy all religious minds that the influences of our Order are for good and not evil. The principles of "Friendship, Love, and Truth," by which we profess to be governed, are as eternal as immortality itself, and are, indeed, triple-links in the great chain which binds the soul of man to the throne of God.

Our Mission. — The Great Master taught that the widow and orphan, the afflicted and distressed, were special objects of mercy; and if the same spirit manifests itself or its influence through men in our Order by acts of benevolence and love, and the special care of the widow and orphan, who shall gainsay it?

While we assert, then, that our Order is in harmony with the divine law, and in accord with Christian teaching, we are far from claiming any churchly privileges for it; but we do maintain the right of our place in

Christian civilization, in the great work of philanthropy. It is very meet and right that societies should exist for the relief of distress, for the protection of the widow and orphan, and for all offices of human benefaction, where the rich and poor, the high and low, the cultured and the uneducated, may meet as brothers; where sectional strife, partisan politics, and opposing creeds cannot enter; where the lessons of fraternity and mutual helpfulness may be taught free of prejudice. Without organization for this purpose, it cannot be done; and we have shown that it can be accomplished without interfering or conflicting with the church, its teachings, its duties, or its laws.

We are not rivals of the church, but co-workers, — in a certain sphere, — and the ministrations of the Order extend to thousands of individuals whom the church does not reach.

Personal Testimony. — I trust that the personal allusion now to be made will be pardoned, and accepted as public testimony on this branch of our subject. I have been a member of this Order fifty-three years. Forty-five years I have served in the ministry of the Episcopal church. For twenty-eight years, I have held the honored position of Chaplain of the Sovereign Grand Lodge. I do not hesitate to say that, during my long membership of more than half a century in this particular Order, I have never found it to interfere with my clerical duties, and have never regretted my connection with it. It affords a wide field for the exercise of human sympathy, and for the development of the finer feelings of our nature. The Fatherhood of God, and the brotherhood of man, is devoutly recognized, and charity or love is not only taught in the ritual, but practically exemplified, on a noble scale.

The Source and Confluence. — The preceding portions of this history depict in true and forcible language the origin of our beloved Order; its humble beginning; its early struggle; its gradual advancement for many years, checked for a time by the civil war; its rapid increase since that period, to the preëminent position it now occupies among fraternal institutions.

It may be compared to the rise and progress of a mighty river. Back at its source, perhaps, you will find water dripping from the cleft of some great rock, forming a little spring at its base. Then a murmuring rill flashes here and there among the stones, and ferns, and mosses. Then a more swiftly rushing, noisy mountain brook. Then tributary streams fall into it as it flows on, making it swifter and fuller and stronger, until at last it becomes a broad and glorious river, on which great ships carry a nation's commerce. But even this widens and deepens at last into the mighty ocean.

Could the gift of looking into futurity have been bestowed upon the five earnest Odd Fellows who first joined hands in brotherhood, seventy-

eight years ago, enabling them to see in all its vast proportions the great edifice which was to be erected upon the corner-stone then laid by them, how would their hearts have throbbed with emotion at the thought of the responsibilities they had assumed, and the magnitude of the work then begun! But at that time, probably, no such visions of the future were before them.

Filled with a simple desire to form an organization of kindred spirits, for the purpose of uniting in the practical exercise of the principles of benevolence, they established the first lodge. That the chord they struck found a responsive echo in many hearts is shown by the results which have followed.

In an address made by a distinguished brother, about forty-five years ago, speaking of the future of Odd Fellowship, he said: —

> "If it proceeds as its present progress indicates, at the beginning of the next century what a wondrous spectacle may it not exhibit? Already its temples are to be found all along the coast of the Atlantic, and throughout the North and East, — then they may have reached the shores of the great Pacific."

The Invasion of the Pacific. — Twenty years after this declaration was made, — this earnest hope expressed, — the Grand Lodge of the United States, composed of representatives from every state of the Union, from the provinces of Canada, and from some of the far-off isles of the ocean, met in council, to legislate upon the highest interests of this Order, in one of its magnificent temples, on the golden shores of the Pacific. It was my privilege, as an officer of that Grand body, to be present on the occasion alluded to, and it was most gratifying when we landed at San Francisco, to be greeted by several thousand brothers in proper regalia, who escorted us to our quarters, — and during our stay in California, the brethren were unremitting in their efforts to entertain us. There were fourteen lodges and four encampments then flourishing in the city of San Francisco. Our Order enjoyed the distinction of being the first representative body to meet on the Pacific coast. The Sovereign Grand Lodge has since held two sessions in that distant region: at Los Angeles, California, and Portland, Oregon.

The Foundation and Superstructure. — While the origin of Odd Fellowship was indeed humble, yet its teachings are as pure and elevating as though its founders had been kings and princes. We do not boast that our ancestors were among the mighty ones of earth. Our great success is not attributable to the fact that wealth and power surrounded this noble institution at its birth. For no kingly pageantry, no swelling strains of inspiring music, heralded its coming; no gold was offered at its shrine, to give it effect and power in the world's estimation. Silently it came forth, mighty in its own innate power, depending solely upon its own intrinsic merits for success. It relied upon its truthfulness to com-

mend it to the hearts and consciences of men, and, taking for its motto, "Friendship, Love, and Truth," laid its foundations broad as the universe, deep as the sea, and strong as the mountains. Upon this strong, impregnable base, it has erected the mighty superstructure which in its towering grandeur challenges the admiration of the world, binding together men's hearts as in one great family. From the five humble men who first banded themselves together, it has grown to a brotherhood of nearly a million, linked by the indissoluble bonds of fraternal interest; each contributing to its support, and for the diffusion of the principles of benevolence and charity. The pages of history contain the names of many applicants for public distinction, whose claims upon the gratitude of their kind are not to be compared with those of WILDEY, WELCH, CHEATHAM, RUSHWORTH, and DUNCAN, the pioneers of our Order.

Some sixty years ago, an English writer, in alluding to our alleged slow intellectual development, as a nation, sneeringly remarked: —

> "In the four quarters of the globe, who reads an American book, or goes to an American play; or looks upon an American picture or statue? Who drinks out of American glasses, or eats from American plates, or wears American coats or gowns, or sleeps in American blankets?"

When first uttered, it may have touched our national pride; but it no longer disturbs us, in view of the fact that during the last sixty years our national existence has been remarkable for its intellectual development, and for its progress and achievements in the arts and sciences. Sixty years ago, many honest, well-meaning people, doubtless, laughed at the attempt of our feeble brotherhood to establish an institution that should exercise any controlling influence in matters of benevolence. And yet we may ask with honest pride: Has it failed to fulfil its mission? Has it not been awake to a sense of its high responsibility? Were we to listen to the clamor of opposition, and the incoherent railings of bigotry and prejudice, we might be disposed to give these questions an unfavorable answer; but the voice of clear, unbiassed judgment tells us differently.

Although our Order has, through its whole history, been assailed by opposition, prejudice, and objections, it has passed the ordeal unscathed; and, like slowly dropping water, its principles and precepts have gradually worn their way through the hard incrustation of prejudice and fanaticism.

No human being, and no human institution, can be perfect. Evil and good seem always, and as if by an established law, to be mingled in this world. "Even the *rainbow*, that beautiful token of hope and promise, is born of the sunshine and the showers, of nature's smiles and tears." That moral truths germinate slowly is an undoubted fact; that Odd Fellowship has, in three-fourths of a century, achieved a success unparalleled in the annals of benevolent institutions, is a truth too palpable to

be denied. The progress of our Order is simply amazing, — the good it has accomplished, and the human suffering it has mitigated, are beyond computation: figures cannot express them. If our fraternity is to continue in its career of prosperity and usefulness, and if we desire to elevate it still higher in public esteem and confidence, this consummation can only be secured by a strict observance of its precepts, and the careful guarding of its portals.

Past Grand Sire Nicholson, who has for many years been the Grand Secretary of Pennsylvania, in one of his masterly annual reports used this forcible language: —

"The time when the Order had to struggle for mere existence has passed away. It is now powerful for good, if its agencies are wisely employed. Dormant, it would soon dwindle away. Struggle is one of the elements of its existence. It lives in its aspirations. It must fight its way upward, or become an effete institution. It is a struggle of light against darkness, of liberty against bondage, of virtue against vice. It is, moreover, a single-handed contest in which none but those who personally engage and earnestly contend can win the victor's reward. There is a battle to be fought in each human heart, before the vices which defile, and the passions and prejudices which separate the children of a common Father, shall be extirpated from earth. As an Order we can, through sympathy, impart strength to the struggling, and stimulate the culpably indifferent to virtuous action; to this our energies should be unitedly devoted. The entire membership should be educated to a full and high comprehension of the reality and the grandeur of the mission of Odd Fellowship. Its banners should be firmly planted upon the high grounds of temperance, morality, and virtue. Let those in official station, — in fact all who possess influence in the Order or love its principles, — continue to point out by precept and example the paths that lead to true honor, and to real lasting happiness. If the instrumentalities of the Order be thus wisely directed and efficiently employed, sooner or later its benign influences will be felt by society, millions will unite in acknowledging its blessings, in chanting its praises, and in handing down its heaven-born teachings from generation to generation."

"Eternal Vigilance" the Watchword. — These are words fitly spoken; and if accepted in their integrity, would lead to wonderful results. To place our institution upon a secure, permanent, and lasting foundation, will require the earnest, zealous, active coöperation of each of its members. Every one is silently exerting an influence that will leave its impress, however faint, upon the character of the Order, and will, to some extent, assist in shaping and moulding its future character and destiny. *Unity of feeling* and *concert of action* should be the lights employed to guide our footsteps, as brethren, along life's dark and dangerous pathway. Let these feelings and sentiments actuate us, and our duty will be as clear as the sun in a cloudless sky. There are some who think it almost impossible for an institution of earthly origin to have *unity of feeling*. It is true that when we come to view all the details connected with Odd Fellowship, we differ in opinion as to the best course or policy to pursue; but upon its great principles there can be but one opinion, and that is a feeling of profound veneration for the tenets of our Order. This feeling should be cultivated *in* our lodges, and *out* of them, at all times, and in

all places. Then, like the watchman of the lighthouse at Calais, we can in all sincerity boast of the brilliancy of our light. He was boasting of the lantern, when a stranger asked: —

"'What if one of the lights should go out?' 'Sir,' said the watchman, pointing to the ocean, 'yonder, where nothing can be seen, are ships going to every part of the world. If to-night one of my burners were out, in six months would come a letter, perhaps from India, or from some place I never heard of, saying that on such a night, at such an hour, the light at Calais burned dim; the watchman neglected his duty, and vessels were in danger. Aye, sir, upon dark and gloomy nights, I look out at sea, and feel as if the eye of the world was looking at my light. Go out? Burn dim? No, never, never!'"

So it is with Odd Fellows, who are governed in their actions by the principles we inculcate. They feel that they have unity of interest in the prosperity of the Order. They feel that the eyes of the whole world are gazing with intense interest upon their light; and can we be so recreant of the high trust committed to our keeping, as to suffer our light to go out? No, never, while governed by *unity of feeling* and *concert of action*. To make Odd Fellowship perfectly successful in its grand mission, we must possess this unity of feeling and concert of action. How beautiful a thing it is to see men acting in concert in any laudable enterprise; but more especially when engaged in alleviating the pains and sufferings of poor frail humanity. Next to the consciousness of having faithfully served his God, nothing can sooner send a thrill of joy to the heart of a good man, than the feeling that he has fully performed his duty to his fellow-pilgrims upon earth.

CHAPTER II.

THE LESSONS TAUGHT IN THE RITUAL WORK.

The Foundation. — Our recognition of the Fatherhood of God and the brotherhood of man is fully expressed in the mottoes: "In God we trust," and "Friendship, Love, and Truth." In the illustration of these principles, by the various degrees of the Order, we find rich and abundant material in the Bible, to emphasize the lessons inculcated. A full and comprehensive description of the ritual development and dramatic work is given in another Division of this volume. It will be observed that symbolical and emblematical instruction is freely employed to impress the beautiful lessons upon the heart and mind of the learner.

The Covenant of Friendship and Faith. — The scriptural story of true friendship, as exemplified in the characters of Jonathan and David, and the exhibition of unselfish charity or love by the Good Samaritan toward

an unfortunate stranger; the faithfulness of Abraham, and Moses, and Aaron are all commended as eminent examples of integrity and devotion worthy of our imitation.

Trusting in God our Father, as the Creator, Preserver, and Benefactor of the human family, we are to regard all men as brothers, and entitled to our love and sympathy, amid the changes and chances of this mortal life.

The Law of Brotherly Love. — We are told in holy writ, that a certain lawyer, who was anxious to entrap the Great Teacher of men into some irreverent statement, asked the question: —

"Master, what shall I do to inherit eternal life! He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. The Master said unto him: Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said, And who is my neighbor?"

The response to this question was given in the parable of the Good Samaritan, which beautifully portrays friendship under its strongest and surest test, *i.e.* in time of adversity. A traveller journeying through a rough country had been attacked by lawless men, robbed and wounded, and left by the roadside half dead. A Jewish priest came by, and when he saw the helpless man, passed on his way, without a word or sign of comfort; and then a Levite, an official in the temple service, approached the sufferer and looked upon him, but offered no assistance, and went onward. The Priest and the Levite were the very men of all others who should have assisted the wounded Jew, for upon them, as officers of the temple, devolved, especially, works of benevolence and charity; but they were too thoroughly imbued with worldliness, and regard for themselves, to incur any trouble or discomfort on account of a wounded stranger. They were unmindful, also, of the Mosaic ordinance regarding the poor and distressed; and so the unfortunate man was in danger of perishing from sheer neglect: —

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, . . . and set him on his own beast, and brought him to an inn, and took care of him. . . ."

The Samaritan was the converse of the Priest and the Levite. The Jews and Samaritans had no dealings with one another, and were in bitter opposition in secular and religious matters. A good act toward an enemy was not expected from this new-comer, and the suffering man was in despair. The Samaritan, however, had a good heart, a heart that could feel for others' woes, and therefore looked upon the wounded Jew, not as belonging to another set of people, at variance with him, but as a fellow human being, a brother in life's journey, and so came faithfully and

promptly to his relief. The next day, when he departed on his way, he left means with the innkeeper to provide for the stranger's further expenses.

After relating the parable, the Master asked the lawyer: —

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said He unto him, Go, and do thou likewise."

Here we have distinctly taught the spirit of true brotherhood, that no man liveth unto himself, that men were joined together with fraternal links, which should, — as was the case with the Samaritan, — become the stronger and the closer in proportion to the distress which any one of them has to bear; and so our Order inculcates, that wherever charitable, neighborly work can be done, there we can find employment. Mankind is its nation, and the whole earth its field of operations. We should ever strive to practise the virtue with which the Good Samaritan was so especially endowed, that we may bear our part in bringing about the happy consummation, when

"One law shall bind all nations, kindreds, tongues, and peoples of the earth, and that law shall be the law of universal brotherhood."

The Guide for the "Journey of Life." — One of the great distinctive principles of Odd Fellowship is that of charity. It is eminently just and proper, then, to see what this really comprehends: —

"Charity, in a general sense, is that disposition of heart which inclines men to think favorably of their fellow-men, and to do them good. In a theological sense, it includes supreme love to God and universal good-will to man. In a more particular sense, love, kindness, affection, tenderness, springing from natural relations, as the charities of life. It is synonymous with love, benevolence, good-will, affection, tenderness, liberality, indulgence, alms-giving." — *Webster.*

An inspired Apostle, however, gives us a still stronger definition, when he declares that —

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

How bright the influence of the charity which never faileth; which is the bond of peace and of all virtue here, and the only grace that will survive forever. It is a charity of the affections, and requires of us the exercise of every good disposition, of every generous sentiment toward others, — not seeking our own. It is, in fact, such love toward man as can grow up with, and give evidence of, our love toward God. It embraces the sorrows and joys, and hopes and fears, the present and future interests of all mankind. Its sphere of action, therefore, has no limits; its circumference is infinite; its centre God.

Cold of heart and proud must we be, if, as often as we contemplate Saint Paul's beautiful character of divine charity, we do not cherish kind-

lier feelings toward the wants, the errors, and the offences of our fellow-creatures, — if we do not confess the need of a more lowly estimate of ourselves, — and with love unfeigned toward both God and man, exercise true charity in our daily life and conversation. *Love* is the proper and usual meaning of the Greek word used to signify charity.

The Apostle, in his definition of charity, illustrates the value of love from its *permanency* as compared with other valuable endowments. It is to be sought because it will always abide, may be always exercised, is adapted to all circumstances, and to all places. It will continue to all eternity, and be exercised forever in heaven.

Systems, Knowledge, and Nations pass away: Love endures. — In patriarchal days, the fairest civilization of the earth had made the land of the Euphrates rich with cities; there the commerce of the East had built its palaces, — cities, strong-walled and filled with every luxury, sat queen-like in the midst of palms, and plains clothed with the richest verdure. A few centuries passed away, and these cities went down into the dust, and the earth grew over them, and men forgot their localities; and only in our own curious age have men disinterred their ruins.

The most enduring work is that which does not express itself in material forms. The old empires have passed away, but the knowledge which made them great survives to build upon their ruins new kingdoms. A book will outlast a palace, and the writer and teacher are more enduring builders than the architect.

It is singular with what strange immortality the literature of nations is preserved; and yet, everywhere, we have evidence that even knowledge passeth away. As new truth is found, the old is discarded. The science of yesterday is disproved by that of to-day; and, in every department of thought and investigation, we forget and discard the old while we welcome the new.

Some one has said: "God's best gift to man is human speech." It is at least a gift which long endures. A great war may ruin a nation, destroy its cities; a conflagration may consume the garnered literature of ages; but so long as one member of that desolated nation lives, its speech survives. A nation carried into captivity cannot carry its literature; reduced to servitude its knowledge soon passes away, but the poor captive takes with him to his exile the mother speech.

The old Aryan nation, that on the table-lands of Eastern Asia was the mother of all the nations of Western Europe, left no monument of its existence, no literature to tell its history; but in every language it has left its mark, and we have learned the history of its migrations, the method of its life at home, simply from the existing languages of the world. The Roman nation, when it conquered another nation, and wished to thoroughly subjugate it, left the national gods undisturbed, but sought,

by every device, to impose upon the people its own language, knowing that could this end be secured its allegiance would be permanent. There is, everywhere, a tendency to the centralization of power, and a consequent unity of speech. Germany has bound together the various nationalities of the Germanic Confederation into a compact empire, and is fusing the speech into one national dialect. England, in America, India, and Australasia, has not only imposed its customs, but its language, and in all these countries, ere long, the universal speech will be English, while of necessity the other tongues will cease. The German, French, and Swedish settlers in our country rarely retain their distinctive speech for more than two generations. Even in our own remembrance many words have become obsolete; pronunciations have changed, and there is a constant modification of our speech. The old deeds and proclamations of American Revolutionary times sound strangely to ears accustomed to modern speech, — so, "whether there be tongues, they shall cease."

Even religion changes its form with the changing years. The worship of sun and stars changes to that of idols made by human hands; idolatry changes to a worship of many gods; polytheism changes to a worship of the one God; while Christianity, supplanting Paganism, is extending into all the world, a tree whose leaves are for the healing of the nations.

The long path over which civilization has journeyed, like desert wastes, is strewn with the bleached skeletons of the old religions that have done their work and died. Even "prophecies," — religions, — shall fail.

What then is sure? The work of our hands fails; knowledge passes away; our speech is lost in other speech; even religion itself, when established and controlled by human opinion, changes its form and dies.

"Charity never faileth!" Love remains unchanged, — its language is the same in every century and nation. In the ordinary work of our hands, that endures longest which love directs. The buildings we raise for our selfish gains speedily pass away, — our grand cathedrals, built for love of God, last for ages. The work that love prompts is always well-done. The statue of the man the sculptor loved, is well-carved. The biography that love prepares is faithfully written, not a line of light is omitted, nor is a single good deed unrecorded. So the literature surviving longest is that which has in it the element of love. We speedily forget the battles of the old wars; but the love of country, which nerved the arms that fought them, we remember. How few of us can tell when the battle of Zutphen was fought; but all remember the "*love*" of the brave Sir Philip Sidney which has immortalized the field; where, although wounded and suffering, he gave to a dying soldier the cup of water, obtained with great difficulty for himself.

Jerusalem is despoiled; Jericho is in ruins; the road between them is barren with desolation. But all nations remember the story of the traveller who, on that road, so long ago, fell among thieves, and was succored by the hand of love. The really immortal works that men's intellects have produced are the tales of love and sympathy. The historian's, the philosopher's, the scientist's works pass into forgetfulness, while the poet, telling his simple tale of love, sings the songs that echo 'round the world.

The highest object of human worship is God, who is the embodiment of love. We cannot fully comprehend that love. It is divine, while we are human; it is infinite, while we are finite; it is so high that we cannot attain unto it; but love clad in the form of our humanity we can see and measure; we can see the beatings of a human heart; we can interpret the utterances of human speech; we can trace the path marked by human steps.

It is not philosophy that can cheer the philosopher in the dark hour; the miser's gold is powerless, when in the agony of death he stretches out his hand for a brother's sympathy; it is love, warm, human love, we want in all life's trying hours; and then, when human love fails, we want divine love to lead us by the still waters and into the land of peace.

Let misfortune strip us of our lands, let the storm or the drought destroy our harvests, let our houses crumble in the devouring flames, yet in the loves of home, in the sympathies of friendship, we will defy fortune; but let human love grow cold, and we at once despair. It is better to live in the hearts of men than in the annals of states; it is better to be the friend than the master of the poor; it is better to die for the world than to live for self: "Greater love hath no man than this, that a man lay down his life for his friends." As "deep answers unto deep," the faculty of love within our souls grows strong, and in our lives manifests its mighty works.

Love is the keenest weapon in the armory of life; it is the soonest dulled; the sharp attritions of business, the dull blows of thoughtlessness, blunt its edge, and make the weapon with which we are to win the victories of God impotent to deliver, and weak to achieve. We are apt to forget the victories that love has gained: "And now abideth faith, hope, charity: but the greatest of these is charity."

When time shall be no longer, faith and hope will cease. Faith will be lost in certainty, and hope in enjoyment; but charity, or love, will survive the wreck of worlds, outlive time itself, and be forever the work of the servants of God. We therefore pray for an increase of faith, which will not fail us; of hope, which will not deceive us; and of charity, which will continue with us forever; that, supported by faith under every trial, comforted by hope under every affliction, and influ-

enced by charity to live in perfect love both with God and man, our conversation even here may be in heaven, and our whole life be so pure and holy, just and good, that loving whatsoever God doth command, we may obtain that which he doth promise, even life eternal.

It was this spirit of *charity* that pervaded the hearts of those five brethren in Baltimore, and led to the establishment of this great institution which we delight to honor. It is this spirit of *charity*, or love, that permeates the entire teaching of our Order, and leads to such practical and gratifying results. It goes into the sick chamber, and by its presence cheers the heart of the brother who lies on the bed of suffering. It ministers to his comfort while the need exists, — and when disease gives place to death, tenderly arranges for the burial of the departed.

It is this *charity*, or love, which cares for the bereaved widow and helpless little ones, mourning the loss of husband and father, by the offer of fraternal sympathy and protection.

It is this spirit of *charity* which prompts the providing of "homes for the aged," and "hospitals for the sick," and "asylums for the orphans" of our great brotherhood. All this it may be said is for the benefit of our own members! True, but this is not all. When plague, pestilence, or famine invade any portion of our land, — or when the elements bring swift destruction in the dread form of earthquake, storm, or fierce tornado; by fiery conflagration, or watery flood, — this spirit of *charity* responds at once to the cry for aid, whether the afflicted are in the family, or out of it. They are our *neighbors*, and, therefore, entitled to our sympathy and help. True charity contains no elements of selfishness. It does not give, hoping to receive again; its motives are pure, — not tainted with the expectation of reward.

Love abides on Earth. — Our poetical Brother Hough, of Vermont, in his beautiful peroration, that completes this *eulogium*, speaks of Odd Fellowship, as "The Angel of the Helping Hand," by reason of its expansive and diversified charities; and in his vigorous style presents many impressive word-pictures, to show how well the appellation might be bestowed upon the Order.

A striking exemplification of the unity of our Order, as well as a noble expression of charitable feeling, was shown at the meeting of the Grand Lodge of the United States in Baltimore, in 1865. A full and graphic account of this noted assemblage is given in a special article (Section IV., Division II., Part II.) of this work, by Past Grand Sire Nicholson, who was an eye-witness of the impressive scene. After four years of discord and strife had separated the Order, and prevented the attendance of the representatives from the Southern jurisdictions, they came together on that memorable occasion, once more, as men having a common cause, a common love, and a common humanity, —

united in the glorious and indissoluble bonds of "Friendship, Love, and Truth."

Under any circumstances a convention, representing citizens of each state of this wide-spread country, necessarily would be of commanding importance; but when, after the terrible chasm of more than four years of carnage and war, we find such a body gathered from North, South, East, and West, in the bonds of fraternal union, it presents a sublime subject of contemplation. When we reflect that, but recently, more than a million and a half of our fellow-citizens, and brethren, had been under arms, waging the most terrific civil conflict which the world had ever known, — how grand was the spectacle, that a society, formed in the interests of the human race, a band of brothers in philanthropy, loving one another, should thus afford so beautiful an example.

Our Order is ennobled as the *first* in the bonds of human brotherhood to meet in common interest, and to offer to our common country our devout and fraternal rejoicings. The Southern representatives whose seats had been so long vacated, were, by common consent, invited to occupy them again, without reflections upon their protracted absence. It was an illustration of the "Charity [that] suffereth long, and is kind."

A distinguished Bishop of the Episcopal church [Bishop Hopkins, of Vermont] is said to have spoken of the event in the most eulogistic terms, and commended it as an example worthy of imitation by the religious bodies that had been separated during the struggle, and continued in that state.

The lesson taught by the Odd Fellows to the people of this country in thus coming together, without allusion to past differences, is one which should not be lost upon society at large to-day. The event may well be recorded in the annals of our Order, and occupy an honored place upon the pages of its history.

Worshipping the God of Sabaoth in Nature's Cathedral. — The indulgence of the reader is now requested, while another incident is introduced, illustrative of the fact, that "Peace hath its victories as well as war." It is worthy of remembrance, also, in our "family record," by reason of its unique character. During the session of the Grand Lodge of the United States [now the Sovereign Grand Lodge] held in Baltimore in September, 1868, the California representatives suggested that its next meeting should be held in San Francisco. At first the proposition was treated as a jest, but soon the telegraph brought pressing invitations from various lodges there, offering to bear the expense of tickets from Omaha and return to that point. The Grand Lodge finally decided, by a large vote, to accept the invitation.

According to agreement, the officers and representatives, and ladies

accompanying them, assembled at Omaha, September 9, 1869. There we were met by a committee, sent by the Grand Lodge of California to receive us and provide all the essentials for our comfort in crossing the wild and desolate regions of the "Great Desert" and the Rocky mountains. Friday morning, September 10th, we left Omaha in a special train, on our journey of 2000 miles. Soon we were crossing the plains of the Great Platte valley, — a vast tract of rich prairie land, destined to be one of the great gardens of the west, lying bright and beautiful in the sunlight, — a broad verdant carpet spreading itself, unbroken to the eye, over an expanse and fertility of soil that would hold and sustain a population of millions. All was new and strange to most of our company. The following morning found us gradually ascending the slope of the great chain of the Rocky mountains.

At Cheyenne, Wyoming, we exchanged fraternal greetings with a goodly band of brothers, who belonged to a fine-working lodge there. Between this point and Sherman the scenery was sublime. Magnificent snow-capped peaks rose abruptly thousands of feet in height. Masses of rocks, in all conceivable shapes, formed a succession of scenes of grandeur and sublimity rarely to be met.

At Laramie another lodge of Odd Fellows received us, and a hurried visit was paid to their hall. Onward again! and then we reached the barren waste; the alkaline plains, covered with a white coating of dust resembling snow, relieved only by the forlorn-looking sage-brush. Not a sign of animal, insect, or feathered life appeared anywhere. Not a drop of water, but miles of dry, parching sand, with here and there the withered carcases of cattle that had perished in crossing this dreary wilderness, were to be seen.

Sunday morning opened bright and beautiful, and all seemed disposed to enjoy, in grateful spirit, the changed character of the scenery surrounding us. We caught glimpses of far-off snowy peaks, glistening in the rich sunlight, piercing the clouds that were floating about them; massive rocks, ever changing as we glided by, assumed all manner of quaint forms, — sometimes resembling ruined castles, towns, or churches; clear mountain streams flowed rapidly along, or dashed wildly over their rocky beds, forming grand pictures to the artistic eye.

During the afternoon we reached Echo cañon, in the Wasatch mountains, where it had been determined to hold religious services. The train halted for half an hour; and there, on a plateau at the mouth of the cañon, with walls of granite towering a thousand feet above our heads, and the blue sky as a canopy, in that wonderful temple of nature we assembled for worship. Nothing can be imagined more impressive than that scene.

With uncovered heads, the whole company gathered in a semi-circle

while, as chaplain, I read the Evening Prayer of the Episcopal church. The services began with a sentence from the prophecy of Malachi: —

"From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of Hosts."

A selection of Psalms, referring to the majesty of God as manifested in the creation of the world, was read. A solemn silence pervaded the congregation, broken now and then by the echo of the responses from nearly two hundred persons. All were earnest, all serious, all seemed to realize the presence of Him whose handiwork encompassed us; and when the *Gloria in Excelsis* was sung by a number of trained voices of both sexes, the sweet strains of melody floated upward, and to the wonder and delight of all, were *echoed and reëchoed* from rock to rock, higher and fainter, until they were lost, seemingly, in the sky, thrilling every soul with the feeling that our prayers and praises had indeed ascended unto the God of Sabaoth, from that grand natural cathedral. A familiar hymn was then sung, followed by prayer and the benediction, and we left the spot slowly and reverently.

At the beginning of the service, a special train arrived, containing a number of army officers and ladies, and several railroad officials, who joined the company of worshippers. Among the new-comers were two artists, who were making pictures of various points on the line. They at once secured a photograph of this scene, which was afterward engraved for one of the Eastern papers, a copy being kindly forwarded to the writer.

The scene will never be effaced from the memory of those who participated in it. A band of brothers, travelling thousands of miles in the interests of humanity, stopping by the wayside, far from the habitations of men; returning thanks for preservation and blessings already vouchsafed, and invoking the divine protection for the remainder of their journey, was an incident that never occurred before in the history of fraternal bodies. It was a striking illustration of the avowed declaration of our Order, that "In God we trust." The Grand Sire named the place "Odd Fellows' Temple."

The remainder of the journey, though replete with interest, must be omitted here, the chief object having been to describe the services at Echo cañon.

CHAPTER III.

SISTERS OF REBEKAH IN THE CAUSE OF TRUTH AND LOVE.

Woman an Important Factor. — The *eulogium* of the Order would be very imperfect, without special reference to the fact, that of late years

woman has become an important factor in Odd Fellowship. Our union of effort has attracted her quick and generous sympathy, and enlisted the warm allegiance of her highest faculties and best feelings, and we find her ready to coöperate with us in works of love and benevolence. Without the encouragement and support of woman, no human enterprise can be entirely successful. The character of every age has been fixed by her preëminent power; and worse than vain, in this enlightened age, would be the attempt to force into popularity an institution with which she was at variance, or which did not command her confidence and respect. Her place in history is lofty and commanding; the annals of the past abound with illustrations of her devotion and self-sacrifice in the cause of truth and love. The power of her influence is seen and felt in the narrow circle of domestic retirement, and in the extended range of public movement. Hence, to an Order like our own, whose mission is distinctly one of peace and the cultivation of the social and finer feelings of our nature, it is truly gratifying to have obtained woman's sympathy and interest. Her peculiar temperament is well-adapted to the theory and practice of Odd Fellowship.

Woman's Mission. — She takes delight in works of charity and mercy. To relieve the wants of the needy, to soothe and comfort the afflicted and distressed, to instil into the minds of all with whom she is associated the principles of virtue and religion, is her highest aim. Can it be wondered that a benevolent fraternity, like our own, should seek the coöperation of such an efficient helper? Why should woman not be welcomed to this mystic union of Friendship, Love, and Truth? She forms the fairest pillar of the stately edifice! Her presence and aid will be of greater value to our cause than gold and silver.

The Sisters (formerly Daughters) of Rebekah have already done noble work, and earned well-deserved praise wherever firmly established. A full and complete history of the Degree of Rebekah is given in Division XII., Part IV., of this volume. A careful perusal of the same will convince every reasonable and unprejudiced mind that the Sovereign Grand Lodge acted well and wisely in sanctioning the establishment of the degree, and in extending to this worthy auxiliary its fostering care and protection.

CHAPTER IV.

THE ORDER'S CLASSIFICATION IN THIS WORK.

Table of Contents. — Now, let us examine, briefly, the arrangement of this "History of Odd Fellowship, the Three-Link Fraternity." The writers are brethren of well-known experience, with all needed facilities

for obtaining information on the various subjects assigned them; and their respective articles have been prepared with carefulness and accuracy, so that every statement may be accepted with perfect confidence.

First. — We have "The Parallels of Antiquity," a general historical statement, relating to ancient guilds or societies, and early lodges of Odd Fellows, considered in their relation to the origin and customs of modern civic societies like our own.

Second. — The next part is descriptive of "The Origin and Formative Periods," which exhibits the growth of the Independent Order, on both sides of the Atlantic ocean, to 1843, — and the history of the Sovereign Grand Lodge to the present time (under its various titles), — including its introduction into the United States in 1819. This part is of absorbing interest, as showing the trials and triumphs of the pioneers of Odd Fellowship, — the inception, growth, and perfection of the Encampment, Patriarchs Militant, and Rebekah branches, and the development of the ritual work of the Order to date, so far as these relate to the supreme government, — the Golden Age of the Order, from 1843 to the present time.

Third. — The third part treats of "The Golden Age of Odd Fellowship," by Grand jurisdictions. This shows the establishment and growth of the Order in the various states and territories in this country; also in British North America and other countries, under the jurisdiction of the Sovereign Grand Lodge. Besides this, a history is given of the Grand Lodges of the "German Empire and Continental Europe"; also, an account of the "Grand Lodge of Australasia," and its group of subordinate Grand Lodges, and in the "Islands of the Sea."

Fourth. — "The Patriarchal Order" next demands attention, and is treated in regard somewhat to its origin, its development, and by Grand Encampments. The distinguished author contends that it will become the foundation for all the jurisdictional histories of the future. "The Military Arm" then comes under consideration, and is thoroughly and comprehensively reviewed. "The Rebekah Degree" is especially and fully considered, from its introduction to the present time, including the State Assemblies of the Order.

Fifth. — This part begins with a history of "Ritual Development and Dramatic Work," showing the gradual changes that have been made in accordance with the rapid growth and the increasing demands of the brotherhood to render the work more attractive to the large element seeking admission to the many benevolent Orders, and resulting in numerous accessions to our fraternity, — the origin of things is examined, and some portions of antiquity are used for illustration. Section II. of this Division gives brief "Biographical Sketches" of some of the brothers who took a leading part, both in the governmental and ritual development of

the Order. The "Introduction" to this portion, written by the distinguished author, will be read by thousands because of his unique theory as to the crucial periods in our history. "The Jurisprudence of Odd Fellowship" then claims attention, and is ably presented in Division XIV. In conclusion of this portion of the volume, there is a department devoted to the consideration of "The Literature of the Order," comprising gems of thought, arranged under appropriate headings; which will prove highly interesting to a large class of readers, and reflects great credit upon the distinguished brother by whom the collection was prepared.

Sixth. — "Organized Beneficence" is next presented, and full information given of the homes for the aged and indigent, schools, and other organized charities; in fact, of all institutions under the control of the Order. The "Eulogium of the Golden Age of Odd Fellowship," and "Odd Fellowship in Song" here find a place; and the volume closes with an interesting statistical article.

Résumé. — No one can examine this true and carefully written history without realizing that the "Golden Age of Odd Fellowship" has arrived, that we are living and rejoicing in it. "The little one has become a strong nation." Nearly a million of brothers now march under our banners, ready to respond to the cry of the distressed, or to battle bravely in the cause of suffering humanity.

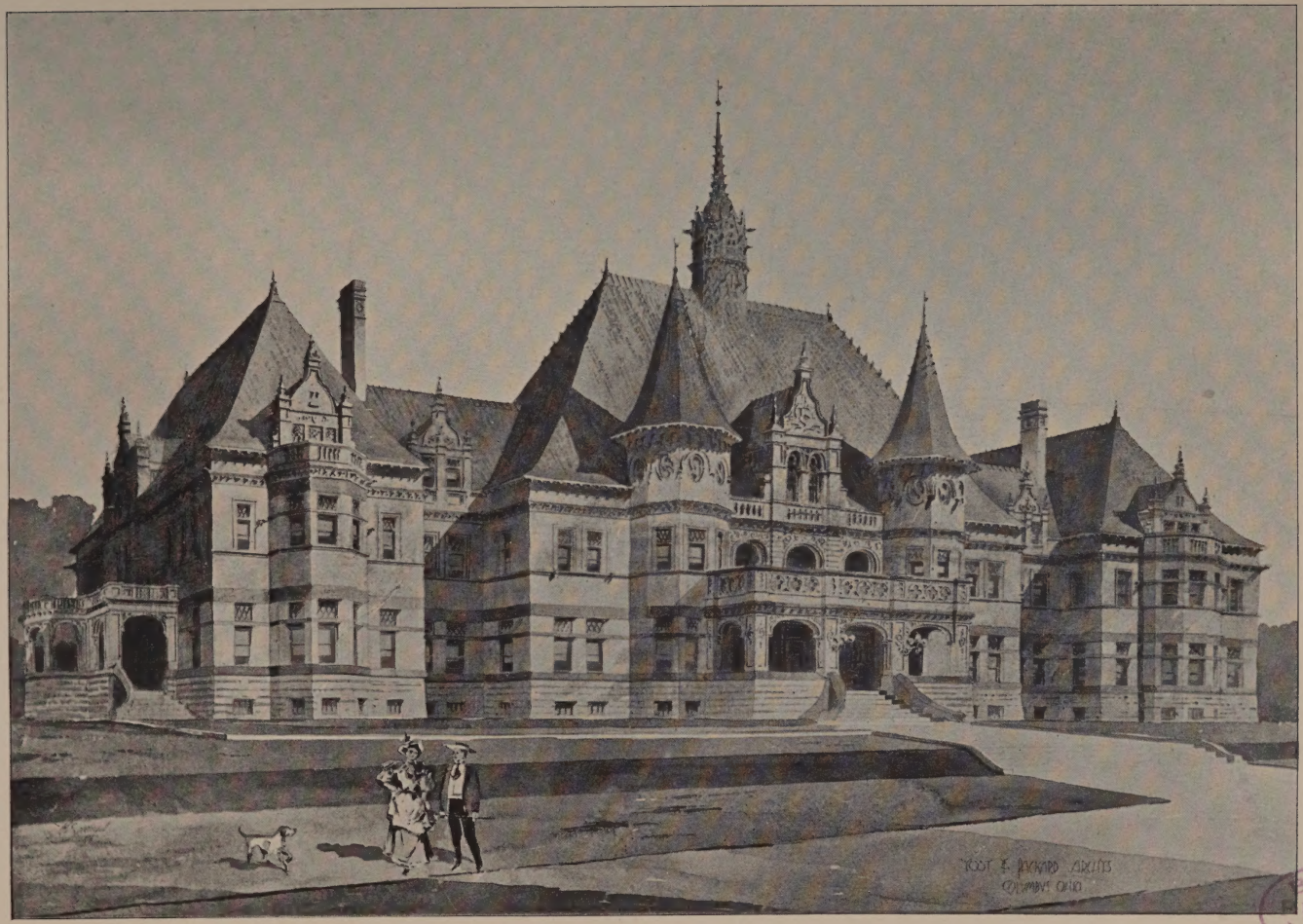
The few thousands at first expended by the Order annually, for relief, has grown proportionately to our numerical strength, until now the yearly expenditures for that purpose exceed three and one-quarter millions of dollars. How many thousands of hearts are gladdened by this bounty! How many prayers ascend from the widow and orphan, whose cares and troubles have been lessened or relieved by it!

Homes for the veterans of the Order, who are weighed down by years and infirmities, and unable to earn a support for themselves, have been provided by many jurisdictions, and others are making preparation for the same noble charity.

Homes for the wives, also, of aged brothers exist in some jurisdictions, where the old people can dwell together and pass the remaining years of life's pilgrimage in quietness and comfort.

Homes for the widows of deceased brethren are, also, found scattered throughout the land. Here they may dwell in security, with no shadow of pinching poverty, no shrinking dread of winter's icy presence, to mar their happiness. They have a refuge from the evils that threatened to overwhelm them, — a sure haven of peace and safety.

Homes for the orphan children of our brethren, also, abound, where suitable provision is made for the body and mind, for mental and physical improvement. Our duty is but half-performed if we rest content with providing food and clothing for the helpless one, and suffer him to remain



ODD FELLOWS' HOME, SPRINGFIELD, OHIO.

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debased and degraded in his ignorance. We must "educate the orphan," and thus fulfil the solemn trust enjoined by the principles of the Order.

While, as true philanthropists, we recognize and appreciate the numberless acts of benevolence and charity performed by other organizations, and bid them God-speed in their good work, our sympathy and interest naturally goes forth in greater measure toward our own beloved Order.

Seeing what it has already accomplished by its multiplied agencies, — together with its rapid increase in numbers, zeal, and ability, — it is not assuming too much to say that it now stands in advance of all other fraternal institutions in this country. We may well be proud of our record and rejoice that we have been privileged to contribute our individual efforts to usher in the Golden Age of Odd Fellowship. Should our present unity of feeling and concert of action remain unbroken, a glorious future lies before us. Prejudice and opposition, if not destroyed, will be rendered powerless to harm by the strong tide of popular favor setting toward us. Recognizing our true character, as friends and helpers in the cause of morality and good citizenship, as well as earnest workers in our especial field, all classes will unite in honor and approval of our fraternity.

To hasten the advent of this millennial period, how needful it is to keep ever before us a deep sense of *our personal responsibility* as members of the Order! Our lamented brother, Past Grand Representative Lamberton, of Pennsylvania, in one of his beautiful addresses said: —

"In that celebrated naval engagement, when every British sailor's heart was roused to heroism by Nelson's signal, 'England expects every man to do his duty,' although the white cliffs of Dover were too many leagues away to catch the faintest echo of the fight, yet back of the sailor was a wife, or mother, or children, or friends, — *England to him.* Back of each man of *us* are others to be affected by our every act, and thought of them should spur us on to do our part in the battle of life."

Let each one feel himself to be a representative of the Order to the world, and under the conviction of this responsibility cultivate and practise in private life those virtues which make the family circle a type of heaven. Let us so fill our social station as to command the respect and love of all around us; and in the various relations of life, let us so maintain in their purity the principles of the Order, that by our conduct we may secure a righteous and favorable judgment at that bar where our principles are tried.

In the height of our prosperity, let us not relax in our duties, nor allow our vigilance to slumber, but *now and ever* keep every *guardian* at his post, every *warden* on the alert, and permit no unworthy footstep to pollute the vestibule of our temple, no impure sacrifice to desecrate our altars.

CHAPTER V.

THE TEMPLE OF LIGHT BESIDE THE DARK OCEAN.

Thesis. — The allegoric heading of this chapter, from the pen of a gifted brother, presents a brilliant picture to the imaginative reader, and is a happy relief to the minute detail of facts so necessary in the construction of a faithful history.

Let us again look upon the beautiful imagery it reveals: —

"And I saw a pathway, trodden hard as by many feet, that led to a gorgeous temple on the brink of an ocean of darkness and death; but an Infinite Ocean of Light and Love flowed over the ocean of darkness, and its reflection irradiated the temple; and in that I saw the Infinite Love of God, for the portal was guarded by Friendship and Truth."

Syllogism. — While gazing upon the "pathway trodden hard as by many feet," we may imagine it thronged with a multitude composed of all sorts and conditions of men. We see the farmer, leaving for the time his farm and stock; the mechanic, from his work-shop; the laborer, from his daily toil; the miner, from the dark recesses of the earth; the student, from his books; the banker, from his counting-room; the merchant, from his store; the lawyer, from the courts; the physician, from his office; the soldier, from his quarters; the sailor, from his ship; the clergyman, from his study; the men of all trades and professions moving on together along this pathway. They are pressing forward eagerly, all animated by some secret hope which encourages them, even when difficulties or hindrances obstruct the pathway. Here and there may be seen people endeavoring to check the advancing crowd, — not by forcible means, but with the keener weapons of sarcasm and ridicule. A few of the pilgrims yield to the influences thus exercised, and linger in the pathway; but the greater number move steadily onward, with faces turned toward the temple.

A venerable man approaches, whose benevolent face at once inspires confidence and respect. We ask for an explanation of the scene before us, and it is readily given: —

The pathway leads to the temple of Odd Fellowship. The pilgrims thronging it are men who have heard much of the fraternal body which it represents, the noble principles which govern the institution, and the vast amount of good accomplished through its ministrations. Having heard this favorable account, they desire to make personal acquaintance with the Order, and, if found worthy, to enroll themselves under its banner and thus find opportunity to carry out the charitable promptings of their own hearts.

Those persons whom you see endeavoring to turn the pilgrims back are the enemies of all secret organizations, who strive by every argument of reproach and ridicule, and even misrepresentation, to influence all, who will listen, to retrace their steps and give no encouragement by word or deed to a society so dangerous to church and state, — and some, who are too timid or too weak to investigate the truth of the bold charges made, allow themselves to be turned aside from their path by these false and deceiving prophets, and thus lose countless chances of serving in the cause of true benevolence and charity.

We now express a wish to visit the temple, and our aged friend kindly proffers his services as our *Guide*. Soon we mingle with the travellers on the well-trodden pathway, and journey with them toward the mystic temple, which rises grandly in the distance. As we approach nearer, our Guide directs attention to the numerous points of beauty; and the harmonious combination of material and color in all its parts, to suit the varied tastes of the multitude who throng its courts, to receive instruction in duties to God and man.

At length we reach the temple; and our Guide, as "one having authority," demands admission. This is not granted, however, until satisfactory explanations are made, and then we pass through the portals, and stand in the vestibule of the magnificent edifice. Here we are informed, that whoever would enter the temple must first pass through certain initiatory rites, by way of preparation for the instructive lessons to be afterward imparted. In these, man is made to realize the fact of his helpless condition in the world, surrounded by darkness and ignorance,— bound by the chains of sinful affections and unlawful desires, —and led captive by the powers of evil. If he has hitherto been controlled by selfish motives, unmindful of the wishes or wants of others, he is taught that man liveth not for himself alone, but is responsible to his Creator, who will require a strict account of all the gifts and blessings bestowed upon him, and the use made of them for the mutual benefit of himself and others. He is taught the lesson, so apt to be forgotten, of the shortness of life, and the absolute certainty of death; and how all life's evils are aggravated by the strifes, and discords, and dissensions which proceed from human ignorance and folly, until death closes the scene. He is taught that all those who enter this temple are bound by sacred pledges to use every possible effort to promote good-will among men, and thus hasten the coming of that blessed period when opposing interests and selfish wranglings shall disappear, and earth become a second Paradise of peace and love. He hears the voice of "age and experience," uttering the assurance that righteousness secures present advantages, as well as future happiness and safety, and in the royal Psalmist's words declaring: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." The aged teacher also says, that Friendship, Love, and Truth furnish a potent remedy for the social and moral evils that abound.

And now the seeker after further knowledge of the mysteries of the temple is prepared to profit by the instruction, and is admitted into a chamber whose very walls teach eloquent lessons by their appropriate decorations. Emblems, in great variety, appear on every side, each bearing a peculiar significance, and all explained in due time and order, for the information of the inquirer.

Elucidation. — Signs and symbols are used in imparting instruction in the Order. A sign or emblem is something by which another thing is represented; in other words, a picture representing one thing to the eye, and another to the understanding. A symbol is the representative of any moral thing by the images or properties of natûral things, — that which represents something else. The Great Teacher of men gave many lessons of instruction in this manner to the crowds that gathered about Him, and often more effectively than by the spoken word; and we follow His example: —

Trust in God is truly the watchword of Odd Fellowship, and is constantly inculcated and enjoined throughout the work.

The emblem of the *All-seeing Eye* warns us that we cannot escape the scrutiny of Him who created all things. His eye is ever upon us, "for darkness and light to Him are both alike." Unto Him "all hearts are open, all desires known, and from Him no secrets are hid."

The *Skull and Cross-bones* reminds us vividly of our mortality. Our bodies are corruptible, and must soon return to the dust from whence they came; but the immortal soul shall live forever.

The *Three Links* represents the three great principles of our Order, forming the leading motto: Friendship, Love, and Truth. They constitute a chain which binds the members together in unity and strength, — a triple-cord that cannot well be broken, reminding us that we are linked together for our own and one another's welfare.

The *Scythe* reminds us that man is but as the grass and the flower of the field, that withereth and fadeth; and like them, he must, also, be cut down by the scythe of time, and wither at the touch of the king of terrors, — yet, only through time can we reach eternity, — only through death can we enter upon immortal life.

The *Bow and Arrows* and *Quiver* represent the ancient mode of warfare, and remind us of the devoted friendship of Jonathan and David, and the covenant made between them to warn against approaching danger and promote each other's welfare.

The *Bundle of Rods* is an emblem of strength in union, — in comparison with the feebleness of one who stands alone. Separated, they are easily broken, but in the firmly bound bundle, each one strengthens the other, and all stand firm and unmoved in the mighty power of our brotherhood.

The *Heart and Hand* is designed to urge us to acts of mercy and benevolence; the hand bestows the needed good, — wielding the *Axe* of the pioneer and the "bread-winner," — while the heart in the palm denotes the readiness of the gift, — "the Lord loveth the cheerful giver." In greetings extended one another, the heart should go with the hand.

The *Globe* represents our earthly home, — the great field of labor open

before us, for doing good to our fellow-man. How important that we should be constantly engaged in our benevolent work for the relief of suffering humanity.

The *Ark of the Covenant* was a sacred depository of holy things that were to be kept for future generations, by the ancient people of God, to remind them of His goodness and loving-kindness. It contained the "golden pot of manna," "Aaron's budding rod," and the "Tables of the Law"; and it teaches us, that "as the prosperity of ancient Israel depended on the respect, devotion, and obedience paid by them to the Ark of the Covenant, and its sacred deposits, so will our purity, peace, and prosperity be commensurate with our obedience to, and communion with, the Most High and Holy One, our Creator, Preserver, and Benefactor."

The *Serpent* teaches the wisdom of prudence in carefully and rigidly proving all who claim to be brethren, — guarding ourselves and the Order against imposition.

The *Scales and Sword* constitute an emblem of justice. The united emblems warn us to "judge not according to the appearance, but to judge righteous judgment." They teach us that as Odd Fellows we are to administer both justice and mercy, without partiality, and to defend the right, even unto death.

The *Bible* is used as an emblem, denoting the source from whence we draw instruction. It teaches the Fatherhood of God, in the first and great command; and the brotherhood of man in "the second commandment, which is like unto it"; "on these two commandments hang all the law and the prophets." All need its teachings for guidance and direction in this life, and preparation for the life to come.

The *Hour-Glass* reminds us of swiftly passing time. As the sands in the glass quickly run down, so the sands in life's hour-glass are soon gone, — as life ebbs out we descend into the grave. In time let us prepare for eternity.

The *Coffin*, as an emblem, speaks to us again of our mortality. We must soon be placed within its narrow limits, and consigned to the earth. Let us labor while we may, for the Wise Man says: "There is no work, nor device, nor knowledge, nor wisdom, in the grave."

The emblems of the Encampment and Patriarchs Militant are: —

The *Three Pillars*, — emblematic of Faith, Hope, and Charity, — the Wisdom, Strength, and Beauty of religion, and the support and ornaments of our fraternal temple. They are grand virtues, and serve to remind us of our duty to God, duty to our neighbor, and duty to ourselves.

The *Tent* is the emblem of hospitality. It is always represented open, — signifying the willingness of the patriarchs to entertain their friends, and the traveller who sought shelter and food; and bidding us

to show like kindness to those who ask for succor at our hands. It reminds us, also, that here "we have no continuing city," but are "pilgrims and sojourners," who seek one to come: —

> "Here, in this body pent,
> Absent from heaven I roam,
> Yet nightly pitch my tent,
> A day's march nearer home."

The *Altar of Sacrifice* is expressive of the pure and simple worship of the patriarchs, which led them to offer a sacrifice to God, in gratitude for the gifts of flock or herd, or the fruits of the earth. So should we be ever ready to acknowledge His gifts to us, in sacrifices of praise and thanksgiving, — and may the incense of a pure devotion to God be ever burning on the altar of our hearts, like the incense on the holy altar in the temple.

The *Tablès of Stone* represent the Decalogue or Ten Commandments, presented to Moses, for God's ancient people; the most perfect moral code ever given to the world; a code of laws that has never been altered or amended, and is as well adapted to the needs of mankind now, as when first promulgated. By their observance, we are bound to practise the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them."

The *Pilgrim's Scrip, Sandals, and Staff.* This emblem represents man as a traveller on a journey, who needs the *Scrip* to contain his food; the *Sandals* to protect his feet from the rocky pathway, or the burning sands of the desert; and the *Staff* to render help in walking. Our life is a journey, beginning in infancy, continuing through childhood, youth, and manhood, and at the limit ending when our "strength is but labor and sorrow." As wise pilgrims, we should provide ourselves with scriptural aids; spiritual food to nourish the inner man, — having our feet "Shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked," — trusting in God to be our *Rod* and *Staff* as we pass through the dark valley of the shadow of death.

The *Crown* is an emblem of the Patriarchs Militant degree. Primarily, it is a badge of regal power or dignity. Generally, it signifies honorary distinction or reward. Here, it denotes the completion or perfection of our ritual work, — this being the highest degree in the Order, — the crowning honor.

The *Shepherd's Crook* and the warrior's *Sword* appear with the crown; the former emblem representing the peaceful and pastoral life of the patriarchs; the other indicative of their readiness to defend the lives and the honor of loved ones, and themselves, from dangerous foes.

The emblems of the Rebekah degree are four in number: —

The *Bee-Hive*, which represents order and unity in working, and industry in doing the work. It admonishes us to labor earnestly while we have opportunity, — providing for the needs of our families, and also something for the suffering around, — and, like the bee, laying up in store against the time to come. There should be no drones in the hive.

The *Dove* is an emblem of constancy. It was the faithful messenger that brought to Noah the olive-leaf, — the evidence of the abatement of the deluge of waters that once covered the earth. By this token, Noah was satisfied that he could with safety come forth from the Ark, trusting in God's promise that He would not again destroy the earth with a flood. The *Dove* is also an emblem of gentleness and innocence.

The *Moon and Seven Stars* is an emblem of natural truth. "As they reflect the borrowed light of day, — that glorious orb the sun, — so we are to reflect the glory of the supremely great and glorious God, for He is the fountain of light and love."

The *Lily* is an emblem of purity; a virtue emanating from the Spirit of God, and, as a symbol of his manifestation to humanity, it fittingly adorns our Temple. Such is a brief exposition of the emblems of the Order. They constitute the symbolic language of Odd Fellowship.

Adornment. — In looking at the adornments of the temple, we saw emblazoned in glowing colors upon the walls the imperative commands: "*Visit the Sick*"; "*Relieve the Distressed*"; "*Bury the Dead*"; "*Educate the Orphan.*" That these commands are obeyed is fully attested by the annual reports in the "*Table of Relief,*" concluding this work, where the large amount thus expended is noted.

From Darkness to Light. — Leaving the temple, we now stand on the brink of the ocean of darkness. The Guide speaks of it as the ocean of life, on which float innumerable vessels freighted with human cargoes. These are exposed to all the vicissitudes of wind and wave, sometimes riding high on the crested wave of prosperity; and, again, overwhelmed by the billows of adversity. Some abandon all hope; but multitudes trusting in God, cling to that blessed "hope which is an anchor to the soul, sure and steadfast." Many of those who are weary and disheartened, still struggle against the difficulties and perils that surround them, and are strengthened from time to time by gleams of light that reach them through the gloomy darkness. Others, again, are joyful even in the midst of trouble, for they feel that relief is near. Behold! a wondrous change: —

"An Infinite Ocean of Light and Love flowed over the ocean of darkness, and its reflection irradiated the temple; and in that I saw the Infinite Love of God, for the portal was guarded by Friendship and Truth."

Under the influence of that light, many are guided to the shore, and seek refuge in the temple, where brotherly love and sympathy relieve their needs, and send them on their way rejoicing.

CHAPTER VI.

RETROSPECTIVE: CONGRATULATORY: PROSPECTIVE.

THOSE among us who remember the Order as it was forty years ago, and have noted its rapid advancement since, have good reasons for believing that the Golden Age of Odd Fellowship has been attained; and yet, with its multiplied agencies for charitable work, and ample resources for carrying it onward, who can venture to predict its possible future?

We can only rejoice in its present exalted position, and pray that our leaders may have divine help granted them to act wisely and well in all things.

Year by year we are called to mourn the departure of beloved brethren, who, having finished their work, do now rest from their labors; and we, in our turn, must follow them. But principles are eternal. The same great duties will still be taught in the same mystic language that we now speak. We may pass away; our fellowship will remain, and the memorial of the departed will bind the distant days of the future in hallowed union with the present time. The *Temple* will still be the shelter of the wretched and suffering, while Friendship, Love, and Truth will continue to preside over its rites.

When the messenger, Death, comes to call us hence, none can disregard his summons. "The silver cord will be loosed; the golden bowl will be broken; the dust will return to the earth, as it was, and the spirit unto God who gave it." How shall *we* meet that summons? How shall we stand before the Ineffable Presence? How endure that light which shall search our hearts as well as our deeds? These are questions to be considered and answered *now*. On earth is the "preparation-room" for that "Celestial Lodge above." Here must all our work be done, and well done. Then, if our sins and errors be pardoned, we shall have both a *Friend* and a *Guide* whom we may follow without fear, — a "Friend that sticketh closer than a brother." Our work on earth will safely pass the inspection of the *All-seeing Eye*, and we shall hear the Final Judge utter the welcome words: "Well done, good and faithful servants; enter ye into the joy of your Lord!"

Rev. Jno W. Venable
Grand Chaplain.
Sov. Grand Lodge,

SECTION II.

"ODD FELLOWSHIP IN SONG," EPILOGUE OF THE GOLDEN AGE OF THE ORDER.

By Rev. Alfred J. Hough, *Poet-Laureate of the Grand Lodge of Vermont.*

THE ANGEL OF THE HELPING HAND.

I.

That mighty Angel, who alone
Lifted and rolled away the stone
Before the tomb, where Christ had lain,
Requested that he might remain,
The legends say, and serve at need,
Through tender thought and loving deed,
Beside the Christian church sublime
Through all the after years of time.

II.

The plea was heard, and answer made:
Then forth, in human form arrayed,
The Angel passed, a voice, a deed,
Responsive to the cry of need.
Here, through a single soul he wrought,
There, fanned to flame a gen'rous thought,
Served in all climes the human race,
But found no settled dwelling-place.
At length a Brotherhood arose
Whose heart was touched by human woes,
The widow's tear, the orphan's cry,
The urgent need none would supply,
And to its halls the Angel passed,
Rejoicing to have found at last
A million hearts to bear its strain
Of comfort to the couch of pain;
A million voices to repeat,
On lonely way and crowded street,
Its sweet Evangel from above,
In deeds of Friendship, Truth, and Love.
And now, when pain and grief prevail,
The suffering turn with joy to hail
Odd Fellowship, in every land
The Angel of the Helping Hand.

III.

Not unfamiliar had he been
With human life's tear-sprinkled scene.

He passed between the swords of flame,
And to the glad, sad Garden came,
When time was young and earth was fair,
And drove the shadows of despair
From hearts that sinn'd, and gave his hand
That they who fell might nobly stand
In after days, the past live down,
Nor lose one gem from manhood's crown.
And where, to-day, a soul is bann'd,
This Angel of the Helping Hand,
Odd Fellowship, is there to give
The hope and power to nobly live
Through future days, — a palace rear,
From wasted years, divinely fair.

IV.

When Hagar, homeless, left her child
To die of thirst in deserts wild,
That Angel cried, "What aileth thee?"
And led the stricken heart to see
Through dark forebodings, doubt, and fear,
A well of water springing near.
Across our wastes of desert sand,
That Angel of the Helping Hand,
Odd Fellowship, is moving now,
The light of hope upon its brow,
To take the homeless orphan's part,
To cheer the widow's breaking heart,
And open wells of sweet supply,
That friendless wanderers may not die.

V.

That Angel's radiance lent a grace
And beauty to Rebekah's face,
As tripping to the well she came,
Unconscious that her hallowed name
A noble Sisterhood would bear
For ministry she rendered there.
Yet, who can view in these swift days
That Sisterhood in her grand ways
Of service, moving to and fro
With pitchers, filled with balm for woe, —
Hope for the hearts that long so much
For woman's sympathetic touch, —
And not behold in that brave band
The Angel of the Helping Hand?
Amidst their ministry divine,
With his clear light their faces shine;
The music of his voice is theirs,
Heard in their hymns of love, their prayers,
The sweet "be of good cheer" they speak,
Where hope is dim and faith is weak;
And all the fragrance of the flowers
They bear to sweeten weary hours

In chambers lone, or their hands spread
Upon the bosoms of the dead,
Breathes of that place, with hallowed name,
From whence the Helping Angel came.

VI.

Through pleasant field and palace hall,
Before the jealous eyes of Saul,
David and Jonathan between,
That Helping Angel walked unseen,
Guarding their lives, and binding fast
Their hearts in links divinely cast: —
The link of Friendship, first revealed
Within Saul's tent upon the field;
The link of Love that brightly shone
Beside the sacred Ezel-stone;
While through all time the link of Truth
Gives to their names immortal youth.
And still the Angel walks between
All true Odd Fellows, though unseen;
A guard by night, a guide by day,
Through crowded street, by lonely way,
And as a shield from vengeful darts
He binds the Three-Links round their hearts.

VII.

Still later, passing to and fro
Along the road to Jericho,
That Angel to another man
Transform'd the fierce Samaritan.
For, as he rode out from the gate
Of fair Jerusalem, the hate
Born in his race against the Jew
Flamed in his heart and fiercer grew; —
But, somewhere on the lonely way,
The Angel entered like a ray
Of love his soul, and when the face
Of that lone Jew in that wild place
Appealed for help a priest denied,
He hastened swiftly to his side,
Poured oil and wine with healing skill
Into his wounds, and feeling still
The new love in his heart, upraised
In his strong hands the Jew, and placed
Him on his beast, then forward pressed
To a near Inn where they might rest.
And all night long, close by his side,
His face with Love's light glorified,
Served the Samaritan, and grew
A brother to the wounded Jew.
Then, passing, left instructions plain,
And money, till he came again.
So now, through every age and land
This Angel of the Helping Hand
Is changing hearts from hate to love,

As summer comes down from above
And turns the winter's snow and gloom
To light and laughter, song and bloom.
For when the Angel's Master, wise,
Said sweetly, "Go and do likewise,"
Odd Fellowship obedient, heard,
And answered to the Master's word.

VIII.

The sheltering Homes that rise so fair
In every state, all plainly bear
The impress of that Angel's hand,
And monuments of Friendship stand.
The orphan finds a shelter sweet,
A refuge from the heartless street,
Within their halls, and thankful shares
The home a Brotherhood prepares.
That message: "Inasmuch as ye
Do to the least is done to me,"
Odd Fellowship has heard, and calls
The homeless children to her halls.
Beneath their shadow Age may rest
And be the Order's honored guest,
Sit at her tables, well supplied,
And sweetly spend life's eventide,
For through old age as in glad youth
The Links of Friendship, Love, and Truth
Hold firm, nor will it ere be said: —
"An aged Brother begs for bread."

IX.

The bread of charity when fed
From stranger hands is bitter bread,
And manhood shrinks from the disgrace
Of standing in the pauper's place
To gather pennies, rudely hurled
By the cold pity of the world.
This Angel of the Helping Hand
Has met the terms of need's demands,
And solved the problem of the hour
By giving men the sacred power
Of mutual helpfulness and care,
That all may give and all may share,
While pauper methods are unknown,
For each man gives and takes his own.
Not as a mendicant he stands,
With downcast eyes and suppliant hands,
But from affliction's shadowed place
He looks the whole world in the face.
And though removed from life's great plan
Of toil and rest, he's still a man.
Inter-dependence on a scale
Of world proportions cannot fail;
And this Odd Fellowship has wrought
In outline and with patient thought,

Persistent purpose, labor wise,
Seeks on the earth to realize,
And be to need in every land
The Angel of the Helping Hand.

X.

The sacredness of human life,
Lost in the heat of daily strife,
With all the grace it ever wore,
The Order labors to restore.
So when the least among her own
To the sick chamber goes alone,
He has a ministry and care
As though the greatest suffered there.
And when one sinks to dreamless sleep
In the death shadows, hushed and deep,
Along the street, beside the bier,
With heavy heart and falling tear,
Walks forth a Brotherhood, the Sign
That the most sacred and divine
Of all things sun and stars may greet,
A human heart, has ceased to beat.
The Order's holy service said,
The solemn farewells for the dead,
Green tokens falling in the cold,
Dark bosom of the crumbling mould,
There lives anew the faith that man
Is greater than Creation's plan,
Not partner with the worm and sod,
But brother to the Son of God.

XI.

No biassed judgment need be sought
On what Odd Fellowship has wrought.
Though secret as tree-root she lies,
Her fruit is borne before all eyes.
She gives her millions without boast,
Each year, where they are needed most, —
For, though she marches forth arrayed,
She does not end in street parade;
Her banners beautiful we see
Are but the leaves upon her tree.
Behold her with the oil and wine
Go forth to ministry divine,
With human hand and angel might,
And omnipresent as the light!
To blasts of pestilential breath
Charged with the blighting germs of death,
She yields no fear, and gives no heed,
Upon her way to succor need.
A great "Home Missionary Band,"
This Angel of the Helping Hand
Has called to life and service sweet,
Here, at our doors, along our street,
Whose benediction will be heard

In the Great Master's crowning word,
For those who gave the hungry bread,
The naked clothed, nor feared to tread
The prison cell, sick chamber dim,
And did it all as unto Him.

XII.

Beside the Church in every land,
Odd Fellowship, with helping hand,
Is walking forth to serve at need,
And answer prayer with loving deed.
No rival of the Church is she,
Her work is that of ministry.
No new religion does she teach ;
She's here to practise, not to preach.
For when the earnest prayer is said: —
"Give us this day our daily bread,"
Odd Fellowship produces then
The needed loaf as her Amen.
She loves the priest of sterling worth,
She loves the Christ who gave her birth,
Of His sweet spirit shares a part,
His Angel dwells within her heart.
Call on her, Church of God Most High,
And she will give the grand reply ;
Her million hearts will beat with thine,
Her banners hail thy cross divine,
And she will serve as now, unseen,
Thy friend, as she has ever been.

XIII.

Hail, Angel of the Helping Hand,
Go forth upon thy mission grand!
Roll stones from darkened tombs away,
Drive out the night, let in the day,
Change hate to love with touch divine,
Thy links around all nations twine,
Transform each ancient, soulless creed,
Into a living, loving deed,
Till brother men from sea to sea
More brotherly in love shall be.
Hail, Angel, hail! and still we claim
Odd Fellowship is thy sweet name.

Alfred J. Hough,
Poet Laureate of Vermont

PART VII.

STATISTICS OF AMERICAN ODD FELLOWSHIP, AND INDEX.

DIVISION XVIII.

"THE TABLES OF RELIEF."

STATISTICS OF GRAND LODGES, AND OTHER GRAND BODIES; INCLUDING IN THE TOTALS FOREIGN JURISDICTIONS, AND LODGES SUBORDINATE TO THE SOVEREIGN GRAND LODGE.

BY J. FRANK GRANT, *Grand Secretary of the Sovereign Grand Lodge.*

LODGE DEPARTMENT.

Number.	JURISDICTION.	Lodges.	Total relief.	Total receipts.	Members, Dec. 31, 1895.
1	Alabama	92	$10,642.70	$34,520.26	3,262
2	Arizona	14	3,034.98	10,743.34	610
3	Arkansas	140	7,172.70	19,784.24	4,361
4	British Columbia	35	20,635.46	50,191.98	2,988
5	California	355	282,103.27	553,052.86	30,534
6	Colorado	108	24,680.40	78,048.76	6,900
7	Connecticut	79	75,654.56	144,734.21	15,202
8	Delaware	34	16,571.47	38,744.16	2,849
9	District of Columbia	20	10,096.29	23,194.97	2,155
10	Florida	34	2,707.50	8,200.62	1,157
11	Georgia	102	12,566.63	32,936.37	4,525
12	Idaho	43	6,378.12	34,671.46	1,581
13	Illinois	865	144,161.47	478,926.72	51,720
14	Indiana	623	162,911.83	413,234.43	42,837
15	Indian Territory	33	4,336.03	11,247.38	1,476
16	Iowa	605	59,878.04	201,613.69	36,597
17	Kansas	412	44,127.27	182,898.74	20,840
18	Kentucky	171	38,427.74	122,319.72	8,354
19	Louisiana	39	4,854.95	17,323.56	1,509
20	Lower Provinces, B. N. A.	63	6,484.83	25,269.99	4,756
21	Maine	137	66,366.49	152,520.46	20,747
22	Manitoba	43	7,128.21	29,392.57	2,614
23	Maryland	108	38,489.96	75,513.64	9,023
24	Massachusetts	233	191,942.67	442,944.22	49,927
25	Michigan	453	41,499.84	155,370.20	23,507
26	Minnesota	229	25,850.52	157,070.46	14,635

LODGE DEPARTMENT. — *Continued.*

Number.	Jurisdiction.	Lodges.	Total relief.	Total receipts.	Members, Dec. 31, 1895.
27	Mississippi	37	$4,156.00	$13,545.08	1,683
28	Missouri	517	75,101.83	191,464.98	26,383
29	Montana	53	12,519.40	47,608.48	2,814
30	Nebraska	204	13,470.80	74,426.30	9,367
31	Nevada	25	8,948.96	23,675.38	1,419
32	New Hampshire	94	46,842.54	97,578.27	12,510
33	New Jersey	246	137,762.27	272,021.94	24,579
34	New Mexico	17	3,602.95	11,890.93	758
35	New York	743	300,364.20	616,400.56	72,667
36	North Carolina	109	8,030.96	28,932.46	4,335
37	North Dakota	50	2,514.00	23,747.42	2,346
38	Ohio	719	203,182.36	554,610.25	62,175
39	Oklahoma	34	2,346.08	12,272.66	1,477
40	Ontario	269	65,487.29	212,889.55	22,177
41	Oregon	121	25,945.71	88,054.89	5,806
42	Pennsylvania	1,088	563,053.77	1,007,359.25	106,932
43	Quebec	27	7,925.58	19,748.34	2,227
44	Rhode Island	51	37,817.58	92,899.18	6,448
45	South Carolina	23	1,646.30	413.63	847
46	South Dakota	93	5,571.74	40,151.00	3,886
47	Sweden	10	1,633.15	14,397.05	755
48	Tennessee	155	12,686.85	37,264.48	5,057
49	Texas	243	19,061.06	104,969.32	8,918
50	Utah	22	6,152.45	20,747.80	1,278
51	Vermont	54	9,267.76	32,365.38	4,708
52	Virginia	128	28,565.00	70,231.00	8,097
53	Washington	144	23,537.28	108,832.60	7,078
54	West Virginia	143	27,907.23	100,068.25	8,827
55	Wisconsin	338	32,893.29	151,096.82	17,362
56	Wyoming	18	2,941.05	8,268.00	1,025
		10,845	$2,999,639.37	$7,572,400.26	798,607
	All others	287	$107,343.68	$15,450.13 [1]	20,111

ENCAMPMENT DEPARTMENT.

(Blanks indicate no report of the particular item.

Number.	Jurisdiction.	Encampments.	Total relief.	Total receipts.	Members, Dec. 31, 1895.
1	Alabama	14	$441.00	$1,059.21	384
2	Arkansas	20	36.00	740.97	556
3	British Columbia	6	1,257.95	2,431.50	345
4	California	85	23,726.45	54,574.19	5,263
5	Colorado	35	1,052.72	6,052.30	1,509
6	Connecticut	29	5,106.32	15,116.78	3,501
7	Delaware	10	1,596.50	2,300.87	392
8	District of Columbia	4	1,396.00	2,747.05	407
9	Florida	9	36.00	416.20	184
10	Georgia	16	691.65	2,316.53	666
11	Idaho	16	179.00	1,679.25	312
12	Illinois	179	6,823.50	22,511.50	6,804
13	Indiana	207	21,034.99	43,592.71	11,612
14	Iowa	160	3,008.14	12,586.08	5,637
15	Kansas	105	2,491.72	9,490.05	2,896

[1] Australasia not included. The Grand Lodge of Australasia reports: Subordinate Lodge funds, $568,682.89; Grand Lodge funds, $414,778.85.

ENCAMPMENT DEPARTMENT. — *Continued.*

Number.	Jurisdiction.	Encampments.	Total relief.	Total receipts.	Members, Dec. 31, 1895.
16	Kentucky	37	$2,170.84	$4,224.36	1,473
17	Louisiana	9	180.15	552.75	177
18	Maine	52	12,784.13	22,128.23	5,171
19	Manitoba	6	145.50	1,050.79	324
20	Maritime Provinces of Canada	14	297.70	1,378.93	483
21	Maryland	24	4,071.00	6,512.11	1,010
22	Massachusetts	79	18,331.70	52,763.77	10,875
23	Michigan	110	1,389.25	6,059.24	3,619
24	Minnesota	42	909.06	6,466.81	1,948
25	Mississippi	14	335.00	1,567.15	371
26	Missouri	79	2,838.40	10,624.25	2,955
27	Montana	15	864.95	2,661.60	476
28	Nebraska	37	772.45	3,776.06	1,250
29	Nevada	8	1,126.00	1,905.75	276
30	New Hampshire	34	3,047.83	9,295.65	3,031
31	New Jersey	60	10,793.03	23,556.21	3,286
32	New York	138	16,106.78	39,266.18	9,155
33	North Carolina	19	417.75	790.36	556
34	North Dakota	14	——	——	481
35	Ohio	220	37,783.26	84,059.35	14,016
36	Oklahoma	7	193.65	1,239.23	286
37	Ontario	74	3,584.19	11,000.00	3,846
38	Oregon	32	1,215.00	5,807.02	1,122
39	Pennsylvania	250	77,438.54	108,679.87	13,737
40	Rhode Island	19	4,071.51	7,372.63	1,651
41	South Dakota	22	317.75	2,062.07	546
42	Tennessee	27	666.75	1,696.75	582
43	Texas	46	——	——	1,104
44	Utah	7	187.50	1,036.50	288
45	Vermont	23	450.05	3,045.57	1,200
46	Virginia	26	2,734.88	4,701.29	996
47	Washington	36	903.00	4,639.50	1,155
48	West Virginia	43	2,355.09	5,176.33	1,310
49	Wisconsin	75	492.25	5,314.22	2,465
50	Wyoming	8	445.00	1,177.40	194
		2,601	$278,297.88	$619,203.12	131,883
	All others reporting [1]	33	$682.20	$3,154.71	798

[1] Australasia and Europe not included.

REBEKAH DEPARTMENT.[1]

(A report has never been received from Virginia, although the Proceedings of the Grand Lodge of that jurisdiction mention the existence of several Rebekah lodges.)

Number.	Jurisdiction.	Lodges.	Receipts for twelve months.	Available assets, December 31, 1895.	Members, December 31, 1895.		
					Brothers.	Sisters.	Total.
1	Alabama	22	$626.11	$235.13	268	294	562
2	Alberta	1	——	——	——	——	——
3	Arizona	3	155.25	182.27	74	62	136
4	Arkansas	59	851.71	673.13	956	966	1,922
5	British Columbia	9	1,758.30	1,747.50	331	305	636
6	California	203	35,882.29	62,888.86	6,409	8,634	15,043
7	Colorado	39	6,369.58	3,346.72	955	1,319	2,274
8	Connecticut	40	9,378.56	26,542.18	1,915	2,648	4,563
9	Delaware	1	500.63	1,992.87	87	65	152
10	District of Columbia	3	1,641.43	2,524.96	140	230	370
11	Florida	4	75.34	42.88	39	37	76
12	Georgia	6	26.18	57.06	132	138	270
13	Idaho	29	1,658.20	1,112.74	369	310	679
14	Illinois	414	29,900.48	21,354.71	9,553	12,256	21,809
15	Indiana	439	17,627.12	19,507.89	9,352	13,632	22,984
16	Indian Territory	10	38.66	580.60	132	181	313
17	Iowa	295	18,357.29	9,351.28	6,513	7,805	14,318
18	Kansas	242	11,762.36	4,430.97	4,753	6,454	11,207
19	Kentucky	31	1,831.42	2,487.79	590	683	1,273
20	Louisiana	9	146.90	670.25	101	120	221
21	Lower Provinces, B.N.A.	7	439.64	213.10	172	240	412
22	Maine	67	8,293.18	5,631.60	3,684	4,620	8,304
23	Manitoba	1	417.90	540.87	272	109	381
24	Maryland	6	275.39	1,305.28	88	153	241
25	Massachusetts	136	42,614.76	65,319.29	10,747	12,963	23,710
26	Michigan	242	8,785.70	3,076.91	5,023	6,141	11,164
27	Minnesota	122	9,662.02	17,419.92	2,721	3,381	6,102
28	Mississippi	3	91.55	75.19	50	54	104
29	Missouri	182	11,356.83	5,659.17	3,652	4,848	8,500
30	Montana	19	3,198.22	2,795.57	652	550	1,202
31	Nebraska	85	6,273.62	2,520.38	1,614	2,036	3,650
32	Nevada	7	913.20	3,272.34	161	194	355
33	New Hampshire	66	11,738.22	14,488.86	4,651	5,572	10,223
34	New Jersey	30	6,175.72	10,068.55	775	1,116	1,891
35	New Mexico	6	605.87	342.46	191	189	380
36	New York	162	34,200.95	58,424.40	6,215	7,926	14,141
37	North Carolina	7	173.06	142.79	133	140	273
38	North Dakota	17	1,645.23	1,271.70	377	394	771
39	Ohio	324	26,078.84	25,027.33	9,299	13,831	23,130
40	Oklahoma	11	485.53	155.37	222	248	470
41	Ontario	39	3,238.36	4,039.71	1,189	1,418	2,607
42	Oregon	68	6,887.11	3,112.39	1,539	2,060	3,599
43	Pennsylvania	182	21,240.61	25,398.83	4,093	7,218	11,311
44	Quebec	9	349.95	650.88	267	291	558
45	Rhode Island	26	3,383.32	5,561.09	1,130	1,271	2,401
46	Sandwich Islands	1	155.75	107.65	28	22	50
47	South Carolina	2	——	31.15	40	37	77
48	South Dakota	33	2,490.11	645.88	620	765	1,385
49	Tennessee	31	563.80	288.22	461	535	996
50	Texas	61	2,262.32	1,454.11	646	746	1,392
51	Utah	6	4,285.93	3,631.77	156	244	400
52	Vermont	33	3,479.97	1,748.10	1,176	1,177	2,353
53	Washington	79	8,034.72	12,537.09	1,871	1,965	3,836
54	West Virginia	33	1,265.66	1,828.49	350	496	846
55	Wisconsin	140	10,411.64	16,206.41	2,936	3,720	6,656
56	Wyoming	9	733.50	419.30	172	192	364
		4,111	$380,795.99	$455,141.94	110,042	143,001	253,043

[1] Australasia and Europe not included.

CANTON DEPARTMENT AND SUMMARY.

Number.	DEPARTMENTS.	Number of					Value of property, April 26, 1896.	Cash assets, April 26, 1896.
		Cantons.	Battalions.	Regiments.	Brigades.	Members, April 26, 1896.		
1	Arizona	1	—	—	—	26	——	——
2	British Columbia	1	—	—	—	32	——	$41.80
3	California	22	9	3	1	633	$29,413.00	347.10
4	Colorado	15	4	1	—	546	2,478.00	2,377.94
5	Connecticut	11	3	1	—	385	——	——
6	District of Columbia	2	—	—	—	73	——	——
7	Florida	1	—	—	—	28	——	——
8	Idaho	3	—	—	—	93	——	188.80
9	Illinois	35	10	4	1	1,114	50,000.00	——
10	Indiana	48	18	6	2	566	13,187.00	588.14
11	Iowa	23	6	2	1	674	8,048.80	191.50
12	Kentucky	3	—	—	—	80	——	47.63
13	Maine	21	5	2	1	1,031	2,974.50	4,897.88
14	Manitoba	1	—	—	—	49	——	70.25
15	Maryland	4	1	—	—	167	——	——
16	Massachusetts	31	10	5	1	1,874	60,250.50	3,209.90
17	Michigan	25	9	3	1	728	25,200.00	170.00
18	Minnesota	12	3	1	—	262	10,226.76	212.94
19	Missouri	19	5	1	1	448	15,236.00	367.68
20	Montana	2	—	—	—	59	——	155.02
21	Nebraska	9	2	—	—	247	10,833.00	44.30
22	New Hampshire	13	6	2	1	643	29,106.00	1,378.33
23	New Jersey	9	3	1	—	263	167.86	167.86
24	New Mexico	1	—	—	—	28	——	73.45
25	New York [1]	47	13	4	2	1,812	14,100.00	5,223.23
26	Ohio	65	18	6	2	1,649	9,147.45	2,168.39
27	Ontario	7	2	—	—	146	——	122.29
28	Pennsylvania	28	7	3	1	847	3,875.00	1,007.16
29	Quebec	1	—	—	—	32	——	28.08
30	Rhode Island	1	—	—	—	29	——	743.88
31	Tennessee	1	—	—	—	23	——	32.30
32	Texas	5	1	—	—	128	4,735.00	99.30
33	Utah	2	—	—	—	67	——	78.49
34	Vermont	10	3	1	—	353	13,890.00	——
35	Washington	1	—	—	—	17	——	25.50
36	West Virginia	6	1	—	—	92	——	230.00
37	Wisconsin	5	1	—	—	157	364.50	175.21
38	Wyoming	1	—	—	—	27	——	14.27
		491	140	46	15	15,428	$303,233.37	$24,478.62

Statistics of the Order from 1830 to December 31st, 1895, including Australasia, Germany, Denmark, and Switzerland.

Initiations in Subordinate Lodges	2,077,446
Members relieved	1,992,280
Widowed families relieved	221,734
Members deceased	193,730
Total relief	$71,288,702.95
Total receipts	185,676,996.82

Condition of the Order December 31st, 1895.

Sovereign Grand Lodge	1
Independent Grand Lodges (German Empire, Australasia, Denmark and Switzerland)	4
Subordinate Grand Encampments	54
Subordinate Grand Lodges	66
Subordinate Encampments	2,651
Subordinate Lodges	11,222
Encampment members	133,857
Lodge members	825,629
Rebekah Lodges	4,117
Sisters, members of Rebekah Lodges	143,251
Brothers, members of Rebekah Lodges	110,242

[1] 1 Division.

GENERAL INDEX.

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